5

RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

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RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

Mandalam-V

Sūktam—46

Rishi or seer of the Sūktam—Pratikshatra Ātreya. Devata Vishvedevāh and Devapatnyah (wives of the enlightened persons). Chhanda-Jagati and Pankti of various types.

The attributes of a technician, travelling comfortably by manufacturing various types of vehicles are told :

हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम् ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥१॥

1. *TRANSLATION :*—O men ! I have become learned person of my own will and have attached myself to this path which leads to the destination and is protective, I do not desire to leave it, but yet I do not desire its imposition on unwilling persons. Let a learned leader conduct us by the right and straightforward path.

PURPORT :—The horses well-trained by the trainers accomplish works, likewise the men having acquired knowlege and good education can accomplish all works.

NOTES & REMARKS :—(धुरि) मार्गे=On the path. (वश्मि) कामये । वश-कान्तौ (अदा०) कान्ति=I desire.

Importance of the sciences of electricity and other disciplines is mentioned :

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥

2. *TRANSLATION* :— O learned person endowed with the great wealth (or wisdom etc) ! O noble friend person ! you know all the men. Enlightened you, attain the strength. O Omnipresent God ! the teaehers and preachers who are free from all false conduct; a person who is fierce for the wicked; the air which nourishes us; a wealthy person, and a cultured lady well-trained and endowed with refined speech—may all these be served or praised with cultured speech.

PURPORT :—O men ! you have increased knowledge, physical strength and Yogic power and acquire the science of Agni (fire and electricity) and other disciplines.

NOTES & REMARKS :—(शर्धः) बलम् । शर्धः इति बलनाम (NG, 2, 9)= Strength. (मारुत) मरुतां मनुष्याणां मध्ये विदित=Well known among the men. (ग्नाः) वाणीः । ग्ना इति वाङ्नाम (N G, 1, 11)=Speeches. (पूषा) पुष्टिकर्त्ता वायुः । अयं वै पूषा योऽयं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph, 14, 2, 11, 9)=The air which nourishes.

What all men should know in this world is told :

इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वताँ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये ॥३॥

3. *TRANSLATION* :—O men ! I take for may protection the sun and electricity, Prāna and Udāna (vital airs), firmament, sun, earth, light winds or men, mountains or clouds, waters, the Praiseworthy God? Who is Omnipresent and Creator of the world, Dhananjaya Prāna, nourishing Vyāna (a vital breath), the Sutrātma which are

sustainer of the universe and wealth. You should also take similarly them as objects of knowledge.

PURPORT :—Men should acquire the knowledge of electricity and other disciplines mentioned in the mantra.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्य्यविद्युतौ। स्तनयित्नुरेवेन्द्रः (Stph 11, 6, 3, 9)=Electricity and sun. (मित्रावरुणा) प्राणोदानौ। प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12)=Prāna and Udāna. (अदितिम्) अन्तरिक्षम्। अदिति र्द्यौरदितिरन्तरिक्षम् (ऋ० १)=Firmament. (मरुतः) वायून् मनुष्यान् वा। मरुत इति पदनाम (N G 5, 5) एतेन गतिशीला वायवोऽत्र गृह्यन्ते। पद-गतौ। मरुत इति ऋत्विजर्नाम (NG 3, 18) मरुतो मितराविणो वा मितरोचिनो वा मरुद् द्रवन्तीति वा (MCT 11, 2, 14) =Winds or men. (विष्णुम्) व्यापकं धनंजयं वा =Ominipresent God or Dhananjaya pranayama.(पूषणम्) पुष्टिकरं व्यानम्। अयं वै पूषा। योऽयं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph, 142, 2, 9) व्यानोऽपि प्राणवायुभेद एवं।=Nourishing (vital air).

Supremacy of God and importance of other objects are described :

उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत्।
उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते ॥४॥

4. *TRANSLATION :*—May we get the knowledge of and serve Omnipresent God, air, non-violent giver of wealth, a prosperous person and wise men. May the teachers and preachers and artisans come to us for the sake of true prosperity, and support us by the race of the all-pervading God.

PURPORT :—Those men who properly serve God and other beings become knowers of all things worth knowing.

NOTES & REMARKS :—(अस्रिधः) अहिंसकः। स्रिधु हिंसायाम्।=Non-violent. (ऋभवः) मेधाविनः। ऋभवः इति मेधाविनाम (N G 3, 15) = Wisemen. (अश्विना) अध्यापकोदेशकौ।=Teachers and preachers.

Importance of prayer to God and utility of other objects are told :

उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं वरुणो मित्रो अर्यमा ॥५॥

5. *TRANSLATION* :—O men ! may the strength resting in the light (of knowledge) and uniting all beings be harmonious to us. Let it come to us along with good seat (Asana) to be offered it to the enlightened persons. Brihaspati—the protector of the great, and Poosha (nourisher) are the best like the Udāna, and dear like the Prāna. The Aryama-Dispenser of Justice-God and various names denote His different attributes and give us a good home to live or bestow upon us the family happiness.

PURPORT :—The persons who know the properties of the air acquire wealth from all sides.

NOTES & REMARKS :—(दिविक्षयम्) दिवि-प्रकाशे क्षयो निवासो यस्य तमा दिवु धातोरत्ने कार्थेष्वत्रद्युत्यर्थग्रहणम । द्युतिः प्रकाशः (क्षि-निवास गत्योः । (तुदा०) अत्र निवासार्थकः ।=Whose dwelling is in the light (of knowledge). (शर्म) गृहम् । शर्मेति गृहनाम (N G 3, 4) शर्मेति सुखनाम (N G 3, 6)—Home. (वरुणः) श्रेष्ठः उदान इव उत्तमः =The best like the Udāna. (मित्रः) प्राण इव प्रियः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणोदानौ वै मित्रा-वरुणौ (Stph 1, 8, 3, 12) तस्माद्वरुणः उदानः=Dear like Prāna.

TRNSLATOR'S NOTES :—By Brihaspati, Poosha, Mitra, Varuna and Aryama may also be taken as noble persons who are great preceptors, nourishers, friends, the best men and dispensers of justice.

The men's duties are pointed out :

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्यस्त्रामणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥

6. *TRANSLATION* :—O men ! may the persons who are admirable like the clouds, and beneficent and praiseworthy like the wives, readily available for our protection and preservation. May the achievement of good wealth which is pervasive inviolable and given by proper division (to share with others) reach us with strength and protection etc. May all these listen to my invocation and be honoured by me.

PURPORT :—*Those persons become humble who sustain the world like the clouds and who dispense admirable justice after hearing the requests of all people.*

NOTES & REMARKS :—(सुदीतयः) प्रशसितप्रकाशा: ।=Whose light is admired by all. (प्रदितिः) अविद्यमानखण्डनः। दो अवखण्डने (दि०) दीदयति-ज्वलति कर्मा (N G 1, 16)=Inviolable.

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The queen should also be eapable to administer justice :

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

7. *TRANSLATION* – O men ! may the wives of the learned kings who are keen to deliver justice protect us. May they protect us well for strength and diffusion of knowledge. The glorious and well-invoked learned ladies who are well-known on earth and who are observing the bow of the waters-peacefulness-give us good home. It bestows upon us enjoy or domestic happiness.

PURPORT :—*As kings administer justice among the men, same way their wives should administer justice among the women.*

NOTES & REMARKS :—(तुजये) बलाय । तुजि-हिंसाबलादाननिकेतनेषु (चुरा०)

अव बलार्थक: ।=For strengh. (उश्तीः) कामयमाना: । वश-कान्तौ (अदा०) कान्ति:-कामना । =Desiring justice

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The queens should administer justice among the women like the kings :

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनीराट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

8. *TRANSLATION :*—The wife of the person endowed with wealth, the wife of the purifier like fire, the wife of an active quick-going person, the wives of the enlightened men shine on account of her virtues. May all such highly learned listen to the requests for administering justice. Let the wife of a noble person listen to the requests of women like the heaven and earth. Let the enlightened women administer justice by them.

PURPORT :—Like the male ministers among the kings, there should be female ministers among the queens also.

NOTES & REMARKS :—(ग्नाः) वाणीः । ग्ना इति वाङ्नाम (NG 1, 11) =Speeches. (व्यन्तु) कामयन्ताम् । वी-गतिव्याप्तिप्रजनकान्त्यासनखादनेषु । अत्र-कान्त्यर्थः । कान्ति: कामना=May desire.(जनीनाम्) जनित्रीणाम् भार्य्याणाम् । देवानां वै पत्नीर्जनयः (काठक संहिता 18, 7, Taittiriya Samhita 1, 7, 2)=Of wemen.

Sūktam-47

Rishi or seer of the Sūkam—Pratiratha Ātreya. Devata-Vishvedevah. Chhanda-Trishtup and Pankti of various kinds. Svara-Dhaivata and Panchama.

The attributes of men and women are told :

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना ॥१॥

1. *TRANSLATION* :—That women is very auspicious and bestower or happiness upon all who brings light (of knowledge) like the dawn from heaven in household life. She utters words of advice, makes experiments, teaches her daughter as venerable, serves the family people and others thoroughly, expert in mother craft by making her children, worthy of respect. She gets married in youth after receiving good education from her father like teachers with good intellect, and is always very much admired at home.

PURPORT :—The mother teaches her children upto fifth year and then hands them over to their father for training, and the father after teaching them for three years hands them over sons to the Acharya (preceptor). She hands over her daughter to the Acharyā (lady teacher) for receiving education with Brahmacharya; the Acharyas develop the children's complete personality, fully developed with Brahmacharya and educates them with practical knowledge. Having performed their Samavartana (home-returning cermony), they become the decorative of their family.

NOTES & REMARKS :—(आविवासन्ती) समन्तात्सेवमाना । विवासति:- परिचरणकर्मा (N G 3, 5) ।=Serving from all sides. (जोहुवाना) भृशं प्राप्तप्रशंसा: । हु दानादनयो: आदाने च (जु०) अत्र आदानार्थक: अथवा गृहीतप्रशंसेत्यर्थ:= Very much admired.

EDITOR'S NOTE :—The idea of teaching children at three gradual stages of mother, father and teacher is further treated in Shatapath Brahman—मातृमान् पितृमान् आचार्यवान् पुरुषो वेद । It has been explained amply by Dayanand Sarasvati ni Ch.II of Satyartha Prakash Ed.

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Men should know the properties of the numberless articles which cause and effect and accomplish the works :

अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः ॥२॥

2. *TRANSLATION* :—Men should know the methodology of those endless objects which are speedy, reaching the Prānas of men, remaining in the orb of the first eternal cause (matter) which go around the sky and earth like the light of the sun.

PURPORT :—There are one sky and other endless things and numberless atoms within, born from the eternal first cause-Primordial Matter which are spread like the light of the sun.

NOTES&REMARKS :—(अजिरासः) वेगवन्तः। अज गतिक्षेपणयोः (भ्वा०)। अत्र गत्यर्थकः।=Speedy. (अमृतस्य) नाशरहितस्य कारणस्य=Of the eternal cause (matter). (सीम्) आदित्यप्रकाश इव। सीमिति परिग्रहर्थीयः। विसीमतः सुरुचो वेन आवः —व्यावृणोत् सर्वतः आदित्यः 1, 3, 8=Which are like the light of the sun.

What should men know is taught further? :

उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुराविवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥

3. *TRANSLATION* —O men ! you should know the nature of the ocean which is conveyor of happiness, good sustainer and sprinkler (supplier of water), and is established in the middle of the light. The firmament, cloud, the sun are all in the first cause of the ancient and perfect AKASHA (ether). The sun by its light goes around the world and preserves them as from near.

PURPORT :—O men ! you should accomplish all purposes by

knowing the law of the cause and effect and the objects produced by their combination and then utilise them properly.

NOTES & REMARKS :—(अरुषः) सुखप्रापकः । ऋ गतौ-पाणिनीयधातु पाठे । ऋ-प्रापणे गतौ च (काशकृत्स्नधातुपाठे 1, 3, 50) ऋ हृनिभ्याम् षन् (उणा. 4, 73) अरुषः पुनर्हिकेलिभ्ये उषच् (उपा. 4,75) अरुषो बाहुलकात् = Conferer of happiness. (सुपर्णः) शोभनानि पर्णानि पालनानि यस्य सः । सु+पृ पालनपूरणयोः (जुहो०) = Good sustainer or cherisher. (उक्षा) सेचकः। उक्ष-सेचने (भ्वा०) = Sprinkle to supply water. (पृश्निः) अन्तरिक्षम् । पृश्निः इति साधारणनाम द्युलोकान्तरिक्षसाधारणनामानि (N G 1, 4) = Firmament. (अश्मा) मेघः । अश्मा इति मेघनाम (N G 1, 10) = The cloud.

Significance of the earth etc. as the sustainers of the world is highlighted :

चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान् ॥४॥

4. *TRANSLATION* :—O men ! you should know that there are four great elements (earth, water, fire and air) which have three gunas-Satva, Rajas and Tamas-as their contents, which uphold the embryo of the whole universe and preserve it for movement. They uphold it in ten directions. The rays of the sun raverse the boundaries of the sky and the regions closely and swiftly.

PURPORT :—O men ! the upholders of the world are the earth, weater, fire and air and they are born of the eternal material cause i. e. Matter.

NOTES & REMARKS :—(त्रिधातवः) त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते ।= Which have three—Satva, Rajas and Tamas as their upholders or containers. (अन्तान्) समीपस्थान् देशान् = The regions close by.

The aim of human knowledge is told further :

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या३ सबन्धू ॥५॥

5. *TRANSLATION* :—O men ! the day and night, born from the same parents (firmament) do good to the world and uphold the water like the rivers are benevolent to all. They are to be associated with and equally allied. So you should know them and preserve this body certainly well.

PURPORT :—As day and night come turn by turn, in the same manner, men should regulate their diet and walking and should maintain their body well.

NOTES & REMARKS :—(ईम्) उदकम् । ईम् इति उदकनाम (N G 1, 12)=Water. (यम्या) रात्रिदिने=The day and dight.

The people should marry in youth and by the process of Svayamvara (self-choice) is told :

वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति ।
उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥

6. *TRANSLATION* :—The brides desiring youthful and cheerful matches come in contact through marriage with virile husbands and become mothers, wear garments for their children and do other useful acts. So you all should also do.

PURPORT :—The youth receive education with Brahmacharya and when young desiring household life enter into wedlock through Svayamvara (self-choice) with love. They beget children righteously, develop the strength of body and soul, and thus enjoy bliss having discharged domestic duties, like they cover body with clothes.

NOTES & REMARKS :—(दिव:) कामयमाना: ।=Desiring. (यथा) गृहाश्रममार्गेण वर्त्तमाना: ।=Trading the path of household life.

The same subject of married life is dealt :

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

7. *TRANSLATION* :—O teachers and preacherse ! may we enjoy peace and un-mixed happiness by your association. O leader ! purifing like fire, may we obtain stablity, permanence and honour. Revere that radiant and mighty enlightened person.

PURPORT :—Those persons only enjoy happiness who always honour absolutely truthful teachers and other enlightened persons.

NOTES & REMARKS :—(यो:) दुःखात्पृथग्भूतम् । यो। यावनं च भयानाम् (NKTI.)=Unmixed with misery. (मित्रावरुणा) प्राणोदानाविव मातापितरौ । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12, 6, 1, 16)=Father and mother who are like Prāna and Udāna.

Sūktam—48

Rishi or the Seer of the Sūktam—Pratibhanu Ātreya. Devata—Vishvedevah. Chhandas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishāda.

What should be the aim of men is told?

कदु प्रियाय धाम्ने मनामहे स्वक्षत्राय स्वयशसे महे वयम् ।
आमेन्यस्य रजसो यदभ्र आँ अपो वृणाना वितनोति मायिनी ॥१॥

1. *TRANSLATION* :—When shall we know the power of the council, endowed with wisdom and is in the middle of the State, it should be properly measured out thoroughly. It extends its activities for rhe great and desirable benevolent splendour, is strong in its own strength and glorious, like the lightning generating water. It performs good and beneficient deeds under a great leader who is like the cloud.

PURPORT :—*Men should always desire that the State, its good reputation and Dharma may ever grow, They should act for the accomplishment of this purpose,*

NOTES & REMARKS :—(स्वक्षत्राय) स्वकीयराज्याय। क्षत्रियकुलाय वा। क्षत्रं हि ग्रीष्यः राष्ट्रम् (Aittiraya, 7, 22 Jaiminiyopanishad ब्राह्मणे (1, 88)=For One's own State or the band of Kshatriyas. (आमेन्यस्य) समन्तान्मेयस्य। अभ्रमिति मेघनाम [(N G 1, 10) माङ् माने शब्दे च (जुहो०) अत्र मानार्थकः =To be measured out. (रजसः) लोकस्य। लोका रजांस्युच्यन्ते। (N G 4, 3, 19)=Of the world, here of the State.

What should men do is told further : ?

ता अत्नत वयुनं वीरवंक्षणं समान्या वृतया विश्वमा रजः।
अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥२॥

2. *TRANSLATION* :—The man desires to get the society of the enlightened persons, does an act or acquired knowledge with a similar covering (protective) work, which conveys (brings) the heroes who shake different worlds and waters. He grows with the ancient subjects which are calm like waters and develope the State. He drives away the enemy's armies. You should also try to have those strong armies or subjects being even active.

PURPORT :—*O men ! desiring the company of the enlightened*

persons you should receive the knowledge of all sciences,

NOTES & REMARKS ;—(अत्नत) निरन्तरं गच्छत । (अत) सातत्यगमने(भ्वा०) =Go constantly. (देवयुः) देवान् विदुषः कामयमानः । विद्वांसो हि देवाः (Stph 3, 7, 3, 10)=Desiring the enlightened persons.

How should men and women behave is told :

आ ग्रावंभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमें संवर्तयन्तो वि च वर्तयन्नहा ॥३॥

3. *TRANSLATION* :—O wise woman! you sharpen the thunderbolt-like arms alongwith the clouds, days and nights. You should know about that man in whose house and plant/factory hundreds of men work and spend their time usefully. You should also know the sun whose good rays spread everywhere and thus urge men to move and work.

PURPORT :—*If men and women or husbands and wives, are fearless, they would shine with prosperity like the sun and electricity and become industrious day and night.*

NOTES & REMARKS :—(ग्रावभिः) मेघैः । ग्रावेति मेघनाम । (NG. 1, 10)=With clouds. (अक्तुभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (N G 1, 7)= With nights.

The Statecraft is told :

तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः ।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥

4. *TRANSLATION* ;—That man alone is able to rule over

the State well, who maintains an admirable army for its protection—the army wich is mighty to cut into pieces the enemies. Such rulers with their beautiful body give jewels and good dwelling place to the subjects whose invocations are supporting.

PURPORT ;—It is the duty of the king to deal with the subjects based on a good policy for their true protection and preservation.

NOTES & REMARKS :—(अनीकम्) सैन्यम् ।=Army. (क्षयम्)। निवासस्थानम् । क्षि—निवासगत्योः (तुदा०) अत्र निवासार्थकः ।=Dwelling place. (भरहूतये) भराः पालिकाः धारिका हूतयो यस्यास्तस्यै प्रजायै । भृञ्—धारणपोषणयोः ।=For the subjects whose invocation are supporting.

Only a king with an admirable and strong army conquers is told :

स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम् ।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

5. *TRANSLATION* ;—The best ruler wearing good dress and mainting army of four kinds, tries to conquer his foes with inspiring speech and with great manliness. That wealthy person urging all to follow truth gives most acceptable discourse and accomplishes his purpose. We do not know the limit of his manliness and industriousness.

PURPORT :—That king is praiseworthy who has a good (strong) army.

NOTES & REMARKS :—(चतुरनीकः) चतुर्विधान्यनीकानि यस्य सः ।=Who has army consisting of four parts (ऋञ्जते) प्रसाध्नोति ऋञ्जतिः प्रसाधनकर्मा (NKT 6, 4, 21)=Accomplishes.

TRANSLATOR'S NOTES :—The four parts of the army are elephants, chariots and other transport, cavalry and infantry.

Sūktam-49

Rishi or Seer of the hymn—Pratiprabha Ātreya, Devatā Vishvedevāh. Chhanda-Trishtup and Pankti. Svara-Dhaivata and Panchama.

Men should always do good to others is narrated :

देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः ।
आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥

1. *TRANSLATION* :—O men ! I desire a wealthy learned man who preaches proper division of the life (in the form of Ashramas), charming wealth and prosperity, and leading men of the king and many supporter subjects. They behave like a friend day in and day out. I solicit your presence and help.

PURPORT :—Those persons always deserve great respect who are friends by their acts and desire the happiness of others.

NOTES & REMARKS :—(अश्विना) राजप्रजाजनौ । अश्विनौ इन्द्रियाश्वस्वामिनौ । इन्द्रियाणि हयानाहुः (कठोप० 1, 3, 4) तस्माज्जितेन्द्रियौ राजप्रजापुरुषौ ।= Prominent men of the king and the subjects (पुरुभुजा) यौ पुरून् बहून् पालयतस्तौ । पुरु इति बहुनाम (N G 3, 1) भुज पालनाभ्यवहारयो (रुधा०) अत्र-पालनार्थग्रहणम् ।=Those who support and nourish many.

What is the cause of the cloud is told :

प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

2. *TRANSLATION* :—O men! being highly learned you know the movement of the cloud and serve or utilise the resplendent sun who makes the cloud through the hymns of the Vedas. By offering food and showing other kinds of respect and the most admirable wealth, you tell about the sun who divides the life of man (through day, night, fortnight etc.). This sun is like the enlightened person who teaches to divide the period of life into the four Ashramas or stages of life.

PURPORT :—O men ! you should know that the sun is the man unstrumest in the making of the clouds and other things and tell about its science to others.

NOTES & REMARKS :—(असुरस्य) मेघस्य । असुर इति मेघनाम (N G 1, 10)=Of the cloud. (सवितारम्) मेघोत्पादकम् । असावादित्यो देवः सविता । (Stph 6, 3, 1, 18) असौ वै सविता योऽसौ (सूर्यः) तपति (कोषीतकी ब्राह्मणे 7, 6, गोपथ ब्राह्मणे 2, 1, 20) सविता वै प्रसविता (कौषी० 6, 14) षूञ्-अभिषवे इति धातु-पाठे=The generator of the cloud. (दुवस्य) सेवस्य । दुवस्यतिः परिचरणकर्मा (N.G. 3, 5) चर गतौ भक्षणे च (भ्वा०)=Serve or properly utilise, know thoroughly.

What should men know Is told further :

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्रः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥

3. *TRANSLATION* :—O man ! a highly learned man gives away most acceptable foodgrains and other articles to others. God is sustainer of all, adorable and mother-like and covers the rays of

the sun. The sun, electricity, Udāna and Prāna which are destroyers of miseries. generate good (comfortable). days. Don't waste them?

PURPORT :—As a mother nourishes her children by giving them foodgrains and water etc. in the same manner, the sun and other objects created by God protect all the beings by day and night.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यः। अथ यः स इन्द्रोऽसौ स आदित्यः। (Stph. 12, 1, 3, 15)=The sun. (विष्णुः) व्यापिका विद्युत्। विष्लृ व्याप्तौ (जुहो०)।=Pervading electricity. (वरुणः) उदानः।=Udāna. (मित्रः) प्राणः। प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणो वै मित्रः (तैत्तिरीय संहिता 5, 3, 4, 2, 11 Stph 6, 5, 1, *8*) प्राणोदानौ वै मित्रावरुणौ। (Stph. 1, 8, 3, 12, 3, 6, 1, 16) तस्माग् वरुणः उदानः।=Prāna (vital energy).

What should men do and what should they attain is told :

तन्नो॒ अन॒र्वा स॑वि॒ता वरू॑थं॒ तत्सिन्ध॑व इ॒षय॑न्तो॒ अनु॑ ग्मन् ।
उप॒ यद्वोचे॑ अध्व॒रस्य॒ होता॑ रा॒यः स्या॑म॒ पत॑यो॒ वाज॑रत्नाः ॥४॥

4. *TRANSLATION* :—I am the accepter of the non-violent Yajna and tell all the people about the Yajna. Let the members of my family at home follow it. Let a man who is benevolent like the horseless sun follow it and let good women who are like the rivers or who are oceans of virtues follow it. It leads us towards happiness, so that we may become the lords of riches and endowed with the wealth of true knowledge;

PURPORT :—O men ! if you become ever industrious like the sun, then you will surely become wealthy.

NOTES & REMARKS :—(वरूथम्) गृहम्। वरूथमिति गृहनाम (N G 3, 4)=Home. (अध्वरस्य) अहिंसामयस्य यज्ञस्य। अध्वर इति यज्ञनाम। ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 2, 8)=Of the non-violent Yajna. (वाजरत्नाः) विज्ञान-

धनवन्तः । वाजः (वज) गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थंग्रहणम् ।= Endowed with the wealth of true knowledge.

What is the key to achievement is told :

प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

5. *TRANSLATION* :—O men ! those who entertain the friends and good guests with movement and protection, you prepare food for them from the riches obtained. Being endowed with all that and with good and sweet speech, let us do that may bring about the great and the best wealth. May we rejoice with protection and love etc.

PURPORT :—*O men ! you should acquire wealth with labour and having foodgrains etc. and enjoyıng great happiness, proteet all.)Ed.)*

NOTES & REMARKS :—(ईवत्) गतिरक्षणवत् । ईव गतौ (दिवा०) —With movement and protection. (वरीयः) अत्युत्तमं धनादिकम् ।= The best wealth etc. (अभ्वम्) महत् । अभ्वः इति महन्नाम (NG 3, 3) Great.

Sūktam-50

Rishi or seer of the Sūktam—Svasti Ātreya Devatā-Vishvedevah. Chhanda Ushnik and Anushtup. Svara-Rishabha and Dhaivata.

Men should aequire knowledge and wealth by friendship with the enlightened persons and spread good reputation :

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥१॥

1. *TRANSLATION* :—Let all men accept the friendship with the enlightened leaders. Every one should take up arms to preserve or defend his riches, by which you are nourished. May you earn good reputation.

PURPORT :—In order to acquire knowledge, wealth and strength of body, all men should receive education from the enlightened persons and exert themselves physically and spiritually.

NOTES & REMARKS :—(द्युम्नम्) यशः । द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5, 1, 5) ।=Good reputation.(इषुध्यति) इषून् धरति ।=Takes up arms or defends.

What should men do is told further :

ते ते देव नेतर्ये चेमाँ अनुशसे ।
ते राया ते ह्या३ पृचे सचेमहि सचथ्यैः ॥२॥

2. *TRANSLATION :*—O highly learned leader ! all those are to be honoured by you who unite these people with you for receiving your instructions. Those who guard honour of all with wealth are loved by all or become popular. Let us be united with them who in order to eatablish close contact with you deal in accordance with the rules of proper association.

PURPORT :—O learned person ! give instructions to the people who are near you and receive higher knowledge of various sciences by the association of great scholars or scientists.

NOTES & REMARKS ;—(आपृचे) समन्तात् सम्पर्काय । पृची-सम्पृक्तै (अदा०) पृची-सम्पर्के (रुधा०)।=For close contact from all sides. (सचथ्यैः) सचथेषु समवायेषु भवैः।=Following the rules of proper association.

Mdl. 5, Skt. 50, Mtr. 3

What should men honour and what should be achieved is told ? :

अतीं न आ नृनातिथीनतः पत्नीर्दशस्यत ।
आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः ॥३॥

3. *TRANSLATION* :— O men ! show respect to our venerable guests who keep people away from unrighteousness and lead them to the path of righteousness. They give strength to or show honour to your wives. Respect all those men who follow the path of righteousness. Let the discriminator drive all adversaries who hate us at a distance. Let all malice and other evils be kept away.

PURPORT :—Men should serve and associate with righteous guests and develop discrimination or discretion. They should throw away all evils like malice.

NOTES & REMARKS :—(दशस्यत) बलयत । =Strengthen by showing then due respect. (यूयुविः) विभागकर्त्ता । =Discriminator.

TRANSLATOR'S NOTES :—दशस्यत has been interpreted by Dayananda Sarasvati here as बलयत though he has not pointed out the root-meaning. Sayanacharya has interpreted it as सर्वतः परिचरत or प्रयच्छत i.e. serve from all sides or give. In Dhatupath, we find Kashakritsna's दश-दर्शने (9, 124), so it may be taken to mean आदरं दर्शयत show respect to. To show respect is to strengthen and encouarage others. Or अनेकार्था धातवः Root verbs have got many meanings. पत्नीर्दशस्यत should mean show respect to your wives. But Prof. Wilson has translated it as 'Worship' the wives (of the deities) which is not correct. Griffith also has committed the same mistake by rendering it into English as 'Honour our guests, the Hero Gods and then the Davies. He adds the foot-note—The Davies—the consorts of the Gods. This interpretation is not correct as it is based not upon the test पत्नीर्दशस्यत but upon the imagination of the translators. It is also

wrong on their part to take gods' (Wilson) or Gods' '(Griffith) from the .imple word used in the text is अतिथीन् which means the guests.

Who are conveyors of good dealings like the fire become men of preservant nature :

यत्र वह्निरभिहितो दुद्रवद् द्रोण्यः पशुः ।
नृमणां वीरपस्त्योऽर्णा धीरेव सनिता ॥४॥

4. *TRANSLATION* :—O men ! where the fire is stated to be running (acting rapidly) like a rapid-going ànimal, there the son becomes likc a woman of meditative nature, conveying happiness, endowed with heroic progeny and is, capable to distinguish between truth and falsehood.

PURPORT :—Those who are full of splendour and impetuous like the fire become distinguishers between truth and untruth.

NOTES & REMARKS:—(द्रोण्यः) द्रोणेषु शीघ्रगामिषु भवः । द्रु-गतौ (भ्वा०) । =Born among the rapid going,(वीरपस्य:) वीरा पस्त्ये गृहे यस्य सः । पस्त्यम् इति गृहनाम (NG 3, 4)।=Having a heroic progeny at home·

What should men pray for is told :

एष तें देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तयंइषःस्तुतों मनामहे देवस्तुतों मनमाहे ॥५॥

5. *TRANSLATION* ;—O learned leader ! let this master of your chariot be conferer of happiness. May the wealth leave us to happiness. May there be happiness for acquiring riches and attaining well-being. The admirer of the good food materials is admired by the highly learned persons. Let us know them. Let us pray for them.

PURPORT :—Let us take the good articles which are admired by the enlightened persons.

NOTES & REMARKS :—(मनामहे) याचामहे। मनामहे इति याच्याकर्मा (NG 3, 19)।=Pray for, beg. (इष:)—स्तुत:। अन्नादे: स्तावक:। इषम् इति अन्ननाम (NG 2, 7)।=Admirer of the good food materials.

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Sūktam—51

Rishi or seer of the Sūktam (hymn)—Svasti Ātreya. Devatā—Vishvedevāh. Chhandas—Gāyatri, Ushnik, Trishtup and Pankti of various kinds. Svaras-Rishabha, Dhaivata and Gāndhāra.

Behaviour of a highly learned person towards other enlightened men is pointed out :

अग्ने सुतस्य पीतये विश्वैरूमेभिरा गहि। देवेभिर्हव्यदातये ॥१॥

1. *TRANSLATION* :—O learned leader ! come with all the protecting enlightened persons in order to drink the juice of the various nourishing herbs. Come for giving articles worth-giving.

PURPORT :—If highly learned persons address all people along-with an enlightened great scholar, they all enjoy bliss.

NOTES & REMARKS :—(ऊमेभि:) रक्षणादिकर्तृभिस्सह। अव-रक्षणगतिकान्तिप्रीतितृप्त्यवगम... वृद्धिषु (भ्वा०)=Protectors, lovers, knowers etc. (हव्यदातये) दातव्यदानाय। हु-दानादनयो: आदाने च (जुहो०) अत्र दानार्थक:।=For giving in charity, what is worth giving.

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The ideal men are narrated :

ऋतधीतय आ गत सत्यधर्माणो अध्वरम् । अग्नेः पिबत जिह्वया ॥२॥

2. *TRANSLATION* :—O upholders of truth ! your Dharma is true. Come to this non-violent Yajna and drink the juice of devotion while speaking like an enlightened purifying leader.

PURPORT :—O men enjoy unmatched by upholding true Dharma.

NOTES & REMARKS :—(ऋतधीतयः) ऋतस्य सत्यस्य धीतिर्धारणं येषान्ते । ऋतम् इति सत्यनाम(NG 3, 10) डुधाञ् धारणपोषणयोः (जु०)।=Upholders of truth. (अध्वरम्) अहिंसामयव्यवहारम् । अध्वरम् इति यज्ञनाम । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1, 1, 8)=Non-violent dealing (like Yajna and others).

What should a learned person do with other enlightened persons is told :

विप्रेभिर्विप्र सन्त्य प्रातर्यावभिरा गहि । देवेभिः सोमपीतये ॥३॥

3. *TRANSLATION* :—O good and wise enlightened person ! come with the wise men in the morning to drink the Soma juice and for the protection of prosperity.

PURPORT :—When there is association of the highly learned persons with other similar enlightened men, the prosperity arises there.

NOTES& REMARKS :—(विप्र) मेधाविन् । विप्र इति मेधाविनाम । (NG 3, 15) ।=Very wise. (देवेभिः) विद्वद्भिस्सह । विद्वांसो हि देवाः (Stph 3, 7, 3, 10)।=With the enlightened persons.

TRANSLATOR'S NOTFS :—Though the word सोमपीतये has been interpreted in the Sanskrit commentary as सोमस्य पानाय ।=For drinking Soma juice, in the purport ऐश्वर्यस्य प्रादुर्भावो: भवति ।—these words denote that Dayananda takes also ऐश्वर्यम् or prosperity also its meaning षु-प्रसवैश्वर्ययो: । (स्वा:) पानाय रक्षणाय ।

What should men do is told further :

अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते । प्रिय इन्द्राय वायवे ॥४॥

4. *TRANSLATION* :—This Soma juice of invigorating herbs and acquisition of great wealth which is desirable has been put in proper vessel for a mighty and a wealthy person. It increases the strength of the armies.

PURPORT :—If the Vaidyas (Physicians) extract the essence of the herbs and make all free from diseases, then all may become wealthy.

NOTES & REMARKS :—(अमत्रे) पात्रे । (अमत्रम्) अमिनाज्ञे । यजिवाधे पतिभ्योऽत्रम् (उणादिकोष 3, 105) इति अत्रम् प्रत्यय: । =In the vessel. (वायवे) वलवते । वा-गतिगन्धनयो: । (अदा०) गतिशीलो—बलवान् । गन्धनम्-हिंसनम् ।=For the mighty. (सोम:) ऐश्वर्य योग: । (सोम:) षु-प्रसवैश्वर्ययो: =Acquisition of wealth or prosperity.

What should men eat and drink is told :

वायवा याहि वीतये जुषाणो हव्यदातये ।
पिबा सुतस्यान्धसो अभि प्रयं ॥५॥

5. *TRANSLATION* :—O very powerful person ! come here for giving in charity what is worth giving and for the attainment of knowledge, alongwith drinking the desirable good water and take the juice of the foodgrains.

PURPORT :—O learned person ! eat food which improves intellectual power and destroys diseases and sloth. Drink good juice.

NOTES & REMARKS :—(वीतये) विज्ञानीदिप्राप्तये (वीतम्) वी गतिव्याप्ति प्रजनकान्त्यसनखादनेषु (अदा०) व्याप्तिः—प्राप्तिः। गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् = For the attainment of knowledge etc. (प्रयः) कमनीयं जलम्। = Desiring good water. (अन्धसः) अन्नस्य रसान्। अन्ध इत्यन्ननाम (NG 2, 7)। = Of the food grains.

The duties of a king and the Prime Minister are told :

इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः। ताञ्जुषेथामरेपसावभि प्रयः ॥६॥

6. *TRANSLATION* :—O king and Prime-minister, you deserve the drink of this effused juice, and take it being sinless and kind and eat the desirable good food.

PURPORT :—Where the king and prime-minister are righteous, there is all capability to administer the State.

NOTES & REMARKS :—(इन्द्रः) राजा (वायो) प्रधानपुरुष। इदि परमैश्वर्ये (भ्वा०) परमैश्वर्यसम्पन्नो। राजा—इन्द्रः। वा गति गन्धनयोः (अदा०) राज्यसंचालको दुष्ट हिंसकश्च प्रधानामात्यः।—King and Prime Minister. (अरेपसौ) दयालू। अरेपसा पापेनालिप्यमानया इति निरुक्ते यास्काचार्यः (NKT 12,3) अरेपसा न विद्यते पापं ययोस्तौ (ऋ 1, 181, 4) भाष्ये दयानन्दर्षिः। अत्र-क्रूरतादि पापरहितौ अतएव दयालू। = Kind.

What should men do is told further :

सुता इन्द्राय वायवे सोमासो दध्याशिरः।
निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥

7. *TRANSLATION* :—O men ! as rivers flow downwards, the

good articles are purchased by spending much wealth. Prepared well those articles go to please a wealthy man and a man powerful like the wind.

PURPORT :—As rivers go to the sea, in the same manner, those who use invigorating drugs enjoy happiness, and become healthy.

NOTES & REMARKS :—(दध्याशिरः) ये धातुमशितुं योग्याः । (डुधाञ्-धारणपोषाणयोः (जु॰) अश-भोजने (कयाः) ।=Things which are worth-upholding and eating. (प्रयः) अतीवप्रियम् ।=Very dear.

A learned man should act like Agni/electricity :

सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः ।
आ याह्यग्ने अत्रिवत्सुते रण ॥८॥

8. *TRANSLATION* :—O learned person! the Agni (electricity) is united with all usefull objects like the earth, water etc. It is also energy united with both regions, with light and it united with the dawn. Thus it is pervading the created world. Come and give good te achings to all.

PURPORT :—O men ! you should know more and more about electricity which pervades all objects.

NOTES & REMARKS:—((सजूः) संयुक्तः । स+जुषी-प्रीतिसेवनयोः (तुदा॰) प्रीतियुक्तः—संयुक्तः । जुषिः इत्यस्य तत्को अश्विनौ क्विबन्तरूपम् समानस्य छन्द इति समानस्य सकारादेश्च । =United with. (अश्विभ्याम्) प्रकाशाऽप्रकाश लोकाभ्याम् अश्विनौ पृथिव्याविव्येके (NKT 12, 1, 11) । द्यावा=Worlds bright and not bright. (अत्रिवत्) व्यापकवत् । (अत्रिः) अत सातत्यगमने । सातत्यगमनं व्यापकत्वं द्योतयति ।= Like a pervading thing.

The attributes of a learned man are highlighted :

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना ।
आ याह्यग्ने अत्रिवत्सुते रण ॥९॥

9. *TRANSLATION* :—O learned person united with the Prāna and Udāna, united with prosperity or moon and united with pervading Akasha (ether)! come here to tell us about all that is all-pervading in this world and give us true teaching.

PURPORT :—If men get the knowledge of the science of electricity that is in Prāna, Apāna (vital breaths) and other objects, they could attain much happiness.

NOTES & REMARKS :—(मित्रावरुणाभ्याम्) प्राणोदानाभ्याम् । प्राणोदानौ वै मित्रावरुणौ (Stph. 1, 8, 3, 12, 3, 16, 1, 16) = With Prăna and Udāna. (सोमेन) ऐश्वर्य्येण चन्द्रेण वा । पु —प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्य्यार्थकः । असौ । वै सोमो राजा विलक्षणश्चन्द्रमाः (कौषीतकी ब्राह्मणे 4, 4, 7, 10) एष चन्द्रमा वै पदनाम एष सोमो राजा (जैमि० 2, 141) । = With prosperity or moon. (विष्णुना) व्यापकेनाकाशेन । = With pervading ether.

How one becomes learned is told :

सजूरादित्यैर्वसुभिः सजूरिन्द्रेण वायुना ।
आ याह्यग्ने अत्रिवत्सुते रण ॥१०॥

10. *TRANSLATION* :—O learned person ! you purifier like the fire. United with the (months) with Vasus (earth, water etc.), and united with the mighty soul come to tell us about what is pervading in the world, and give us good teaching.

PURPORT :—O men ! the electricity that is in the Akasha (ether) connected with the wind, know that and utilise it in various works.

NOTES & REMARKS :—(आदित्यैः)मासैः । कतमे आदित्या इति । द्वादशमासाः संवत्सर । इति हो वाच एते आदित्याः एते हीदं सर्वं आददामयान्ति तस्मादादित्या इति(Stph. 11, 6, 3, 8) (जैमिनीयोपनिषद् ब्राह्मणे 2, 77)=With. months. (वसुभिः) पृथिव्यादिभिः । कतमे वसव इति अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चन्द्र माश्चानक्षत्राणि च एते वसवः । एते हीदं सर्वं वासयन्ते तस्माद् वसव इति (Stph 11, 6, 3, 6, जैमि० 2, 77)=With earth and other objects. (इन्द्रेण) जीवेन ।=With the soul.

8 Vasus are fire, earth, air, firmament, sun, sky, moon and planets.

The attributes and duties of the enlightened persons are told :

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।
स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥

11. *TRANSLATION* :—O men ! as teachers and preachers may give us happiness of a man who has no enemies, as air cause of the great wealth (of health) may give us happiness, as glorious and inviolable Vidya (knowledge or wisdom) may give us happiness through their knowledgs, as nourishing milk etc. may give us happiness and as the cloud may give us happiness, in the same manner, may they bestow happiness upon you also.

PURPORT :—Those men only can derive proper benefit out of all objects, who use them scientifically knowing their attributes.

NOTES & REMARKS (अश्विना) अध्यापकोपदेशकौ ।=Teachers and preachers. (भगः) ऐश्वर्य्यकर्त्ता वायुः ।=Pure air which is the cause of the wealth (of health). (अदितिः) अखण्डिता विद्या । =Inviolable. Wisdom or knowledge, (पूषा) पुष्टिकरो दुग्धादिः।=Nourishing milk etc. (सुचेतुना) सुष्ठु विज्ञापनेन।=With knowledge. (अनर्वा) अनर्वा प्रेतीति असपत्नेन प्रेहीत्येवैतदाह । (Stph 3, 8, 2, 3) ।=A horseless man— a man travelling in aeroplane etc. without a horse (power, Ed.)

The way to increase their knowledge is told :

स्वस्तये वायुमुप ब्रवामहै सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वगणं स्वस्तये स्वस्तय आदित्यासो भवन्तु नः ॥१२॥

12. *TRANSLATION* :—O men we tell you about the properties of the air and wealth (prosperity). You should also therefore listen attentively and tell it to others. May God, who is the Lord and Protector of the world shower welfare on the master of the Vedic speech and of band of men and all of us. As highly learned persons well-versed in all sciences after having observed Brahmacharya upto the age of 48 years, may bestow upon us great happiness, so they would do to you also.

PURPORT ;—Let men become great scholars and scientists by study physics and chemistry and by the practical application of these sciences.

NOTES & REMARKS :—(सोमम्) ऐश्वर्यम्) । =Wealth or prosperity. (बृहस्पतिम्)बृहतीनां स्वामिनम् । वाग्वै बृहती तस्या एष पतिः(Stph 14, 4, 1, 12) वृद्धा एते खलु वादित्या यद् ब्राह्मणाः (Taittriy a 1, 1, 9, 8)।=Master of the great Vedic speeches. (आदित्यासः) अष्ट चत्वारिंशद्वर्षपरिमितेन ब्रह्मचर्येण कृतविद्याः । मा सा इव व्याप्ताखिलविद्या वा । अथ यान्यष्टचत्वारिंशद् वर्षाणि तत् तृतीये सवनम् । अष्टचत्वारिंशदक्षरा-जगती जागतं तृतीयसेवनं तदस्यादित्या अन्वायत्ताः प्राणा वा आदित्या एतेहीदं सर्वं आददते ।=Those who have observed Brahmacharya (continence) upto the age of 48 years and have mastered all sciences.

The duties of the enlightened persons are told :

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्त्वृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥

13. *TRANSLATION* :—O men ! let all enlightened persons protect us for happiness. Let the shining and pervading Agni (fire

and elecricity) protect us. Let wise and highly learned persons protect us for the happiness acquired through knowledge. Let the punisher of the wicked protect use from sin or guilt.

PURPORT :—It is the duty of the learned persons to make all grow by protecting them by teaching and preaching constantly.

NOTES & REMARKS :—(रुद्रः) (दुष्टदण्डकः) रुदिर्-अश्रु विमोचने। रुद्रः दुष्टान् रोदयतीति सः।=Punisher of the wicked.(ऋभवः) मेधाविनः। ऋभुविः इति मेधाविनाम।(NG 3, 15)=Very wise men. रुदिर्—अश्रुविमोचने। रुद्रः—दुष्टान् रोदयतीति सः। ऋभुविः इति मेधाविनाम (NG 3, 15)=One who makes The wicked weep—Punisher of the wicked.

The same subject is continued :

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति।
स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥

14. *TRANSLATION* :—O mother! endowed with inviolable knowledge and abundant wealth, may Prāna and Udāna give us happiness, in the performance of a work which is not opposed to the true path. Bestow happiness upon us as the air and electricity do.

PURPORT :—That highly learned person only is praised by people who bestows happiness upon all.

NOTES & REMARKS :—(अदिते) अखण्डितविद्य। दो-अवखण्डने (दिवा०)।=Endowed with inviolable knowledge. (मित्रावरुणा) प्राणोदानौ। प्राणोदानौ वै मित्रावरुणौ। प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12)।=Prāna and Udāna.

Men should walk on the path of Dharma (righteousness and duties) is told :

स्वस्ति पन्थामनुंचरेम सूर्याचन्द्रमसाविव ।
पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

15. *TRANSLATION*:—Let us follow the path of happiness like the sun and the moon. Let us keep company with men of charitable disposition, non-violent and enlightened persons.

PURPORT :—O men ! as the sun and the moon go to their approtioned course day and night with perfect regularity, in the same manner, you go always on the path of justice and always associate yourself with good men.

Sūktam—52

Rishi or seer of the Sūktam—Shyavāshva Ātreya. Devatā or subject—Marutah. Chhandas—Annshtup, Ushnik and Brihati of various kinds—Svaras-Rishabha, Panchama, Gāndhāra and Madhyama.

The worthy men should be honoured :

प्र श्यावाश्व धृष्णुयार्चा मरुद्भिर्ऋक्वभिः ।
ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥

1. *TRANSLATION:* —O man! who has a black flames of the fire (from the yajnas. Ed.)like horses, honour firmly those performers of the Yajnas, because they take delight in glory which is free from guile and accompanied with good food alongwith brave men. They arer espected by the enlightened persons and do good deeds.

PURPORT :—The men who honour the deserving indeed become venerable.

NOTES & REMARKS :—(ऋक्वभिः) सत्कर्त्तृभिः । ऋच-स्तुतौ (तुदा०) स्तुति द्वारा सत्कारो विदुषाम्।=With the respecters of good men. (श्यावाश्व) श्यावाः कृष्णशिखाऽग्नयोऽश्वा यस्य तत्सम्बुद्धौ।=He who has black flames of the fire as horses. (अनुष्वधम्) स्वधामन्नमनुवर्त्तमानम् । स्वधा इत्यन्ननाम= Accompanied with good food.

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The qualities of people deserving honour are stated :

ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥२॥

2. *TRANSLATION :*—The persons who are bold friends are of the firm and sure heroic strength, become endowed with firmness, and other virtues. They protect men on the path. While travelling, they guard and give helping hand to all fellow passengers of their own accord.

PURPORT :—It is only the friendship and protection of the enlightened persons that is firm and stable, and not of others.

NOTES & REMARKS :—(धृष्णुया) दृढत्वादिगुणयुक्ताः (त्रि) धृषा-प्रागल्भ्ये ।=Endowed with firmness and other virtues. (शवसः) बलस्य (स्वा०) शव इति बलनाम (NG 2, 9)।=Of strength.

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The subject of honourable is still continued :

ते स्पन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।
मरुतामधा महो दिवि क्षमा च मन्महे ॥३॥

3. *TRANSLATION :*—O learned person ! we know well those great men who possess great light of knowledge and are in the

company of the heroic men. They forgive others' faults and are like those who are somewhat active and get over difficulties through the might and are virile sprinklers of happiness upon others. (All men should know such enlightened persons).

PURPORT :—The men who work hard day and night, overcome all sufferings or miseries.

NOTES & REMARKS :—(स्यन्द्रासः) किञ्चिच्चेष्टमानाः । स्यदि-किञ्चिच्चलने । Somewhat a little active. (उक्षणः) सेचकान् । उक्ष-सेचने ।=Virile sprinkers of happiness. (शर्वरीः) रात्रीः । शर्वरी इति रात्रिनाम (NG 1, 7)।= Nights.

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The purpose of honouring deserving persons is mentioned :

मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥

4. *TRANSLATION ;*—O men ! we place you among the thoughtful good persons. They guard mankind, admirable Yajnas (philanthrophic labour of all kinds) and men from malevolent wicked persons for set periods (Yugas and years).

PURPORT :—Those who know the divine and human periods well, become well-versed in mathematics.

NOTES & REMARKS :—(रिषः) हिंसकात् । रिष्-हिंसायाम्।=From a violent person. (युगा) युगानि वर्षाणि ।=Yugas and years.

TRANSLATOR'S NOTES :—Yugas are four in number named as सत्ययुग, त्रेता, द्वापर, कलियुग the number of their years according to the books on ancient astronomy is as follows :—

Krita Yuga—4000 Daiva Years—human years 1440000
Treta Yuga—3000 Daiva Years —do— 1080000
Dvapara Yuga—2000 Daiva Years —do— 72000

Kali Yuga—1000 Daiva years —do— 36000

For details see Rishi Dayananda Sarasvati's Rigvedādi Bhāshya Bhoomikā or Introduction to the study of the Vedas.

What should men do is told further :

अर्हन्तो ये सुदानवो नरो असामिशवसः ।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

5. *TRANSLATION* :—O learned person ! honour well those liberal givers, (donors) and heroes with full and perfect strength who acquiring capability of honouring deserving men from the performers of the Yajnas. They desire the welfare of all who accomplish Yajna (honouring the enlightened persons etc.).

PURPORT :—Men can increase their strength to any extent, if they earnestly desire.

NOTES & REMARKS :—(असामिशवसः) अखण्डितबलाः । समि-मर्षजुगुप्सयोः । (अव्ययार्थे) असामि-पूर्णम् ।=Of inoviolable or perfect strength. (दिवः) कामयमानाः । दिवः-दिवु धातो कान्त्यर्थमादाय कान्तिः-कामना ।=Desiring.

TRANSLATOR'S NOTE :—The use of the epithet नरः for the Maruts clearly substantiates Dayananda Sarasvati's interpretation of मरुतः as men and not storm gods, as Prof, Maxmuller and many other western scholars think. Prof. Wilson has translated as 'leaders of rites' and Griffith also as 'heroes'.

The men's duties are highlighted :

आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।
अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः ॥६॥

6. *TRANSLATION* :—As leading great men train military or armies, agreeable (loyal Ed.) to them at the time of the battle,

therefore, you should pick up these brave men who are quick like the winds, rapid and make big sound or lighting to seek victory and glory. Get them equipped with the shining arms and weapons.

PURPORT :—It is the duty of all enlightened persons, scholars scientists to give training of science of electricity etc. to the loyal people.

NOTES & REMARKS :—(ऋष्वाः) महान्तः। ऋष्वा इति महन्नाम (NG 3, 3)। =Great. (ऋष्टीः) प्राप्ताः सेनाजनाः। (ऋष्टीः)ऋषी-गतौ (तु०)। गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम्। =Men of the armies to come to see the king or the commander of the armies. (जज्झतीरिव) शब्दकारिण्यः शीघ्रगतयो वाता इव। जज्झतीरिव शब्दानुकरणम्। =Making noise and rapid movement.

The duties of men are elaborated :

ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ।
वृजने वा नदीनां सधस्थे वा महो दिवः ॥७॥

7. *TRANSLATION* :—O men ! you should know all the good men, who are in the sky or multiform firmament for travel, who are well-known on earth or who grow on the bank of the rivers and in forest. Such men give up all bad habits through good education, and grow desiring the welfare of all and are great by nature and develop their faculties.

PURPORT ;—Those who know the science of earth and other elements, grow from all sides.

NOTES & REMARKS :—(सधस्थे) समानस्थाने। =In place. (पार्थिवाः) पृथिव्यां विदिताः। =Well-known on earth.

What should a learned men do is told further :

शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम् ।
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना ॥८॥

8. *TRANSLATION* :—O learnd person ! praise the strength of thoughtful men who are endowed with truth strength or whose strength is truth. They who accept as guides very wise men. O leading men of perservering movement ! unite yourselves with God for your welfare.

PURPORT :—Men should always admire good strength and God the Almighty.

NOTES & REMARKS :—(ऋभ्वसम्) ऋभुं मेधाविनमसते गृह्णाति तम् । ऋभुरिति मेधाविनाम (NG 3, 15) असु गत्यादिः ।=Acquiring of the wisedom. (स्पन्द्राः) धैर्य्यंगतयः ।=Of preserving movement.

The men's duties are further told :

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

9. *TRANSLATION* :—**O men!** you may have such marks in the wheels of the chariot which protect you, being the purifiers and the cloud and rain down water. Being protected and honoured, may you dwell here well.

PURPORT :—As the clouds while raining water, break the earth, so the association with noble persons dispels all impurity.

NOTES & REMARKS :—(परुष्ण्याम्) पालनकर्त्र्याम् (क्रियापद) । पृ—पालनपूरणयोः (जुहो०) ।=Protectors. (ऊर्णाः) रक्षिताः । उर्णुञ्-आच्छादने (अदा०) ।=Protected, guarded. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Parushni as the name of a particular river and to remark as Griffith has vented to do in his footnot "Parushni—one of the rivers of the Punjab, now called the Ravi". Such a wild imagination is against the fundamental principles of the eternal Vedas which Shri Sayanacharya has so ably enunciated (earlier. Ed.) in his introduction of the commentary on the Rigveda. Such an inconsistancy on the part of a great scholar is deplorable.

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Men's duties are to seek all paths of Vidya and Dharma (knowledge and righteousness) etc. :

आपंथयो विपंथयोऽन्तंस्पथा अनुंपथाः ।
एतेभिर्मह्यं नामंभिर्यज्ञं विष्टार ओंहते ॥१०॥

10. *TRANSLATION* :—O men ! my Yajna in the form of honour shown to the enlightened persons, association, donation or charity etc. is attained by me by various paths or with the cooperation of the persons following different paths. They are therefore addressed by those names. Some follow a path which goes to all directions. Some tread upon path which goes to diverse directions, or even opposite directions; some are fond of having an underground path, and some follow another path of their choice. Let all co-operate with me when I invite them, even though they tread upon different paths

PURPORT :—O men ! you should have a clear and distinct experience of all sciences and their practical application and give them to others also.

NOTES & REMARKS :—(आपथयः) समन्तादभिमुखः पन्था येषान्ते ।=The path that goes to front direction. (यज्ञम्) विद्वत्सत्कारादिकम् । यज—देवपूजासङ्गतिकरणदानेषु ।=The verb denotes honour that is shown to all enlightened persons or, association and charity.

———

Men should acquire knowledge and other dealings step by step is told :

अधा नरो न्योहतेऽधा नियुतं ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥११॥

11. *TRANSLATION* :—That man becomes gratified and makes his life successful, who being a leader in the acquisition of knowledge attains it and helps others to do so, or who attains it being endowed with the certain movement of the wind etc., and who afterwards goes to distant places and feels (experiments. Ed.). These forms found in such a distant place are wonderful and worth seeing (or visiting. Ed.).

PURPORT :—Men should study all sciences with the observance of Brahmacharya, then should visualise their practical applications in arts and industries, and should get the knowledge of distant objects by inference and other means.

NOTES & REMARKS :—(ओहते) प्राप्नोति प्रापयति वा । नियुतो वायोः इति आपिक्षेपयोजनानि (NG 1, 15) आ+वह—प्रापणे (भ्वा०) ।=Attains or enables others to attain. (नियुतः) निश्चितवाय्वादिगतिमान् । यु-मिश्रणमिश्रणयोः (अदा०)=Endowed with a certain movement of the wind.

How should men deal with one another is told :

छन्दः स्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥१२॥

12. *TRANSLATION* :— Let those persons who praise God with Vedic mantras, be the protectors of all. Let them be like the well for the persons desirous of bath, and may they be helpful for my sight, for the strength and lustre of body and soul. Let them no be like lustre dancers, scatering evil thoughts or like thieves.

PURPORT :—*Those persons are called Āptas—absolutely truthfuls and trustworthy persons, who do not disturb the peace of other's minds and never commit theft, rather they are like the well for a thirsty person and give peace and increase the strength of body and soul.*

NOTES & REMARKS :—(छन्दः स्तुभः)ये छन्दोभिः स्तोभनं स्तवनं कुर्वन्ति ।= Those who praise God with the Vedic mantras. (कुभन्यवः) आत्मनः कुंभनमुन्दनमिच्छवः । कु-विक्षेपे (तुदा०) ष्टुभ-स्तम्भे धारणे । अत्र स्तवनार्थकः । अनेकार्था धातवः इति-नियमात् । स्तुतिद्वारापि धारणमेव हृदि परमात्मने ।=Desirlng wetting or bath. (कीरिणः) विक्षेपकाः ।=Disturbers (of the peace of mind) scatterers of evil thoughts.

TRANSLATOR'S NOTES :—Not being able to understand the importance of the mantra, Griffith has remarked in the footnote. The stanza is difficult and obscure. The Hymn of the Rigveda p. 52.

Whose association should men keep is told :

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥१३॥

13. *TRANSLATION* :— O Rishi ! knower of the meaning of the mantras ! you honour the host of the enlightened men who are knowers of the science of electricity, well-versed in all shastras and great (sublime) geniuses with well-trained, true and soft speech. Make them happy with your refined speech.

NOTES & REMARKS :—(ऋष्टि विद्युतः) विद्युति वृष्टिविज्ञानं येषान्ते । ऋषी-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । =Those who are knowers of the science of electricity. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम (NG 3, 15)।=Geniuses. (ऋष्वाः) महान्तो महाशयाः । ऋष्व इति महन्नाम (NG 3,3)।=Great, endowed with sublime thoughts.

TRANSLATOR'S NOTES :—The epithets used for the Maruts like Rishwah, Kavayah, Vedhasah etc. clerly denote that they are great and wise men and not 'storm sods' as Prof. Maxmuller and some other Western translators have erroneously maintained. Even the faulty translation of Prof. Wilson and Griffith corroborates this. कवय: has been translated by Prof. Wilson as 'wise' and by Griffith as 'Sages'. Can these epithets be used for 'storm gods?

What should men do is further highlighted :

अच्छं ऋषे मारुतं गणं दाना मित्रं न योषणां ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥१४॥

14. *TRANSLATION* :—O Rishi (learned knower of the meaning of the mantras)! approach the host of the Maruts—thoughtful men, as a youthful wife approaches her husband. Those who desire the welfare of all, who are men of strong determination and therefore admired by all, approach the thoughtful wise people with good intellects, strength and charity. So all should approach them reverentially.

PURPORT :—All teachers and the taught should be friendly to one another and should acquire the knowledge of the properties of the air and other elements.

NOTES & REMARKS:—(धृष्णव:)धृष्टा: प्रगल्भा: दृढ़ निश्चया: । धृषा-प्रागल्भ्ये (स्वा०) = Men of strong determination. (इषण्यत) प्राप्नुवन्ति । इष-गतौ (दि०)। = Obtain, approach.

Men should acquire the knowledge of various sciences by the association of the great scholars is described :

नू मन्वान एषां देवाँ अच्छा न वक्षणां ।
दाना संचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः ॥१५॥

15. *TRANSLATION* :—O men ! the thoughtful person who

obtains divine persons or objects with the association of the enlightened men, who have heard about the path of truth and who are manifesters of the Vidya (knowledge) and good virtues among themselves and who is liberal in giving charity, does not suffer from poverty and ignorance. You should have contact with such a person .

PURPORT :—Those persons who are lovers of association with the scholars and who are interested in spreading knowledge can acquire knowledge quickly.

NOTES & REMARKS :—(वक्षण) वहनेन । वह-प्रापणे (भ्वा०) । प्रवाहेण । =With flow. (अजिभिः) विद्याशुभगुणप्रकटकारकैः । अंजू व्यक्तिमृक्षणकान्ति-गतिषु (रुधा:) अत्र व्यक्त्यर्थः । व्यक्तिः-प्रकटीकरणम् ।=Manifesters or revealers of Vidya and good virtues.

TRANSLATOR'S NOTES :—The word याम in यामश्रुतेभिः has not been explained in the Sanskrit commentary and in the Hindi translation. It has been interpreted as याम प्रहर सुने गये जिनसे, उन विद्वानों से Here the sense is not clear, In his commentary on Rig 1.37.8 Dayananda Sarasvati has interpreted यामेषु as स्वस्वगमनरूपमार्गेषु, so here also it is proper to take the word याम to mean मार्ग or path. The same meaning has been given by him in his commentary on Rig. 3, 30-15 यामकोशा:—यान्ति येषु ते यामा: मार्गा: ।

Significance of knowledge is stated :

प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम् ।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः ॥१६॥

16. *TRANSLATION :*—Those highly learned persons should be respected by me, who for the fulfilment of the desire of my kith and kin tell me about good speech and who tell me about the firmament as mother. Afterwards, the mighty teachers tell me

that a powerful and enlightened person who is terrifier of the wicked and who is protector of noble ones is to be regarded as father.

PURPORT :—Men should know that those who give us wisdom and good education should be ever respected.

NOTES & REMARKS :—(वन्ध्वेषे) बन्धूनामिच्छायै । इषु—इच्छायाम् (तुदा०) ।=For the fulfilment of the desire of the kith and kin. (पृश्निम्) अन्तरिक्षम् । पृश्निरिति साधारणनाम (NG 1, 4) द्युलोकान्तरिक्ष साधारणमित्यर्थः ।=Firmament. (शिक्वसः) शक्तिमन्तः ।=Mighty. (इष्मिणम्) इष्मो बहुविधो विद्यते यस्य तम् ।=Endowed with much knowledge.

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The significance of knowledge is described :

सप्त मे सप्त शाकिन एकमेका शता ददुः ।
यमुनायामधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

17. *TRANSLATION* :—O men ! I purify that wealth (of wisdom) which I have heard during the observance of the Yamas (restraints) and Niyamas (observances) and I purify that material wealth which is beneficial to cattle and to the horses. Men of seven kinds being powerful give me hundreds of useful things. You should also know them having obtained them.

PURPORT :—There are seven kinds of men in the world, namely :—foolish, very foolish, extremely foolish, a learned man, a very learned man, the best among the learned persons and a Vedic scholar.

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Sūktam—53

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devata—Marut. Chandas—Gāyatri, Brihati, Anushtup, Ushnik and Pankti. Svaras—Shadja, Rishabha and Panchama.

Men's duties are told :

को वेद जानमेषां को वा पुरा सुम्नेष्वास मरुताम् ।
यद्युयुज्रे किलास्यः ॥१॥

1. *TRANSLATION :*—O ordinary or highly learned men! who knows the origin or manifestation of these men winds who are used for various purposes? Who is such a man whose mouth (or tongue) is full of certainty about it? Who is it that has been dwelling in happiness before?

PURPORT :—It is only great scholars who can with certainty know the definition and attributes of man, wind and other objects.

NOTES & REMARKS :—(मरुताम्) मनुष्याणां वायूनां वा । मरुतो मितराविणो वा मितरोचिनो वा । महद् द्रवन्तीति वा (NKT 11, 2, 14) मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद-गतौ । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय गमनागमनक्रियाप्रापका वायवः ।=Of men or of the winds. (किलास्यः) निश्चितमास्यं यस्य सः ।=One whose mouth (tongue) is full of certainty. (जानम्) प्रादुर्भावम् ।=Manifestation or origin.

The way to querry or technique of questioning is stated :

एतान्रथेषु तस्थुषः कः शुश्राव कथा ययुः ।
कस्मै सस्रुः सुदासे अन्वापय इळाभिर्वृष्टयः सह ॥२॥

2. *TRANSLATION :*—O learned persons! who has heard knowledge while standing in their vehicles like the aircrafts etc ?

How do they go and whom do they attain? Upon what liberal person with many attendants do their kindred rains flowen down together with manifold food etc?

PURPORT :—It is only a man who knows the properties of many pervasive and useful things ltke electricity. He can know the dealings of the entire technology.

NOTES & REMARKS :—(रथेषु) विमानादियानेषु। रथो रंहतेर्गतिकर्मणः। स्थिरतेर्वा स्याद् विपरीतस्य। रममाणोऽस्मिंस्तिष्ठतीति वा। रमतेर्वा रसतेर्वा (NKT 9, 2, 11)।=In vehicles like the aircraft etc. (सस्रुः) प्राप्नुवन्ति ते। सृ-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम्।=Obtain, achieve. (इलाभिः) अन्नादिभिः।=With food etc.

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What should men do is told :

ते म॑ आहु॒र्य आ॑य॒युरुप॑ द्युभि॒र्विभि॒र्मदे॑।
नरो॒ मर्या॑ अरे॒पस॑ इ॒मान्पश्य॒न्निति॑ष्टुहि ॥३॥

3. *TRANSLATION :*—The absolutely sinless men like the desiring birds told me the truth for delight, because they know and attain it. After actually seeing their desires, they have asked me to praise them.

PURPORT:—Those person are called Āptas (absolutely truthful) who acquire knowledge by labouring day and night and give instruction to others. (Here the simple life of a bird is praised as an ideal. Ed.)

NOTES & REMARKS :—(द्युभिः) कामयमानैः। (द्युभिः) दिवुधातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम्। कान्तिः-कामना।=Desiring. (अरेपसः) दोषलेपरहिताः। अरेपस पापेनालिप्यमानयेति ((NKT 12, 3)।=Free from sins and faults.

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The importance of hard work is stressed :

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु ।
श्राया रथेषु धन्वसु ॥४॥

4. *TRANSLATION* :—O men ! the persons who shine on account of their virtues and who are self-luminous with their manifest dealings, in their refined speeches, in their garlands or jewels, in their gold and other ornaments, in their eating, in their vehicles and on earth, they become renowned.

PURPORT :—Those who are industrious are respected everywhere and become wealthy.

NOTES & REMARKS :—(अंजिषु) प्रकटेषु व्यवहारेषु । अंजु व्यक्तिम्रक्षण-कान्तिगतिषु । (रुधा०) । अत्र व्यक्त्यर्थकः । व्यक्तिः प्रकटीकरणम् ।=In manifest dealings. (वाशीषु) वाणीषु । वाशीति वाङ्नाम (NK 1, 11) ।=In speeches. (धन्वसु) स्थलेषु ।=In the landes.

TRANSLATOR'S NOTES ;—The epithets used for Maruts like नरः, मर्याः. अरेपसः clearly show that they are sinless leading mortals and not storm gods as erroneously supposed and explained to be by Prof. Maxmullar and others.

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The men's duties are stated :

युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः ।
वृष्टी द्यावो यतीरिव ॥५॥

5. *TRANSLATION* :—O thought men of good life ! for your delight I uphold vehicles like the aeroplanes, good rains (through Yajnas) and lightful of knowledge and like the acts which are to be accomplished with hard labour.

PURPORT ;—O men ! as I uphold with due practice the light of knowledge and rains through the Yajnas, so you should also do.

(*NOTES & REMARKS* :—(द्याव:) प्रकाशान् (द्याव:) दिवु धातो: द्युत्यर्थमादाय द्युति: प्रकाश: ।=Light. (यतीरिव) प्रयत्नसाध्या क्रिया इव ।=Like the processes to be accomplished with labour.

What should men do is told further :

आ यं नर॑: सुदान॑वो ददाशुषे॑ द्विव: कोश॒मचु॑च्यवुः ।
वि प॒र्जन्यं॑ सृजन्ति॒ रोद॑सी॒ अनु॒ धन्व॑ना यन्ति वृ॒ष्टय॑: ॥६॥

6. *TRANSLATION* :—O men ! the leading persons who are givers of good knowledge and other virtues, desire the welfare of all. They cause the cloud to fall down from the sky for the benefit of all donors. They let loose the rain clouds; and the shedders delers of the rain spread everywhere with abundant water. You should also do likewise.

PURPORT :—They only are good donors who cause sufficient rains through the performance of the Yajnas, and thus work for preservations of forests and construction of the tanks etc.

NOTES & REMARKS :—(सुदानव:) उत्तमविद्यादिशुभगुणदातार: ।=Good donors of knowledge and good virtues.(कोषम्) मेघम् । कोश इति मेघनाम (NG 1, 10) ।=Clouds. (रोदसी) द्यावापृथिव्यौ । रोदसीति द्यावापृथिवीनाम (NG 3, 30) (धन्वना) अन्तरिक्षेण । धन्वान्तरिक्षम् । धन्वन्त्यस्मादाप: (NKT 5, 1, 5) ।=Heaven and earth,

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The objects of knowledge is described :

त॒तृ॒दा॒नाः सिन्ध॑वः॒ क्षोद॑सा॒ रज॒: प्र स॑स्रुर्धे॒नवो॒ यथा ।
स्य॒न्ना अश्वा॑ इवाध्व॑नो वि॒मोच॑ने॒ वि यद्वर्त॑न्त ए॒न्य॑: ॥७॥

7. *TRANSLATION* :—As there are cows to (otherwise) give

milk profusely, likewise the rivers sometimes break the earth with their waters. (during floods. Ed.) You should take optimum benefit out of the rivers which are very rapid in their movement, like horses traverse the paths.

PURPORT :—As the cows rain milk (give in abundanee) so the rivers, seas and tanks etc. cause rains and irrigation,

NOTES & REMARKS :—(ततुदानाः) भूमि हिंसवन्तः । तुदिर-हिंसाऽनादरयोः (द्व०) अत्र हिंसार्थकः । स्यन्दू प्रस्रवणे (भ्वा०) ।=Breaking the earth by floods etc. (स्यनाः) अशुगमनाः ।=Repidly going. (एन्यः) या यन्ति ता नद्यः (NG 1, 13)) =—Rivers.

What should men attain is told :

आ यात मरुतो दिव आन्तरिक्षादमादुत । माव स्थात परावतः ॥८॥

8. *TRANSLATION :*—O thoughtful men ! come from the firmament and from your homes to attain your desire.

PURPORT :—Those persons only get their desires fulfilled who give up all malice or animosity and are endowed with good knowledge.

NOTES & REMARKS :—(अमात्) गृहात् । अमा इति गृहनाम (NG 3, 4) । अत्र पुंसि प्रयोगश्छान्दसः ।=From home. (दिवः) कामनाः । दिवु—धातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम् । कान्ति.कामना । =Desires.

What should the enlightened person preach is told :

मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत् ।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥९॥

9. *TRANSLATION* :—O thoughtful men ! Let not the earth which is devoid of light and or of little lustre, and revolving around

the sun) make you hold back from your goal. Let not a river or an ocean hold you fact (actually). Let no man who goes on moving or a woman who goes on constantly or desires to enjoy in a city restrain you, so that you and we may enjoy real happiness.

PURPORT :—Men should labour in such a manner that all his belongings may give happiness to them.

NOTES & REMARKS :—(रसा) पृथिवी । रसादिगुणयुक्ता ।=Earth. (अनितभा) अप्राप्तदीप्तिः ।=Devoid of light. (कुभा) कुत्सितप्रकाशा ।=Of little lustre. (सरयुः) यः सरति ।=A man moving continuously. (पुरीषिणी) पुर इषिणी । (पुरीषिणी) । स एष प्राण एव यत्पुरीषम् तद्वती प्राणबलवती स्त्री (Stph 8, 7, 3, 6) ।=Going forward or desiring to enjoy in a city.

TRANSLATOR'S NOTES :—Sayanacharya, Prof. Wilson, Griffith and others have erroneously taken अनितभा, कुभा, क्रुमु, सिन्धु, सरयु and पुरीषिणी as Proper Nouns denoting some rivers, as that is against the fundamental principles of the Vedic Terminology (Nirukta. Ed.). Griffith's footnote shows how uncertain and merely conjectural are the meanings given in their translation. "Rasa-a river, probably an attribute of the Sindhu or Indus as Anitatha also seems to be". Sarayu-probably a river in the Punjab (Vol.I.P. 522 Hymns of the Rigveda). Can we rely upon such mere guesswork full of many probabilities)?

A learned person's desire is told :

तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम् ।
अनु प्र यन्ति वृष्टयः ॥१०॥

10. *TRANSLATION* :—O men ! I convey or lead you to that strength of the lord of the Maruts heroic men who are masters of new chariots, and I tell you about their light of good virtues.

They are followed by the rains (abundance. Ed.) of happiness and joy.

PURPORT :—*Those persons become more mighty, who attain new policy adopted by the enlightened persons.*

NOTES & REMARKS :—(त्वेषम्) सद्गुणप्रकाशम्। त्विष-दीप्तौ (भ्वा०)। =The light of good virtues. (शर्धम्) बलम्। शर्ध इति बलनाम(NG 2, 9)। =Strength.

Men's duties are pointed out :

शर्धंशर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः।
अनु क्रामेम धीतिभिः ॥११॥

11. *TRANSLATION* :—O men ! we try to surpass in the strength, and the present position group of these heroes by our good praises because works are done by the help of the fingers. So you should also emulate.

PURPORT :—*If men try to develop their power to the maximum, they can surpass even very powerful persons.*

NOTES&REMARKS :—(व्रातंव्रातम्) वर्त्तमानं वर्त्तमानम्। वृतु-वर्तने (भ्वा०)। =Present position. (धीतिभिः) अङ्गुलिभिः कर्माणीव। धीतये इत्यङ्गुलिनाम (NG 2, 4)=Like the works done with the help of the fingers.

What should man do is told :

कस्मा अद्य सुजाताय रातहव्याय प्र ययुः। एना यामेन मरुतः ॥१२॥

12. *TRANSLATION* :—To whom the persons renowned on account of profound knowledge and givers of desirable things have

gone with these thoughtful persons in peaceful mind ? Being the givers of knowledge, such persons become admirable everywhere.

PURPORT :—*Without imparting knowledge and other good virtues, the scholars are not admired anywhere.*

NOTES & REMARKS :—(सुजाताय) सुष्ठुविद्यासु प्रसिद्धाय ।=Well-known for the knowledge of good sciences. (रातहव्याय) दत्तदातव्यदानाय । जनी-प्रादुर्भावे (भ्वा०)। हा-दाने (अदा०)। हु-दानादनयोः (जुहो०) ।=Giver of what is worth giving?

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What should men do is further highlighted :

येन॑ तो॒काय॒ तन॑याय धा॒न्यं१॒ बीजं॒ वह॑ध्वे॒ अक्षि॑तम् ।
अ॒स्मभ्यं॒ तद्ध॑त्तन॒ यद्व॒ ईम॑हे॒ राधो॑ वि॒श्वायु॒ सौभ॑गम् ॥१३॥

13. *TRANSLATION* :—O men ! with the same good will that you bestow in the form of imperishable grain seeds to an infant and a grown up son, bestow it upon us, because we seek your life—sustaining and auspicious wealth.

PURPORT :—*Those persons who store foodgrains and other articles for the warehousing and nourishment of their children, get imperishable happiness.*

NOTES & REMARKS :—(तोकाय) सद्यो जातायापत्याय ।=For newly born infant. (तनयाय) कुमाराय ।=For a grown-up unmarried son.

TRANSLATOR'S NOTES :—In the Nighantu, we find both तोकम and तनयः । तनयम् इति अपत्यनाम (NG 2, 2) । But when both words are used toghether, they are sometimes taken to mean sons and grandsons or infants and grown-up sons as interpreted by Dayananda Sarasvati.

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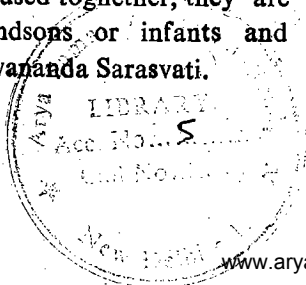
How should men behave is further highlighted :

अतयाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।
वृष्ट्वी शं योराप उस्त्रि भेषजं स्याम मरुतः सह ॥१४॥

14. *TRANSLATION :*—O thoughtful men ! we give up the company of the false slanderers or revilers and by doing good deeds having renounced crooked and sinful acts. We possess peace, rain good water alongwith cattle, and unmind happiness and herbs. So you should also do likewise.

PURPORT :—Men should give up the standerers and the habit of slandering, sinners and sin, should conquer enemies. They should keep the body healthy by taking proper herbs and drugs and should enjoy happiness constantly developing soul and freely acquiring of Vidya (true knowledge) and practising Yoga.

NOTES & REMARKS :—(उस्त्रि) गवादियुक्तम् । उस्रा इति गोनाम (NG 2, 11) ।=Endowed with cows etc. (निदः) ये निन्दन्ति तान्मिथ्यावादिनः ।= Liars who slander or revile. (अवद्यम्) निन्दितं कर्म । अवद्यावमाधमार्वरेफाः कुत्सिते (उणादि 5, 54) ।=Reprehensible bad acts.

What should men do is told further? :

सुदेवः समहासति सुवीरो नरो मरुतः स मर्त्यः ।
यं त्रायध्वे स्याम ते ॥१५॥

15. *TRANSLATION :*— O respectable leading men ! the man whom you protect becomes a good enlightened person and a good hero. Let us be also like him keeping his company.

PURPORT :—Men should protect all weak beings having become very much elevated or advanced.

The men's duties are elaborated :

स्तुहि भोजान्त्स्तुवतो अस्य यामनि रणन्गावो न यवसे ।
यतः पूर्वां इव सखींरनु ह्वय गिरा गृणीहि कामिनः ॥१६॥

16. *TRANSLATION* :—O learned person! delivering sermons, praise those who protect or support men and are God's devotees. With refined speech call upon those who follow the path of ancient people, call upon good friends as they call the cows for fodder. Praise those who have noble desires.

PURPORT :—*O learned man, always honour those persons who are admirable friends of all and whose desires are true.*

NOTES & REMARKS :—(यामनि) मार्गे। याम: अर्तिस्तुसुहुसृधृक्षिक्षभाया वा यदि यक्षिनीभ्यो मन् (उणादि 1, 140) इति याधातोर्मन प्रत्ययः। यामते गम्यतेऽनेनेति याम:मार्ग-रसा शब्दार्थ: (म्वा०) ।=On the path. (भोजान्) पालकान् ।= Protectors or supporters. (रणन्) उपदिशन् ।=Preaching. (कामिन:) प्रशस्तं कामो येषामस्ति तान् ।=To those whose desires are nobles.

Sūktam—54

Rishi or seer of the Sūktam—Shyāvāshva Ātreye. Devatās—Maruts. Chhandas—Jagati and Trishtup of various forms. Svaras—Nishāda and Gāndhāra.

How should the enlig htened persons behave is told :

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते ।
घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्णमर्चत ॥१॥

1. *TRANSLATION* :—O learncd persons! you desire the welfare of all, and utter the well—balanced speech. You give the

strength to heroic men which is self—radiating and gives respectfully the great wealth of knowledge to a person who is capable to get rain water from the cloud through the Yajna, or is capable to throw down an enemy like the cloud (coverer of other's happiness). Such a person is admirer of the Yajna, and honours venerable persons even during their absence, because they are renowned or glorious.

PURPORT :—O learned persons ! make the ignorant endowed with knowledge by giving them Vidya (true knowledge). By distinguishing between truth and untruth, make people to accept truth and renounce falsehood and thus gather abundant wealth for the happiness of all.

NOTES & REMARKS :—(अनज) उच्चरतोपदिशत। अत्र संहितायामिति दीर्घः। व्यत्ययेनैकवचनं च। अंजू-व्यक्तिम्रक्षण कान्ति गतिषु (रुधा०)। अत्र व्यक्त्यर्थकः। व्यक्तिः—प्रकटीकरणं व्याख्यादि द्वारा।=Utter or preach. (घर्मस्तुभे) यो घर्मं यज्ञं स्तोभति स्तौति तस्मै। घर्म इति यज्ञनाम (NG 3. 17)।=To him who praise Yajna. (द्युम्नश्रवसे) द्युम्नं यज्ञः श्रवः श्रुतं यस्य तस्मै।=For a person who is renownd or glorious.

What should men do is told further :

प्र वो॑ मरुतस्तवि॒षा उ॑द॒न्यवो॑ वयो॒वृधो॑ अश्व॒युजः॒ परि॑ज्रयः।
सं वि॒द्युता॒ दध॑ति॒ वाश॑ति त्रि॒तः स्वर॒न्त्यापो॒ऽवना॒ परि॑ज्रयः॥२॥

2. *TRANSLATION*—O men ! honour those mighty persons who desire peace like water, increase the span of their life, and harness speedy articles in their vehicles. Such people are in the habit of going on all sides, unite you with electricity (energy. Ed.) and utter nice words of advice. From three regions, the following waters pronounce your protection. You should utilise them well.

PURPORT :—Those who know the science of energy and other articles, uphold happiness for all.

NOTES & REMARKS :—(तविषाः) बलवन्तः । तव इति बलनाम (NG 2, 9) । तविष इति महन्नाम् (NG 3, 3) ।=Mighty, powerful. Powerful or mighty, Great on account of the wonderful strength. (परिज्रयः) ये परितः सर्वतो गच्छन्ति ते ।=Going on all sides. (वाशति) वाणीवाचरन्ति । गत्यर्थं वाशीति वाङ्नाम (NG 1, 11) ।=Act like the speech.

How should men behave is told further :

विद्युन्महसो नरो अश्मदिद्यवो वातत्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्रादुनीवृतः स्तनयदमा रभसा उदोजसः ॥३॥

3. *TRANSLATON* :—O leaders ! you should associate with the persons who are conspicuous in the science of electricity. In fact, they are revealers of the science of the clouds, who shine on account of their knowledge of the science of air, and transform the clouds into rain water. In fact, they are the givers of water to the thirsty whose homes are full of the recitation of the Vedic speech. They are speedy and of exceeding strength, and are connected with powerty-carrying transmitiing experiments etc.

PURPORT :—Those persons become prosperous who know the science of electricity, cloud, air sound etc.

NOTES & REMARKS :—(विद्युन्महसः) ये विद्युद्विद्यायां महसो महान्तः ।= Excelling in the science of electricity. (अश्मदिद्यवः) मेघविद्याप्रकाशकाः । अश्मेति मेघनाम (NG 1. 10) =Revealers of the science of the cloud. (ह्रादुनीवृतः) ये ह्रदुन्या शब्दकर्त्र्या विद्युता युक्ताः । ह्राद—अव्यक्ते शब्दे (भ्वा०) ।=Endowed with the electricity making sound.

What should men know is told further :

व्यक्तून् रुद्रा व्यहानि शिक्वसो व्यन्तरिक्षं वि रजांसि धूतयः ।
वि यदज्राँ अजथ नावं ईं यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥

4. *TRANSLATION* :—O men ! you should move freely in the earth like powerful winds, which manifest well known things, measure days, take the dust of the earths towards the firmament, like the boats move on the waters. You go to or acquire the knowledge of those winds so that you may not suffer from difficulties.

PURPORT:—Men must acquire the knowlege of the science of air.

NOTES & REMARKS :—(रुद्राः) वायवः । मरुतः महत् द्रवन्तीति ।= Winds. (अक्तून्) प्रसिद्धान् । अक्तून्—अंजु—व्यक्तिप्रदानकान्तिगतिषु (रुधा०) अत्र व्यक्त्यर्थः ।—Famous articles. (शिक्वसः) शक्तिमन्तः ।=Powerful, (अज्रान्) सततगामिनः । अज गतिक्षेपणयोः (भ्वा०) ।=Things which are ever moving. (ईम्) जलम् । ईम् इति उदकनाम (NG 1, 12) ।=Water.

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What should men know is further told :

तद्वीर्यं वो मरुतो महित्वनं दीर्घं ततान सूर्यो न योजनम् ।
एता न यामे अगृभीत शोचिषोऽनश्वदां यन्न्ययातना गिरिम् ॥५॥

5. *TRANSLATION* :—O men ! you are mighty like the winds. Your power has spread wide (sends afar) your glory comparable to the sun and radiance, and has the power of attraction. These movements which have not taken the lustre provide movement wtihout horses and generates clouds. Let us take all that which you achieve through your scientific knowledge.

PURPORT :—Those persons become benevolent who knowing the attributes of the sun and the cloud increase their strength and earn money. (The windmills produce or generate energy, which helps in irrigation power and in running of flour and rice mills Ed.).

NOTES & REMARKS :—(योजनम्) युंजन्ति येन तदाकर्षणाख्यम् । युजिर—योगे (रुधा० (शोचति ज्वलतिकर्मा (OG 1, 16)।=The power of attraction. (मरुत:) वायुवद्वर्त्तमाना: ।=Men mighty like the wind. (अगृभीतशोचिषम् । न गृहीतं शोचिस्तेजो यैस्ते ।=Which have not taken the lustre.

How should men behave is told :

अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः ।
अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥

6. *TRANSLATION :*—O men! you are mighty like the winds, and in manifesting your strength, you harness from water (generates hydroelectreity Ed.). We shall punish you, like the shaking movements of the wind shake the tree. O wise! loving and serving equally, you conduct us by an easy path leading to prosperity, and show the way. Let us have detachment even in material prosperity.

PURPORT :—Blessed are those who manifest the physical and spiritual power of all. We unite them who steal away or waste, good knowledge and virtues of others. (exceed others. Ed.).

NOTES & REMARKS :—(कपनेव) कपना वायुगतय इव । कपि—चलने (भ्वा०) =The movements of the winds that shake the trees etc. (मोषथ) चोरयत । मुष-स्तेये (क्या०) ।=Steal away.

The nature of God is described :

न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोत ऋषिं वा यं राजानं वा सुषूदथ ॥७॥

7. *TRANSLATION* :—O thoughtful and brave men! He (God) is never conquered nor killed. He never decays or suffers. He does not harm. His wealth and protections are never wasted away. The Rishi (knower of the meanings of the Vedic mantras) or the king whom you protect, also adores that One God, the lord of the whole world.

NOTES & REMARKS ;—(न स्रेधति) न क्षीयते ।=Does not decay. (सुषूदथ) रक्षथ । षूद—क्षरणे (भ्वा०) । अत्र क्षरणं रक्षणम् ।=Protect. (रिष्यति) हिनस्ति । रिष-हिंसायाम् (दिवा०) ।=Harms, kills.

How should men behave (and act. Ed.) is told :

नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।
पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥

8. *TRANSLATION* ;—Those persons become very fortunate who being men of firm determination, conquer (the hearts of) villagers, dispense justice, have plenty of water resources (or water-like peace), and are masters of their senses. Such leaders please all like the well that pleases the thirsty, and utter true and sweet words. Being full of sweetness with good food, they sprinkle the earth.

PURPORT :—Those who are spreaders of peace like the water and who augment their strength, ultimately conquer. Obtain wealth and prosperity.

NOTES & REMARKS :—(नियुत्वन्तः) निश्चयवन्तः। नि+यु मिश्रण-मिश्रणयोः। अत्र मिश्रणार्थः। मिश्रणयुक्ताः। अन्ध इत्यन्ननाम (NG 2, 7)=Men of determination. (कबन्धिनः) बहूदकाः। कबन्धमिति उदकनाम (NG 1, 12)।= Having abundant water or are water—like calm nature. (अस्वरन्) स्वरन्ति शब्दयन्ति।स्वृ-शब्दोपतापयोः (भ्वा०)। - Utter, speak.

How should men get benefit from others is told :

प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः।
प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः॥९॥

9. *TRANSLATION* :—O men ! this earth bows down, or becomes beneficial to the industrious (and sturdy. Ed.) people. The sky is also favourably inclined or becomes beneficient to such good and brave men, who do good to others, like the life giving and beneficient clouds which are in the firmament, then quickly rain down water. All this you should know well.

PURPORT :—Men should take benefit from the earth and other things to the maximum extent.

NOTES & REMARKS :—(प्रवत्वती) निम्नदेशयुक्ता निम्नगामिनीः।= Sloping down, bowing, going downwards. (प्रवत्वन्तः) प्रवणशीलाः।= Inclined favourably, beneficient. (जीरदानवः) जीवनप्रदाः।=Life giving.

How should men behave is further told :

यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः पारमश्नुथ॥१०॥

10. *TRANSLATION* :—O men ! desiring the welfare of all, thc men leading towards true Dharma and happiness, support all

together. You rejoice at sun-rise, and your horses never tire in running and you quickly reach the destination.

PURPORT :— Those men who get up early iu the morning before sun-rise and keep themselves busy with doing good deeds, put an end to the misery and poverty and become rich.

NOTES & REMARKS :—(नर:) सत्ये धर्मनेतार: । =Leaders in true Dharma (Righteousness and duty). (सभरस:) समानपालनपोषण: ।= Supporting and guarding togather. (स्वर्णर:) ये स्व: सुखं नयन्ति ते ।= Those who lead to happiness.

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How should men live their lives is told further :

अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥११॥

11. *TRANSLATION* :—O heroic men ; your victory is in your hands whereon your shoulders are like the spears and other arms. Under your feet (control Ed.) are workers. They are like golden chains on the chest (and other ornaments) on your chariots gems, fiery electric weapons in your arms and golden turbans tied round your heads.

PURPRT :—Those persons of the State always get honour who are day and night engaged in the discharge of their duties, who refrain from all vices and have all necessary articles with them.

NOTES & REMARKS :—(ऋष्टय:) शस्त्रास्त्राणि ।=Weapons and missiles. (गभस्त्यो:) हस्तयोर्मध्ये । गभस्तीति बहुनाम (NG 2, 4) ।=In hands or arms. (अंसेषु) स्कन्धेषु ।=On shoulders. (खादय:) भोक्तार: ।=Workers who are to be fed and maintained.

TRANSLATOR'S NOTES :—In that case the second line may mean—There are workers at your feet i.e. under your control.

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The men's duties are narrated :

तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥

12. *TRANSLATION* :—O thoughtful men ! mighty like the winds, you attain that state of emancipation where there is not the least an element of misery. The seekers of truth, pure like God, utter a vast speech about it, where there is no grief, which is lovely and the fruit of the actions done previously. Shake off all miseries and illumine the paths.

PURPORT :—*Those men who are administrators of justice, benevolent to the world and preachers of truth, they are ornaments of the universe.*

NOTES & REMARKS :—(नाकम्) अविद्यमानदुःखम् = Emancipation where there is no misery. (अगृभीत शोचिषम्) न गृहीतं शोचिर्यस्मिंस्तम् । शुच-शोके (भ्वा०) ।=Where there is no grief.

The duties of men are pointed out :

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः ।
न यो युच्छति तिष्यो३ यथा दिवो३ स्मे रारन्त मरुतः सहस्रिणम् ॥१३॥

13. *TRANSLATION* :—O very wise men ! possessors of good vehicles, you are dear to us like our, Pranas, let us be the masters of the wealth which you bestow upon us. Give us such thousand—fold wealth (million-dollar wealth. Ed.) which nevee fails, like the sun or PUSHYA star in heaven, which shines well.

PURPORT —Men should desire to be wealthy and should never show any kind of laziness or sloth.

NOTES & REMARKS :—(मरुतः) प्राणवत्प्रिया जनाः । प्राणो वै मरुतः स्वापयः (ऐतरेय ब्रा० 3, 16) = Dear to us like our Prānas. (तिष्यः) आदित्यः पुष्यनक्षत्रं वा । बृहस्पतेस्तिष्यः (तैत्ति० 1, 5, 1, 2, 1, 1) = The sun or the Pushya star. बृहस्पतिः-बृहतां लोकानां पतिः=सूर्यः बृहतां पालकः सूर्यः (यजु० 21, 16 भाष्ये दयानन्दर्षिः

The area and objects of protection by the king and other officers of the State are told :

यूयं र॒यिं म॑रुतः स्पा॒र्हवी॑रं यू॒यमृषि॑मवथ॒ साम॑विप्रम् ।
यू॒यमर्व॑न्तं भर॒ताय॒ वाजं॑ यू॒यं ध॑त्थ॒ राजा॑नं श्रु॒ष्टिमन्त॑म् ॥१४॥

14. *TRANSLATION* :—O industrious mortals ! you protect our wealth of excellent men, and the seer who is knower of the meaning of the Vedas and is well-versed in Sama songs. You uphold substenance development, and speed for a man who attains food and knowledge. You support a king who shines with justice and humility and who is prompt and active.

PURPORT :—The administration should uphold wealth, highly learned persons, army and the ruler.

NOTES & REMARKS :—(मरुतः) पुरुषार्थिनो मनुष्याः । मरुतः-मरुद् द्रवन्तीति (NKT 11, 2, 14) एवंविधाः पुरुषार्थिनः एव मनुष्याः सम्भवन्ति नेतरे ।= Industrious persons. (अर्वन्तम्) प्राप्नुवन्तम् । अर्व is from ऋ-गतिप्रापणयोः । अत्र प्राप्त्यर्थकः ।=One who attains. (वाजम्) वेगान्नविज्ञानादिकम् । वाज इति बलनाम (NG 2, 9) वाजइति अन्ननाम (NG 2, 7) वज गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थंग्रहणात् ज्ञानमित्यर्थः । =Speed good food and knowledge etc. (श्रुष्टिमन्तम्) । श्रुष्टि प्रशस्तं क्षिप्रकरं यस्मिंस्तम् ।=Admirable. Prompt, active.

Preference for protection of certain categories of people is indicated :

तद्वों यामि द्रविणं सद्य ऊतयो येना स्वर्ण ततनाम नूँरभि ।
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

15. *TRANSLATION :*—O thoughtful men ! I implore you who are quickly ready to protect or help for wealth or good reputation so that we may spread happiness to all men. Be pleased and desire what I said to you and let us pick up speed by its force over a a hundred years.

PURPORT :—O highly learned men ! go beyond all miseries by increasing good reputation (glory), wealth, happiness, truthful speech and strength.

NOTES & REMARKES :—(द्रविणम्) धनं यशो वा। द्रविणम् इति धननाम (NG 2, 10)। यशोऽपि धनमेव, द्रवन्ती एनत इति निरुक्त्या व्युत्पन्ना। मानो हि महतां धनम्। =Wealth or glory. (तरसा) बलेन (NG 2, 9) =By its strength.

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Sūktam—55

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Gāndhāra.

The pattern of behaviour is prescribed :

प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवक्षसः ।
ईयन्ते अश्वैः सुयमेभिराशुभिः शुभं यातामनु रथा अवृत्सत ॥१॥

1. *TRANSLATION :*—O men ! the Maruts (men who are dear to us like our Prānas) possess shining or brilliant knowledge,

perform great Yajnas (sacrificial acts), because they unify such golden people, lead great and most desirable lives alongwith the prompt and quick-going persons, because they practise YAMA or self-restriant. Good vehicles like aircrafts follow (accompany.Ed.) them, and they tread upon the path—of Dharma (righteousness). You should also try to emulate like those who follow them sincerely.

PURPORT :—O men ! you should live like long-lived Yogis and industrious persons by observance of Brahmacharya and other rules and codes.

NOTES & REMARKS :—(प्रयज्यवः) प्रकृष्टयज्यवः—सङ्गन्तारो मनुष्या। ।= Performers of sublime. Yajnas or unifiers. (भ्राजदृष्टयः) भ्राजन्त ऋष्टयो विज्ञानानि येषान्ते। ऋषी-गतौ (तुदा०) ।=Those who possess shining knowledge. (ववः) कमनीयं जीवनम्। वी—गतिकान्तिप्रजनकान्त्यसन खादनेषु (अ०) अत्र कान्त्यर्थः। यज—देवपुजासङ्गनिकरणदानेषु (भ्वा०) अत्र सङ्गति-करणार्थः। =Desirable, noble life.

TRANSLATOR'S NOTES :—How strange to find Prof. Max-muller snggesting that the correct reading is प्रयक्षवः which the priests changed into प्रयज्यवः।

Ideal men's characterstiss are told :

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ।
उतान्तरिक्षं ममिरे व्योजसा शुभंयातामनु मथा अवृत्सत ॥२॥

2. *TRANSLATION* :—O officers of the State ! being great you uphold a powerful army, know great thing and shine with much knowledge. The vehicles like aircrafts accompany them who tread upon the path of righteousness. They even measure the sky with their strength. In the same manner, you should also shine with spiritual power.

PURPORT :—Those who possess characterestics of ideal men are suitably rewarded with spiritual and physical faculties (Ed.)

NOTES & REMARKS :—(तविषीम्) बलेन युक्तां सेनाम् । तविषीति बलनाम (NG 2, 9) अत्र बलवती सेनाग्रहणम् ।=Powerful army. (उर्विया) बहुना । उरु इति बहुनाम् । (NG 3, 1) ।=With much.

The ideal behaviour is defined and praised :

साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
विरोकिणः सूर्य्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

3. *TRANSLATION* :—The leaders on the path of truth, strong heroes born together and nourished together, further grow to real wealth or beauty. They shine brilliantly like the rays of the sun and have friendly dealings which results in the removal of all misery. Good vehicles (riders. Ed.) accompany those who follow the path of righteousness.

PURPORT :—O men ! you should exert yourselves like the rays of the sun, There are attendants behind the chariots of the righteous people who do good to others, so you should also follow Dharma (righteousness and duty).

NOTES & REMARKS :—(प्रतरम्) प्रकर्षेण दुःखात्तारकं व्यवहारम् ।= The dealings which takes beyond all misery. (विरोकिणः) विविधो रोको रुचिर्विद्यते येषु ते । रुच-दीप्तौ अभिप्रीतौ च (भ्वा०) अत्र दीप्त्यर्थः ।=Brilliant or shining.

The way to an ideal life is pointed out :

आभूषेण्यं वो मरुतो महित्वनं दिदृक्षेण्यं सूर्यस्येव चक्षणम् ।
उतो अस्माँ अमृतत्वे दधातन शुभं यातामनु रथा अवृत्सत ॥४॥

4. *TRANSLATION :*—O men ! you should always admire

those persons who are illuminators of justice like the sun are dispellers of the darkness of injustice and are followers of the path of Dharma (righteousness and duty).

NOTES & REMARKS :—(मरुतः) प्राण इव प्रियाचरणः । प्राणो वै मरुतः (Stph. 9, 3, 1, 7) =Whose conduct is dear to us like our Prānas. (चक्षणम्) प्रकाशनम् । चक्षिङ् व्यक्तायां वाचि । अयं दर्शनेऽपि (अदा०) अत्र दर्शनार्थः । =Manifestation.

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The ideal actions of a man are highlighted :

उदी॑रयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।
न वो॑ दस्रा उप॑ दस्यन्ति धेनवः शुभं॑ यातामनु रथा॑ अवृत्सत ॥५॥

5. *TRANSLATION* :—O thoughtful men ! you are nourisher in many ways, you urge us to do noble deeds. As the monsoon winds rain down from the firmament, so rains down good knowledge and sermons, and consequently destroyers do not spoil our speeches. The vehicles like aircrafts accompany those who tread upon the path of righteousness.

PURPORT :—*O highly learned persons ! the winds rain down water from the firmament and thus gratify all creatures. They alleviate their sufferings and thus dispel the darkness of ignorance and misery by the rains of true knowledge and sermons.*

NOTES & REMARKS :—(पुरीषिणः) पुरीषं बहुविधं पोषणं विद्यते येषु ते। पृ-पालन पूरणयोः (जुहो०) =Who are supporters or nourishers. (दस्राः) उपक्षेतारः । दस्र—उपक्षये (दिवा०) ।=Destroyers.

TRANSLATOR'S NOTES :—Prof. Maxmuller has translated पुरीषणः as yeomen in the sense of the cultivator of the land. Taking for granted, the above meaning how can it be maintained that Maruts are the storm gods (as he has done while

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धूर्षु पृषतीरयुंग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुंग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषती:) वायुजलगती: । वैश्वदेवी हि पृषता (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोऽत्राभिप्रेता: । पृषु-सेचने (भ्वा०) ।—The movements of the air and water. (अत्कन्) व्यक्तान् । =Manifest. (स्पृध:) या: स्पर्धयन्ते ता: सङ्ग्रामा [वा ।= Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यद्श्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषतीः) वायुजलगतीः । वैश्वदेवी हि पृषती (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोऽस्त्राभिप्रेताः । पृषु-सेचने (भ्वा०) ।—The movements of the air and water. (अत्कान्) व्यक्तान् । =Manifest. (स्पृधः) याः स्पर्धयन्ते ताः सङ्ग्रामा वा ।= Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

persons treading upon the path of rightenousness. So go wherever you like. As neither the clouds nor the rivers can keep back or restrain the sun, so none can restrain you from discharging your duties.

PURPORT :—Those persons who have the knowledge of the earth and other elements, and the order in the creation of accomplished workers can not suffer from poverty or shortage.

NOTES & REMARKS : –(पर्वताः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (अचिध्वम्) प्राप्नुत, गच्छत । अचि-गतौ (भ्वा०) ।=Go or get.

The form and acts of ideal men are described :

यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥८॥

8. *TRANSLATION* :—O dwellers in good virtues! not possessing much old wealth accomplished by the ancient scholars or be it new, (modern Ed.), be that wealth of spoken words or be it praised, you be the protector of this whole world as the vehicles accompany those, who tread upon the path of righteousness.

PURPORT :—Those persons who protect the world by giving good education, are admired everywhere and attain true happiness or welfare.

NOTES & REMARKS :—(नवेदसः) न विद्यते वेदो वित्तं येषास्ते । वेद इति धननाम (NG 2, 10) ।=Those who do not possess much wealth. (वसवः वासकर्त्तारः । वस-निवासे (भ्वा०) । नवेदा इति मेधाविनाम (NG 3, 15)= Dwellers (in good virtues).

The characteristics of ideal persons are stated :

मृळतं नो मरुतो मा वधिष्टनास्मभ्यं शर्म बहुलं वि यन्तन ।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥९॥

9. *TRANSLATON* :—O highly learned persons ! make us happy. Do not strike at us. Give us your manifold happiness and dwelling places. Praise the admired friendship. Follow the vehicles that accompany those who tread upon the path of righteousness.

PURPORT ;—*Men should pray to the scholars and take their virtues. They should have friendship with all and should desire and try to bring about happiness to all.*

NOTES & REMARKS :—(शर्म) सुखं गृहं वा । शर्मेति सुखनाम (NG 3, 6) शर्मेति गृहनाम (NG 3, 4) ।=Happiness or dwelling place. (गातन) प्रशंसत । गा—स्तुतौ (जु०) ।=Praise. (मरुत:) विद्वांसो मनुष्याः । मरुत इति ऋत्विङ्-नाम (NG 3, 15) मरुत: मितराविण: (NKT 11, 2, 14) मित भाषिणो ऋत्विजो विद्वांस: ।=Highly learned persons.

The qualities of a good person are defined :

ययमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

10. *TRANSLATION* :—O highly learned and devout persons! lead us towards greater wealth and keep us far away from all sins. O unifiers! love and serve us. Lead us to the path of giving charity of what is worth giving. Let us be lords of treasurs.

PURPORT :—*The seekers after knowledge should pray to the scholars in this manner. Keep us away from all wicked conduct and lead us towards the path of Dharma or righteousness.*

NOTES & REMARKS :—(वस्य:) वसीयसोऽतिशयनाढ्यान् ।=To very

wealthy. (हव्यदातिम्) दातव्यदानम् । हु—दानादनयोः (जु०) अत्र दानार्थः ।= **Giving in charity of what is worth giving.**

Sūktam-56

Rishi or seer of the Sūktam-Shyavāshva Ātreya. Devatā-Maruts. Chhandas-Brihati and Pankti of various kinds. Svaras-Madhyama and Panchama.

After knowing the attributes of good men and the winds through the teaching of the enlightened persons, what should men do is told :

अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः ।
विशो अद्य मरुतामवं ह्वये दिवश्चिद्रोचनादधि ॥१॥

1. *TRANSLATION* :—O learned leader! I call upon the best of mighty and thoughtful men bedecked with beautiful golden chains and ornaments. From brilliant, the light of knowledge, I give teachings to the people. You should also emulate this.

PURPORT:—Those persons who know the attributes of good men and the winds, respect the virtuous men.

NOTES & REMARKS:—(शर्धन्तम्) बलवन्तम् । शर्ध इति बलनाम (NG 2, 9) ।=Mighty, powerful. (अञ्जिभिः) कमनीयैः । अञ्जु-व्यक्तिम्रक्षणकान्तिगतिषु (रुधा०) अत्र कान्त्यर्थः । कान्तिः-कामना ।=Desirable, beautiful.

The men's duties are defined :

यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसंदृशः ॥२॥

2. *TRANSLATION* :—O thoughtful person! as you think in your heart, my wishes also have gone to the same direction. These objects worthy of give and take, come as desired, (to our satisfaction. Ed.), strengthen or encourage these mighty persons who are terrible to behold.

PURPORT :—Men should enjoy hvppiness by doing good to one another.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेनान्तिकम् । नेदीयः अन्तिकतमम् इति निरुक्ते (5, 4, 29) नेदीय एव नेदिष्ठम् ।=Nearest. (हवनानि) यद् ग्रहीतुं योग्यानि वस्तूनि । हु-दानादनयोः आदाने च (जुहो०) ।=Articles worth giving and taking.

The qualities of an ideal man are stated :

मीळ्हुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥३॥

3. *TRANSLATION* :—Like a beautiful lady, who has a virile husband, the earth (human and other-beings. Ed.) comes towards us, staggering yet rejoicing (some times happily and some times unhappily. Ed.). A man (husband. Ed.) of good actions comes to her at home your onslaught (after days hard work. Ed.). A hero is vigorous like a bear and fearful like the sun.

PURPORT :—Those who do good deeds industriously are ever happy.

NOTES & REMARKS :—(मीळ्हुष्मतीव) मीढ्: सेच्यक्ता वीर्यप्रदः प्रशस्तः पतिर्विद्यते यस्याः साः =A lady whose husband is very good and virile. (शिमीवान्) प्रशस्तकर्मवान् शिमी। इति कर्मनाम (NG 2, 1)।=Dear of good actions. (गौरिव) आदित्य इव। आदित्योऽपि गौरुच्यते उतादः परुषे गवि ऋ. Rig. 6, 16, 3, इति NKT 2, 2, 6) =The sun.

Something about the duties and attributes of the enlightened persons is told again :

नि ये रिणन्त्योजसा वृथा गावो न दुर्धुरः।
अश्मानं चित्स्वर्यं१ पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥४॥

4. *TRANSLATION* :—Those men are to be honoured by all who move by dint of their own strength, who are free from yoke, who make the thundering mountain like cloud to shake off and fall down on earth in time. They are not like useless speeches.

PURPORT :—O men ! as the rays of the sun make the clould fall down, so the enlightened persons make the faults and fvll down, thereafter remove them.

NOTES & REMARKS :—(रिणन्ति) प्राप्नुवन्ति गच्छन्ति वा। रि-गतौ (तुदा०) =Obtain or go. (स्वर्यम्) स्वेरषु शब्देषु साधुम्। स्व-शब्दोपतापयोः (भ्वा०) (अत्र शब्दार्थकः)। गौरिति वाङ्नाम (NG 1, 11)=Thundering.

An ideal man's role is described :

उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम्।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये ॥५॥

5. *TRANSLATION* :—O learned person ! as I call upon (seek. Ed.) the abundant wonderful (extra-ordinary) strengh of the mighty and thoughtful persons like water is **sought** by

the cows, so you should also rise by the praises of these excellent heroes, who sprinkle happiness and joy over all.

PURPORT :—Men should know the order of creation and enjoy all bliss.

NOTES & REMARKS :—(समुक्षितानाम्) सम्यक् सेक्तॄणाम् ।=Of those who sprinkle happiness and joy over all. (सर्वणामिव) उदकमिव । सर्गी इत्युदकनाम (NG 1,12) सम्+उक्ष सेचने (भ्वा०) =Like water.

Now something about the science of Agni is told :

युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥

6. *TRANSLATION* :—O learned persons ! you are technicians, and harness flames in the vehicles which are like the red mares. Also harness other useful reddish articles in the vehicles; harness the active powers of upholding and attracting to drive (apply to Ed.) in the yoke, because they are like two horses, and possess harness fire and air, which possess most the power of driving and carrying the yoke.

PURPORT :—Men should employ (apply to. Ed.) fire, air, electricity and other articles for driving various vehicles.

NOTES & REMARKS :—(अरूषी:)रक्तगुणविशिष्टा वडवा इव ज्वाला: । अरुषम् इति रूपनाम (NG 3, 7) =Flames like the red mares. (हरी) धारणाकर्षणाख्यौ । (हरी) हृञ्-हरणे अथवा हृ-प्रसह्यकरणे । अत्र धारणाकर्षणरूपावश्वौ गृह्येते=Articles endowed with the properties of the red colour.

The same subject (of science of Agni. Ed.) is further described :

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः ।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत ॥७॥

7. *TRANSLATION:*—O mighty persons ! this Agni—like very strong and speedy red horse, loudly neighing [and beautiful to be hold, has been placed here. Let him not delay you in your good dealings endowed with YAMAS and NIYAMAS of fixed periods (here two meanings of the word यम are given Ed.) Spur him forth in your vehicles.

PURPORT :—Always honour those persons who are well-versed in the science of Agni (fire and electricity).

NOTES & REMARKS :—(वाजी) वेगवान् । वाजः – गतिमान् वेगवान् ।= Speedy. (अरुषः तुविष्वणिः) मर्मणः बलसेवी ।तुवि-इति बहुनाम (NG 3, 1) वन् षण् सम्भक्तौ । तस्माद् बहुबलसेवी ।=Very strong. (यामेषु) यमादियुक्त शुभ व्यवहारेषु प्रहरेषु वा ।=In good dealings endowed with Yamas and Niyamas.

TRANSLATOR'S NOTES :—पंच यमाः—अहिंसा सत्यास्तेय ब्रह्मचर्या-परिग्रहाः यमाः । पंच नियमाः-शौचसंतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

5. Yamas—Non—violence. truthfulness, non-theft (Restraints), Brahmacharya (continence) non-attachment (non-covetouasness Ed.).

5. Niyamas (observanaces). Cleanliness. contentment, austerity, study of the scriptures and surrender to God.

The properties of the air are told :

रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।
आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥८॥

8. *TRANSLATION* :—We call towards us (seek. Ed.) the

glorious vehicles is (in the form of aircraft etc.) belonging to the mighty persons and connected with the air in which there are many enjoyable gifts and the heroes are therein. There are the sun and the earth connected with the winds upholding charming articles and attributes.

PURPORT :—As the air, sun, and other objects uphold the earth, so the enlightened persons should uphold all men.

NOTES & REMARKS :—(मारुतम्) मनुष्यवायुसम्बन्धिनम् ।=Related to men and air. (सुरणानि) सुष्ठु रमणीयानि सुरणानि । सु+रमु क्रीडायाम् । रणाय-रमणीयाय (NKT 4, 1, 8).=Charming.

The teachings of the enlightened persons are further told :

तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे ।
यस्मिन्त्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी ॥९॥

9. *TRANSLATION* :—O men ! I admire that person who desires glory, in whose home a well-born and fortunate bounteous lady, sprinkles happiness and peace over all men with whom she is connected is well-honoured. I call hither this your host, who is brilliant on chariots, mighty and glorious.

PURPORT :—That family only should be considered to be fortunate in which there are men and women who have completed their Brahmacharya.

NOTES & REMARKS :—(शर्धम्) बलयुक्तःन् । शर्ध इति बलनाम (NG 2, 9) ।=Powerful. (मीलहुषी) सेचनकर्त्री । षच्-समवाये (भ्वा०) =Sprinkler or showerer of joy and peace. (सचा) समवेता । मिहृ—सेचने (भ्वा०)= United.

Sūktam—57

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishād and Gāndhāra.

The attributes of the Rudras are told :

आ रुद्रास इन्द्रवन्तः सजोषसो हिरंण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णाजे न दिव उत्सा उदन्यवे ॥१॥

1. *TRANSLATION* :—O brave persons! you cause the wicked to weep. Loving and serving one another equally, having gold in the chariots or with splendid cars, endowed with much wealth, you come hither for our welfare and prosperity. In fact our intellect longs for your company intensely like a thirsty man desires water from the well. You should be respected by us.

PURPORT :—There is Upamalankara or simile used in the mantra. As water drawn from a well gives peace to a thirsty person, same way the enlightenned persons give peace to the seekers after knowledge.

NOTES&REMARKS :—(रुद्रा.) दुष्टानां रोदयितारः। षु-प्रसवैश्वर्ययोः। (भ्वा०) अत्रैश्वर्यार्थः =Causing the wicked to weep. (सुविताय) ऐश्वर्य्याय। =For wealth or prosperity. (हर्यते) कामयते। हर्य-गतिकान्त्योः (भ्वा०) =Longs for. (उत्साः) कूपाः। अत्र कान्त्यर्थः कान्तिः—कामना। उत्स इति कूपनाम (NG 3, 23) =Wells.

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Now the attributes of the Maruts. (heroes) are told :

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥

2. *TRANSLATION* :—O you highly educated and wise men ! sons of the firmament you are endowed with admirable speech and knowledge, armed with daggers ! spears and swords, carrying good bows and arrows and are giver, you possess of good horses and chariots. With your wood weapons, O heroes! to do good deeds or to achieve victory in battles.

PURPORT :—Men should cultivate knowledge and others good virtues and should ever achieve victory.

NOTES & REMARKS :—(वाशीमन्त:) प्रशस्ता वाक् विद्यते येषान्ते । वाशी इति वाङ्नाम (NG 1, 11) =Endowed with admirable speech. (ऋष्टिमन्त:) ज्ञानवन्त: । ऋषी-गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । (पृश्निमातर:) पृश्निरन्तरिक्षं मातेव येषान्ते । प्रश्निरिति साधारण नाम (NG 1, 8) अन्तरिक्षाकाशसाधारणमित्यर्थः । पृश्नि: also means पृथिवी or earth इयं पृथिवी वै पृश्नि: Taittiraya 1, 4, 1, 5) पृश्न्या वै मरुतो जाता वाचो वा अस्या वा पृथिव्या: (काष्ठक संहिता (10, 111) So पृश्निमाता may also mean those who regard the earth as their mother, who are devoted to the service of the mother earth)= Those who regard the firmament as their mother. (निषङ्गिण:) निषङ्गा प्रशस्ता अस्यादयो विद्यन्ते येषान्ते ।=Possessed or good swords and quivers.

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More about the Maruts is told :

धुनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥३॥

3. *TRANSLATION* :—O heroes ! you are full of splendour, terrible to the wicked like the winds, whose mother is firmament. You shake the sky and the mountains or clouds. You give wealth to the liberal donor. The forests bend down out of your fear. You go on your way fearlessly. You terrify the wicked. As the winds yoke the earth; so yoke the currents of water (hydroelectric) for getting water (irrigational purposes. Ed.).

PURPORT :—As the winds shake the earth. clouds and forests and as the enemies cause anger to their foes, likewise the enlightened persons analyse or examine all things and shake (generate. Ed.) electricity and other objects i. e. they (apply Ed.) them for various purposes.

NOTES & REMARKS :—(धूनुथ) कम्पयथ । धूञ् कम्पने स्वा०) ।=Shake. (शुभे) उदकाय । शुभमित्युदकनाम (NG 1, 2) । (पृष्ती) सेचन कर्त्री: उदकधारा: पृषु-सेचने (स्वा०) =The currents of water which sprinkle.

The Same subject of Maruts is dealt :

वातंत्विषो मुरुतों वर्षनिर्णिजो युमा इंव सुसंदृशः सुपेशंसः ।
पिशङ्गांश्वा अरुणाश्वां अरेपसः प्रत्वंक्षसो महिना द्यौरिवोरवंः ॥४॥

4. *TRANSLATION* :—O highly learned persons ! honour the heroes who are blazing like the wind as of the administrators of justice and, purifiers of the rain (through the Yajnas). They like (help Ed.) one another in their merits, actions and temperaments, lovely or well adorned with gold. They have yellow horses or red steeds, are faultless or sinless, endowed with exceeding vigorous to analyse all objects. In greatness like the sun, they are multiplied in many numbers.

PURPORT :—The upamalankara or simile is used in the mantra. Always honour those brave persons who are glorious like the sun (with the light of their soul), just in dealing like the judges and possessors of the aircraft and other vehicles.

NOTES & REMARKS :—(सुपेशसः) सुष्ठु पेशो रूपं सुवर्णं वा येषान्ते । पेश इति रूपनाम (NG 3, 7) पेश इति हिरण्यनाम (NG 1, 2) =Lovely or decked with gold. (द्यौरिव) सूर्यं इव ।=Like the sun.

The subject of Maruts is dealt further :

पुरुद्रप्सा अ॑ञ्जिमन्तः सुदान॑वस्त्वेषसँ॑दृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

5. *TRANSLATION* :—O men ! you should always honour those persons who are charming on account of their very sweet and cheerful nature who have noble desires, are good donors and splendid to behold. Of inexhanustible wealth, they are born in noble families of golden breasted, desire the welfare of all and are honourable. They attain immortal name.

PURPORT :—The persons who accept noble virtues, actions and temperament from all sides, always enjoy happiness.

NOTES & REMARKS :—(अनवभ्रराधसः) न विद्यतेऽवभ्रो धननाशो येषांते ।= Those who have inexhaustible wealth. (अंजिमन्तः) प्रकृष्टा अंजयः कामना विद्यन्ते येषान्ते ।=Those who have always noble desires. (पुरुद्रप्साः) बहुमोहाः । =Who are very charming on account of their noble virtues, actions and temperament. (अर्काः) सत्कर्त्तव्याः । (अर्काः) अर्च-पूजायाम् (भ्वा०) =Respectable. (द्रप्सः) दृप हर्षमोहनयोः ।=Very cheerful and charming on account of their noble virtues.

The result of the driving of various vehicles by them maruts (heroes) is told :

ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥

6. *TRANSLATION* :—O highly learned and wise men ! spears are on your two shoulders, in your arms are placed strength, power and might. Manly thoughts dwell in your heads, your chariots meant for the battle are powerful weapons and every beauty has been laid on your bodies.

PURPORT :—Those persons become prosperous who being endowed with physical and spiritual and experts in the science of arms are always industrious. They possess very good vehicles and other materials. You should gather all these things.

NOTES & REMARKS :—(ऋष्टयः) ज्ञानवन्तः । ऋषी-गतौ । अत्र ज्ञानार्थं इति निर्दिष्टपूर्वम् । ऋष्टयः शस्त्रास्त्राणि इति महर्षिदयानन्द एव ऋ० 5-54-11 भाष्ये । नृम्णनि-सुराज्य सुनियम ऋत्वादीभि महर्षिरेव यजु० 38, 14 भाष्ये ।=Highly learned and wise. (नृम्णा) नरो रमन्तें येषु तानि ।=In which men are delight good thought.

The attributes of the Ma*ru*ts (brave persons) are told further :

गोमदश्वांवद्रथंवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशंस्ति नः कृणुत रुद्रियासो भक्षीय वोऽवंसो दैव्यंस्य ॥७॥

7. *TRANSLATION* :— O wise men ! as you are accomplishers of great works, so give us wealth of cows, horses, chariots and heroes, consisting of gold and give joy and bliss. Praise the divine protection provided by the enlightened persons. May I enjoy it as received from you.

PURPORT :—When men associate themselves with the enlightened persons, they should ask them for great wealth in order to perform righteous deeds.

NOTES & REMARKS :—((चन्द्रवत्) सुवर्णादियुक्तमानन्दादिप्रदं वा । चन्द्रमिति हिरण्यनाम (NG 1, 2) =Endowed with gold and other metals or giver of joy and bliss. (रुद्रियासः) रुद्रेषु साधनकर्त्तृषु । भवाः ।=Sons of the accomplishers of good works.

The duties of the Maruts towards the enlightened persons are told further :

हये नरो मरुतो मृळतां नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुक्षमाणाः ॥८॥

8. *TRANSLATION :*—O you heroes ! you are endowed with much wealth, immortal in the nature of the soul, knowers of truth, and always listening to truth or renowned for your truth. You are admired everywhere, while serving people abundantly and are greatly glorified among the young and wise poets. Be gracious to us and make us happy.

PURPORT :—Those persons who are absolutely truthful enlightened persons, acquire knowledge and always enjoy happiness.

NOTES & REMARKS :—(नर:) नायका: । (नर:) णीञ्-प्रापणे (भ्वा०) जननेतार: ।=Leaders. (तुवीमघास:) बहुधनयुक्ता: । तुवि इति बहुनाम (NG 3, 1) मघमिति धननाम (NG 2, 10) ।=Opulent or endowed with much wealth. (बृहद्गिरय:) बहुप्रशंसा: । गृ-शब्दे (चुरा०) ।=Admired much or greatly glorified. (उक्षमाणा:) सेवमाना: । उक्ष सेचने (भ्वा०) सुखसेचका: सेवादि—द्वारा ।=Serving people

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Sūktam—58

Seer of the Hymn -Shyāvāshva Ātreya. Devatā-Muruts. Chhandas—Trishtup and Pankti of various kinds. Svara—Panchama.

The attributes or properties of the wind are told :

तमुं नूनं तविंषीमन्तमेषां स्तुषे गणं मारुतं नव्यंसीनाम् ।
य आश्वंश्वा अमंवद्वहंन्त उतेशिरे अमृतंस्य स्वराजः ॥१॥

1. *TRANSLATION* :—Those persons achieve victory who acquire the knowledge of the glorious and imperishable material cause of the world (Matter) and use Agni (fire or electricity) and other rapid going articles like horses as at their home. Those who are competent to praise the band of the Maruts (wind and herves) among the people, they uphold their powerful army.

PURPORT :—Those persons can make all happy who know the merits, actions and nature of the world consisting of the cause and effect.

NOTES & REMARKS :—(आश्वश्वा:) आशुगामिनोऽग्न्यादयो अश्वा येषान्ते । अग्निर्वा अश्व: श्वेत: (Stph. 3, 6, 2, 5) ।=Those who use Agni (fire or electricity) in the place of rapid going horses. (अमवत्) गृहवत्) अम इति गृहनाम (NG 3, 4)=Like home.

What should men do is told further :

त्वेषं गणं तवसं खादिंहस्तं धुनिंव्रतं मायिनं दातिंवारम् ।
मयोभुवो ये अमिंता महित्वा वन्दंस्व विप्र तुविराधंसो नॄन् ॥२॥

2. *TRANSLATION* ;—O wise men! praise the band of heroes who are glorious, powerful and having some edibles in their hands, whose vow is to shake or overcome their enemies. They are endowed with good intellect or wisdom, liberal in giving donations, beneficient by their greatness and possessors of infinite good virtues. Admire these men of great wealth.

PURPORT :—Men should honour only able righteous and enlightened persons so that happiness may increase.

NOTES & REMARKS :—(धुनिव्रतम्) धुनिः कम्पनमिव व्रतं शीलं येषान्ते ।= Whose vow or habit it is to shake or overcome their enemies. (मायिनम्) प्रशस्ता माया प्रज्ञा विद्यते यस्य तम् । मायेति प्रज्ञानाम (NG 3, 9)= Endowed with good intellect or wisdom. (तुविराधसः) बहुधनवतः । राध इति धननाम (NG 2, 10)=Very wealthy.

TRANSLATOR'S NOTES :—Though Prof. Maxmullar has always put the storm Gods in bracket after that Maruts, even his own translation given below proves expressly that the Maruts are not the strom Gods as supposed by him and others, but heroic and victorious men as the use of the word नृन् shows without the least shadow of doubt.

"The tunible company, the powerful, adorned with gifts on their hands, given to roaring, potent, dispensing treasurers, they who are beneficent infinite in greatness, prais. O poet ! these men of great wealth". (The Vedic Hymns Vol, I by Prof. Maxmuller Page 343). Mark तुविराधसः नृन् These men of great wealth. That is exactly the position of Maharshi Dayananda Sarasvati who has rightly translated नृन् used in the mantra as नृन्= Men, धूञ् कम्पने (स्वा॰) ।

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What should men do is told further :

आ वो यन्तूदवाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥

3. *TRANSLATION* :—O young poets ! let these Maruts (monsoon winds) came to you today who are water carriers and who stir up the rain. O brave men, use the fire properly for various purposes which has been lighted for you.

PURPORT :—Those who know the air, Agni (fire or electricity) and other elements which cause rain can use them for siring up the rains.

NOTES & REMARKS :—(उदवाहास:) य उदकं वहन्ति तानिव ।=Those who carry stir up or cause the rains. (जुनन्ति) प्रेरयन्ति: जुन-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वत्र गत्यर्थं ग्रहणम् ।=Urge-stir up.

TRANSLATOR'S NOTES :—The epithet used for the Maruts कवयो युवान: has been rendered into English in Griffith's translation as 'youthful sages'. Prof. Wilson has translated it as 'wise and young' and yet all these erroneously think that the Maruts are the storm gods. It is strange.

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The attributes of the Maruts (highly educated men) are told further :

यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

4. *TRANSLATION* :—O unifying highly education men ! you create (elect) for men an active king who is wise among the wise; from you come the man who can fight with his fists, and is quick with his arm, and also from you come the men with good horses and good valiant hero.

PURPORT :—Men should create (elect) by all fair means a king who is endowed with righteous merits, actions and temperament, and also his assistant of the same nature.

NOTES & REMARKS :—(विभ्वतष्टम्) विभूनां मेधाविनां मध्ये तष्टं तीव्र प्रज्ञम् ।=Wise among the wise i.e. extra-ordinarily wise or

(methodically taught) by the masters. (मरुतः) सुशिक्षिता मानवाः ।= Highly educated or well-trained men.

The merits of the teachings of the enlightened persons are told :

अरा इवेदचरमा अहेव प्र जायन्ते अकवा महोभिः ।
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥५॥

5. *TRANSLATION* ;—O learned persons ! the wind which are sons of the firmament, like the spokes of the wheel, none of them is the last or like the days, which are born on and on without much sound with much might and sprinkle water (shower rain along with lightning and clouds). In the same manner, you heroes, who are undertakers of mighty works with your intellect, manifest your power.

PURPORT ;—*There is upāmalankāra or simile used here. As the parts of the wheel of the chariot and days revolve turn by turn and as the winds come and go and cause rains, in the same manner, men should behave slowly and reciprocate by raining down happiness with their intellect for the delight of all.*

NOTES & REMARKS :—(अचरमाः) नान्त्यावयवाः=Not the last parts. (अकवाः) अशब्दायमानाः । कु शब्दे (अदा०)=Not making much sound. (पृश्नेः अन्तरिक्षस्य । पृश्निरिति साधारणनाम (NG 1, 4) अन्तरिक्षाकाश साधारण मितिभावः=Of the firmament. (रभिष्ठाः अतिशयेन्त रब्धारः । रभ-राभस्ये (भ्वा०) शीघ्रारम्भे इत्यर्थः ।=Commencers or undertakers of mighty works.

The merits of the teachings of the entitled persons are continued :

यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः ॥६॥

6. *TRANSLATION* :—O learned men ! when you come with your quick-going, speedy and strong wheeled vehicles like the aircrafts etc., you shower joy on all. As the rain water goes to or mingles with the rays of the sun, in the same manner, let the cloud born out of the rays roar down resulting in the welfare of all (so to speak). May your noble desire be fulfilled ?

PURPORT :—O men ! you can attain all happiness, if you learn to go quickly to distant places like the winds and satisfy all like the water.

NOTES & REMARKS :—(वीलुपविभिः) दृढचक्रैः । वीलु इति बलनाम् (NG 2, 9) पविरिति वज्रनाम (NG 2, 20) अथवा पविरिति पदनाम (NG 4, 2) गत्यर्थमादाचक्राकैः । =With strong wheels. (उस्रियः) उस्रासु किरणेषु भवः उस्र । इति रश्मिनाम (NG 1, 5) =Born from the rays of the sun. (वृषभः) वर्षं को मेघः । =The cloud that rains. (पृषतीभिः) वेगादिभिः ।= Speedy.

The atributes and duties of the enlightened person are told :

प्रशिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥७॥

7. *TRANSLATION* ;—O men ! as the earth which sustains the generative power in proper time, as a wife preserves the semen received from her husband, in the same manner, you use your own strength and employ the winds like the horses, harnessed to the

yoke. The brave men who are experts in making the wicked weep, shower happiness and joy from the sweat of their brow while doing labour they cahnge their sweat into rains (work hard, Ed. so to speak.

PURPORT :—*Those men can attain all happiness, who are of forbearing nature like the earth, and who being great scholars or scientists apply various gases in their vehicles, and also cause them rains and accomplish their purposes.*

NOTES & REMARKS :—(शवः) गमनम् । शवतिर्गति कर्मा (NG 2, 14) शव इति बलनाम (NG 2, 9) ।=Movement. (रुद्रियासः) रुद्रेषु दुष्टरोदयितृषु कुशलाः । रुदिर् अश्रु विमोचने (तु०) ।=Experts in causing the wicked.

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The duties of the enlightened persons are told :

इये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद् गिरया बृहदुक्षमाणाः ॥८॥

8. *TRANSLATION* :—O ye heroes! you are endowed with great wealth (or wisdom), you have attained emancipation; you are knowers of the true eternal God or Matter and you always listen to truth. You are well-versed in all sciences; you are youthful (energetic) physically and spiritually; you are benevolent like the big clouds and you serve the Supreme Being (God). Listen to our words of prayer and make us happy by being gracious to us.

PURPORT :—*Only those persons should be respected by us who having acquired the knowledge of all sciences, while serving an absolutely truthful enlightened persons, God and His commands, because they are the men of liberal views, endowed with perfect physical and spiritual power. Uplift us by teaching and preaching.*

NOTES & REMARKS :—(ऋतज्ञाः) य ऋतं परमात्मानं प्रकृतिं वा जानन्ति । ऋतमिति सत्यनाम (NG) 3, 10) ।=Who are knowers of True God or matter. (बृहद्गिरयः) बृहन्तो गिरयो मेघा इवोपकारका गुणा येषान्ते । अत्र सत्यं ब्रह्म, सत्या वा प्रकृतिः । गिरिरिति मेघनाम (NG 1, 10) Whose virtues are benevolent like the large clouds. (उक्षमाणाः) सेवमानाः ।=Serving.

Sŭktam—59

Seer or Rishi of the hymn—Shyāvāshva Ātreya. Devatā Maruts. Chhandas—Jagati and Trishtup Svaras Nishāda and Dhaivata.

The attributes of the enlightened persons are told :

प्र वः स्पळक्रन्त्सुवितायं दावनेऽर्चां दिवे प्र पृथिव्या ऋतं भरे ।
उक्षन्ते अश्वान्तरुंषन्त आ रजोऽनु स्वं भानुं श्रंथयन्ते अर्णवैः ॥१॥

1. *TRANSLATION* :—O learned persons ! honour those who perform truthful deeds for the welfar of the (poor and Ed. wealthy. and liberal donor for a man desiging (planning. Ed.) the welfare of all, for the firmament and earth in a dealing that supports all. Honour those who make proper use of the impetuous fire, electricity and other articles and move quickly, who make their own splendour some what slack by the illustration of the oceans or rivers. O king ! being the destroyer of the foes and touching lovingly the friends, honour good persons constantly.

PURPORT :—*O king ! those persons who construct aeroplanes and other vehicles with the help of the technology, travel in the firmament. They multiply wealth and prosperity for the happiness of all become the ornaments of the world.*

NOTES & REMARKS :—(सुविताय) ऐश्वर्य्यवते । (सुविताय) षू-प्रसवैश्वर्ययोः (स्वा०) अत्रैश्वर्यार्थग्रहणम् ।=For a wealthy or prosperous person. (स्पट्) स्पष्टा । स्पश बाधनस्पर्शयोः (भ्वा०) =One who touches lovingly or

destroy enemies. (अश्वान्) वेगवतोऽग्न्यादीन् । अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5)=Speedy horses in the form of the fire, electricity etc.

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The attributes of the air (wind) are told :

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा चरति व्यथिर्यती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥

2. *TRANSLATION* :—O leading men ! the earth tremples with fear before the strength of the wind, fire, sun and such powerful objects. She swirls, like a full ship, that goes rolling, or like a suffering woman going to some place. The heroes who appear on their marches, are visible from far and showing path to others by their attributes leading to happiness, strive together in the battle or a dealing of knowledge. Such men can make all happy.

PURPORT :—*There is upāmālankared or simile in the mantra. As the cowards run away from the heroes in the same manner, the earth trembles and moves from the wind and sun. As a ship laden with various articles goes across the sea with the combination of the fire, water, electricity etc, in the same manner, let all men go to the last of knowledge. As brave persons endeavour in the battle, so other men should also try to do.*

NOTES & REMARKS :—(एषाम्) वाय्वग्न्यादीनाम् ।=Of the wind, Agni (fire and sun) and other objects. (एमभिः) प्रापकैर्गुणैः =The attributes that lead to happiness. (विदथे) सङ्ग्रामे विज्ञानमये व्यवहारे वा ।=In the battle or the dealing of knowledge.

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The properties of winds are mentioned :

गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।
अत्या इव सुभ्व१श्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥

3. *TRANSLATION :*—O noble, beautiful and active leading men ! you shine like the sun touching the uppermost part of the rays. Your eye is like the sun in the world, when the mist is scattered. Like strong horses, you are beautiful. O heroes ! you think of glory like highly learned and manly youths. Give this knowledge to others.

PURPORT :—Those persons can enjoy good happiness who serve or properly apply the light, donation (wealth etc) speed and discrimination like the sun, horse and thoughtful men.

NOTES & REMARKS :—((गवामित्व) किरणानामिव । गाव इति रश्मिनाम् (NG 1, 5)=Like the rays of the sun. (अत्या इव) अश्ववत् । अत्य इत्यश्व-नाम (NG 1, 14)=Like the horses. (चारव:) सुन्दरस्वभावा गन्तारो वा । चर्-गतौ (भ्वा०) ।=Men of good nature or active, moving about.

The attributes of wind are stated :

को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या ।
यूयं ह भूमिं किरणं न रेजथ प्र यद्भरध्वे सुविताय दावने ॥४॥

4. *TRANSLATION* :—O thoughtful men ! who can reach the great knowledge, and who can create the greate poetic works and manly deeds of your great one? You shake the earth like the rays of the sun, when you are carried forth for granting prosperity to the liberal donor.

PURPORT :—There are questions and answers. Who attains the great knowledge from the absolutely truthful enlightenrd person?

Who can perform the works of these highly learned men, and who contain the strength of the heroes? The answers the these questions are—those who are men of pure mind, seekers after knowledge and truth, righteous, industrious and Brahmacharis can attain all this.

NOTES & REMARKS ;—(महान्ति) विज्ञानादीनि ।=Great knowlegde etc. (पौंस्या) पुंसामिमानि बलानि । पौंस्यानीति बलनाम (NG 2, 9)=Manly powers. (सुविताय) ऐश्वर्याय ।=For prosperity.

More about the wind is continued :

अश्वा इवेदरुषासः सबन्धवः शूराइव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥

5. *TRANSLATION* :—O learned persons ! you are like kith and kin and like the red horses go quickly and fight (rush. Ed.), like heroes eager for the battle. Grow like well-grown thoughtfully leaders. Those who destroy the armies of the enemies like the splendour of the sun covered by rain are ever to be respected.

PURPORT ;—There is upāmalankāra or similes used in the mantra. Those persons who are powerful like the horses, fearless like heroes, thoughtful like wise leaders, and dispellers of the darkness of ignorance like the sun can bring about the welfare of all.

NOTES & REMARKS :—(अरुषासः) रक्तादिगुणविशिष्टाः=Endowed with redness other attributes. (मिनन्ति) हिंसन्ति । मीञ्-हिंसायाम् (क्र्या)= Destroy.

TRANSLATOR'S NOTES :—Even Prof. Maxmuller's translation like "the Maruts are like well-grown manly youths and the men have grown strong". It shows that they are not 'the storm gods'

as supposed by him and some other western scholars, but it means great heroes among men.

The same subject of wind is dealt :

ते अ॑ज्येष्ठा अक॑निष्ठास उद्भिदोऽम॑ध्यमासो मह॑सा नि वा॑वृधुः
सुजातासो॑ जनुषा पृश्नि॑मातरो दिवो मर्या आनो अच्छा॑ जिगातन ॥६॥

6. *TRANSLATION* :—O learned persons ! let them come to us well are matching in manhood, there is none superior among them, non-inferior by birth. They have grown by their might and have the firmament as their mother, and are well-known for their good dealings. They are noble by birth, desire the welfare of all and with their strength. Come there to us.

PURPORT : *-If there is good education among men, then all men whether superior or inferior, may be endowed with distruction and able to also good to the world.*

NOTES & REMARKS :—(सुजातासः) शोभनेषु व्यवहारेषु प्रसिद्धाः जनी-प्रादुर्भावे ।=Well-known for good dealings. (दिवः) कामयमानाः । दिवु-क्रीडाविजगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दि०) अत्र कान्त्यर्थः । कान्तिः कामना ।=Desiring the welfare of all.

Something about education told :

वयो न ये श्रेणीः पप्तुरोजसान्तान्दिवो बृ॑हतः सानु॑नस्परि॑ ।
अश्वा॑स एषामुभये यथा॑ विदुः प्र पर्व॑तस्य नभनूँ॑रचुच्यवुः ॥७॥

7. *TRANSLATION* :—Those are supporters of the world who like birds move with strength in rows, who go to the traders

living near the summit of the mountains, kinds who know the horses of both these and shake or make to fall down the parts of the clouds (through rains).

PURPORT :—There is upāmalankāra or simile used in the mantra. As the birds flight quickly in rows in the same manner the well—trained servants, and horses etc; take the vehicles quickly to all places without delay.

NOTES & REMARKS :—(दिवः) व्यवहर्तृन्। दिवु धातोरनेकार्थेष्वत्र व्यवहारार्थं ग्रहणम्।=Dealare. (नभनून्) घनान्=Parts of the clouds.

———

The subject of winds is further dealt :

मिमा॑तु द्यौरदि॑तिर्वी॒तये॑ नः॒ सं दानु॑चित्रा उ॒षसो॑ यतन्ताम्।
आचु॑च्यवुर्दि॒व्यं कोश॑मे॒त ऋषे॑ रु॒द्रस्य॑ म॒रुतो॑ गृणा॒नाः॥८॥

8. *TRANSLATION ;*—May the mother who is like the light from the heaven give us knowledge. As the divine lighted dawns come striving together, as they come to the treasure of a person who makes the wicked weep. Rishi—the giver of wisdom, in the same manner, let thoughtful persons glorifying god.

PURPORT ;—Those persons become respected who go to the treasuer of riches like electricity, like the dawn or the Rishi sages.

NOTES & REMARKS :—(वीतये) विज्ञानादिप्राप्तये। वी-गतिव्याप्तिजन कान्त्यसनखादनेषु (अ०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानप्राप्तयर्थेग्रहणम्=For the attainment of knowledg. (ऋषे) विद्याप्रद। ऋषी-गतौ (तुदा०) अत्र गतेः ज्ञानार्थंग्रहणम्=Giver of true knowledge. (गृणानाः) स्तुवन्तः। गृ-शब्दे (भ्वा०) अत्र स्तुति-परकशब्दग्रहणम्।=Glorifying or praising God.

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Sūktam—60

Rishi of the Sūktam Shyāvăshva Ātreya. Devatā—Maruts and Agni. Chhandas—Trishtup and Pankti of various kinds.

What should men do is told further :

ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥

1. *TRANSLATION* :—As I am glad here with the honour received from others, so I intensely desire to have the knowledge and application of Agni (fire or electricity), which gives us much protection with due respect to the teachers. I gather what I have done, (reap what I have sown), I support the band of the thoughtful men who carry us to distant places with quick—going vehicles. Turning to the right (as a mark of respect), let me multiply the praise of the thoughtful persons.

PURPORT :—Learned men should be glad to manifest the science of Agni (fire and or electricity) ete. by associating themselves with great scholars and scientists.

NOTES & REMARKS :—(ईले) अधीच्छामि । ईषिरध्येषणाकर्मा (NKT 7, 4, 16)=Intensely long for. (अग्निम्) विद्युतम्=Electricity. (ऋध्याम्) वर्धयेयम् । ऋधु-वृद्धौ (दिवा०)=Let me grow.

What should men do is told :

आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥

2. *TRANSLATION* :—Those men who knowing the science of the Prānas are estabished in the knowledge of various kinds

which sprinkles happiness and joy on them and who are seated in their comfortable vehicles like the aircrafts and go everywhere like the splendid rays of the sun. Through your fear, the earth shakes and also the clouds. Let us respect you.

PURPORT :—O men ! be well-versed in various good sciences and being seated in good vehicles, be able to reach 3 quickly distant places.

NOTES & REMARKS :—(पृषतीषु, श्रुतासु) सेचन कर्त्रीषु विद्यासु । =In the sciences which sprinkle or give happiness. (जिहते) गच्छन्ति । ओहाङ्-गतौ (जुहो०) ।=Go.

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What should men do is told further :

पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः ।
यत्क्रीळंथ मरुत ऋष्टिमन्त आप इव सध्र्यंञ्चो धवध्वे ॥३॥

3. *TRANSLATION :*—O brave men endowed with goods ! knowledge ! when you play together, being friendly to one another and united like water, at your shouting, even the large cloud fears and the ridge of heaven trembles. You should investigate about all these objects and places.

PURPORT :—Those persons who play or sport for the accomplishment of the dealing of knowledge and who accomplish all their works being friendly to one another always enjoy bliss.

NOTES & REMARKS :—(ऋष्टिमन्त।) प्रशस्तविज्ञानवन्तः । ऋषी-गतौ (तुदा०) गतेस्त्रिष्वर्थेष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Endowed with good knowledge. (सध्यञ्चः) सहाञ्चन्तः=Going together. (रेजो) कम्पते । भ्यसते रेजते इति भयवेपनयो (NKT 3, 4, 27)=Trembles.

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What should men do is told further :

व॒रा इ॑वेद्रै॑व॒तासो॒ हिर॑ण्यैर॒भि स्व॒धाभि॑स्त॒न्वः॑ पिपिश्रे ।
श्रि॒ये श्रेयां॑सस्त॒वसो॒ रथे॑षु स॒त्रा महां॑सि चक्रिरे त॒नूषु॑ ॥४॥

4. *TRANSLATION* :—Those who desire their welfare being mighty and endowed with the wealte, annihilate poverty.

NOTES & REMARKS :—(रैवतासः) रेवतीषु पशुषु भवाः । पशवो रेवतीः (रेवत्यः) काठक सं 26, जैमिनीयोपनिषद् ब्राह्मणे 3, 131, 213, 250) = Endowed with the wealth consisting of the cattle (तवसः) बलिष्ठा, गतिमन्तः । तव इति बलनाम (NG 2, 9) तु-गति वृद्धिहिंसासु (स्वोलं॰) अत्यन्त गत्यर्थकः ।= Powerful and active. (पिपश्रे) स्थूलावयवानि कुर्वन्ति । पिश अवयवे (तुदा॰) = **Make them strong and sturdy.**

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How should men be is told here :

अ॒ज्येष्ठासो॒ अक॑निष्ठास ए॒ते सं भ्रात॑रो वावृधुः सौभ॑गाय ।
युवा॑ पि॒ता स्वपा॑ रु॒द्र ए॑षां सु॒दुघा॒ पृश्निः॑ सु॒दिना॑ म॒रुद्भ्यः॑ ॥५॥

5. *TRANSLATION* :—All these men are brothers. There is none superior among them, none inferior (on account of birth in a certain family or country). Their father is a man of good deeds, young and teribible for the wicked (making them weep) and their mother is good intellect (which is like the firmament), who by giving them education to the fulfiller of noble desires and kind, making all days good for them, who are powerful like the winds. It is in this way that all men grow towards properties.

PURPORT :—Those persons who having completed their education in full youth, and being men of good character and temperament marry women of good nature and endeavour, attain prosperity and enjoy bliss.

NOTES & REMARKS :—(स्वपा:) श्रेष्ठकर्मानुष्ठान: । सु+अप: इति कर्मनाम (NG 2, 1)=Doer of good deeds. (सुदुघा) सुष्ठ कामस्य प्रपूरिका । सु=दुह-प्रपूरणे (अदा०)=Fulfiller of noble nesires. (पृश्नि:) अन्तरिक्षामिव बुद्धि: ।= Intellect which is like the firmament.

TRANSLATOR'S NOTES :—The words स्वपा:—may be also taken for God Who is the Doer of the best deeds and पृश्नि: may be taken for the earth as stated in the Shatapath Brahmana 1.8, 3.15 । इदं व वशापृश्नि (Stph 1, 8, 3, 15) इयं वै वशा पृश्निर्यदिदमस्यां मूलिचामूलिचान्नायं प्रतिष्ठितं तेनेयं वशा पृश्नि: (Stph 5, 1, 3, 3) ।

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How should men deal with one another is told further :

यदुत्तमे मरुतो मध्यमे वा यद्वावमे सुभगासो दिवि ष्ठ ।
अतो नो रुद्रा उत वा न्वस्याग्ने वित्ताद्धविषो यद्यजाम ॥६॥

6\. *TRANSLATION* :—O learned persons ! you have observed Brahmacharya up to the age of 36 or 44 years and who are endowed with good wealth, whether you are in the highest, middle or the low dealing, establish us in good dealings and conduct. O man of illumined soul ! like the fire, you also perform Yajna from the wealth and oblations of this devotee.

PURPORT :—All men should respect those persons who behave properly in all kinds of dealings, whether very high, middle or low, and become prosperous.

NOTES & REMARKS :—(दिवि) शुद्धे व्यवहारे ।=In pure dealing. (हविष:) भोक्तुमर्हति । हु-दानादनयो: आदाने च (जु०) । अत्र आदानार्थग्रहणम् । अद्-भक्षणे (अदा०)=Worth eating. (अग्ने) पावकवत्प्रकाशितात्मन् । अग्नि: कस्मादग्रणीर्भवति (NKT 7, 4, 15)=Illumined soul like the fire.

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What should men do is told further :

अग्निश्च यन्मरुतो विश्ववेदसो दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥

7. *TRANSLATION* :— O thoughtful men ! you always do good to others. You are purifiers like the fire, endowed with all wealth, desiring the good of all, destroyer of the violent and are ever cheerful. You shakers of the wicked, uphold all that is admirable for a performer of the Yajna who is associated with right lover persons. You do always what is auspicious from behind and above (in all directions. Ed.) alongwith all men of noble desires.

PURPORT :—Those only are Mahatmas (great souls) who uphold truth for all.

NOTES & REMARKS :—(विश्ववेदस:) समग्रैश्वर्या: । वेद: इति धननाम (NG 2, 10) ।= Endowed with. (रिशादस:) हिंसकानां नाशका: । रिष—हिंसायाम् (भ्वा०) = Destroyers of the violent. (धुनय:) दुष्टानां कम्पका: । अद्— भक्षणे (अदा०) ।= Shakers of the wicked.

The duty of serving the enlightened men is told :

अग्ने मरुद्भिः शुभयद्भिर्ऋक्वभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुना सजूः ॥८॥

8. *TRANSLATION* :—O learned great leader ! be pleased to drink Soma (the juice of nourishing herbs) being delighted by the beauty of the company endowed always with bright intellect along— with those men, who are doing good deeds, and venerable, pure and purifiers, conveying all good dealings of the world, which brighten and enliven everything.

PURPORT :—It is the duty of all men to associate themselves with thc absolutely truthful enlightened personse to increase their knawledge, span of life and intellect and having adopted proper diet and walk—adopt always good conduct.

NOTES& REMARKS :—(ऋक्वभिः) सत्कर्त्तव्यैः । ऋच्-स्तुतौ । इण-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् । =Venerable. (विश्वमिन्वेभिः) सर्वं जगद्व्यवहारं प्रापयद्भिः । =Conveying all good dealings of the world.(प्रदिवा)प्रकृष्ट प्रकाशवता । दिवु धातोरनेकार्थेष्वत्र द्युत्यर्थः । द्युतिः—प्रकाशः ।=Brilliant, bright. (सजूः) समानप्रीतिसेवी । स+जुषी—प्रीतिसेवनयोः (तुदा०) =Loving and serving eqully.

TRANSLATOR'S NOTES :—It is noteworthy that though Prof. Maxmuller has translated Maruts everywhere as 'The storm gods—his own translation of the word 'Āyubhih' (आयुभिः) used here as an epithet of Maruts as 'with men (Aryas) who brighten everything, of ऋक्वभिः as singers, clearly proves that they are really respectable good and brave men and not 'The Storm Gods' as supposed by him and some other western scholars. This hymn is connected with the previous hymn do there is mention of the attributes of the winds, fire and the enlighteded persons.

Sūktam—61

Rishi or seer of the Sŭktam—Shyāvāshva Ātreya. Devatā—Maruts. Purumeedha, Taranto and others. Metres or Svaras—Gāyatri, Anushtup and Brihati of various kinds.

The attributes of the Maruts are told by the way of questions and answers.

के ष्ठा नरः श्रेष्ठतमा य एकएक आयय ।
परमस्याः परावतः ॥१॥

1. *TRANSLATION :* – O who are you ? O leading men ! the very best, who have approached one by one from the farthest distance and experts in the subtlest science ?

PURPORT :— Who are the best men ? Who always perform the best deeds ?

NOTES & REMARKS :—(नरः) नायकाः ।=Leaders. (परमस्याः) अतिश्रेष्ठा वा ।=Of the best science.

TRANSLATOR'S NOTES :—(नरः) णीञ्-प्रापणे । सन्मार्गं नयन्तीति नरः—नायकाः ।

Even Prof. Maxmuller's translation proves quite clearly that they are the best men and not 'The Storm Gods' as supposes them to be in the beginning of every hymn on "Maruts (The Storm-Gods). His translation is "Who are you O Men ! the very best, who have approached one by one from the farthest distance ?" This is misleading.

The attributes of Maruts are stated :

क्व वोऽश्वाः क्वाभीशवः कथं शेक कथा यय । पृष्ठे सदो नसोर्यमः ॥२॥

2. *TRANSLATION* :—O thoughtful men ! where are your horses ? Where is your finger? How do you come quickly? The seat is on the back of the horse and the reins in the nostrils of the horses ?

PURPORT :— Whenever a man puts questions to the enlightened persons, they should answer him properly. If they are impartial like the dispensers of justice, then they can acquire all knowledge.

NOTES & REMARKS :—(अभीशवः) अङ्गुलयः ।=Fingers. (सदः) छेद्यं वस्तु ।=Anything to be cut.

TRANSLATOR'S NOTES : —अभीशव: इत्यङ्गुलिनाम (NG 2, 5) is also अभीशव: इति रश्मिनाम (NG 2, 5) षद्लृ—विशरणगत्यवसादनेषु (भ्वा०) अत्र विशरणार्थमादाय व्याख्या= Bridles. Reins.

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The attributes of Maruts are mentioned :

जघने चोदं एषां वि सक्थानि नरो यमुः । पुत्रकृथे न जनयः ॥३॥

3. *TRANSLATION* :—O leaders ! respect those persons whose goad is on the croup, the heroes strech their legs apart. They are like the parents on the birth of the children.

PURPORT :—There is Upamālankāra or simile in the mantra. All should do like the parents having given birth to their children make them highly educated by having proper control over them.

NOTES & REMARKS :—(जनयः) मातापितरः । जनी-प्रादुर्भावे= Father and mother. (चोदः) प्रेरकः । चुद-प्रेरणे ।= Goad.

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Something about the teaching of the enlightened persons is taught :

परा वीरास एतन मर्यासो भद्रजानयः । अग्नितपो यथासथ ॥४॥

4. *TRANSLATION* :—O men ! move along heroes endowed with knowledge and strength. You know the path of welfare and who heat various articles on fire (energy. Ed.). Such persons should be respected by all.

PURPORT :—All should gladden those who give up all sinful activities that cause bondage and who accept the means of emancipation and prompt others to do the same.

NOTES & REMARKS ;—(भद्रजानयः) ये भद्रं कल्याणं जानन्ति ते। भदि-कल्याणे सुखे च।=Those who know the path of true welfare. (वीरासः) व्याप्तविद्याबलाः वीराः। वी-गतिव्याप्तिप्रजननकान्त्यसनखादनेषु (अदा०)। ज्ञा—अवबोधने (क्र्या)=Pervading in knowledge and strength.

The teachings of enlightened are highlighted :

सनत्साश्व्यं पशुमुत गव्यं शतावयम्।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥५॥

5. *TRANSLATION* :—May the woman, if she streches out her arm as a rest for the hero, praised by a man who has black horses, gain cattle consisting of horses, cows and a hundred other things.

PURPORT :—*That woman becomes admirable who does not allow her husband to be attached to the lust and thus makes him lose her vatality but increases the strength of the horses and other creatures in the house having nourished them well.*

NOTES & REMARKS :—(श्यावाश्वस्तुताय) श्यावैरश्वैः प्रशंसिताय।=Praised on account of the black horses. (शतावयम्) शतान्यवयवा यस्मिंस्तम्।=He who has one hundred or more parts.

Something about the teaching of labour about the work is told :

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी। अदेवत्रादराधसः ॥६॥

6. *TRANSLATION* :—O man! that woman who being separate from a person who is a Godless or miserly man, makes a

man prosperous and takes him across all misery, and this makes you happy. You should also gladden her.

PURPORT :—That woman only is to be respected well by her husband, who being away from the men of unjust conduct and poor and from respecting those why are not fit for being respected, gladdens her husband.

NOTES & REMARKS :—(शशीयसी) अतिशयेन दुःखं प्लावयन्ती। शशीयसी इति शश-स्लुत-गतौ=Removing all misery. (अराधसः) अधनम् राध इति धननाम (NG 2, 10)=Poor.

Role of labour and its relation with the work is highlighted :

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम्।
देवत्रा कृणुते मनः ॥७॥

7. *TRANSLATION* : - O men ! that woman who knows her husband when he is industrious, knows him when he is thirsty (greedy) and knows when he is lustful, engages her mind in the attainment of divine virtues or in the association with the enlightened persons is indeed ideal.

PURPORT :—That woman is the bringer of true welfare to her husband who knows him as an industrious and righteous person and also if he is greedy and lustful. Who having known him as such in all aspects, he urges him to remove all his evils or faults and to take in all good virtues.

NOTES & REMARKS :—(जसुरिम्) प्रयतमानम् ।=Industious, trying to do good deeds. (तृष्यन्तम्) तृषातुरमिव।=Greedy like a thirsty person. (कामिनम्) कामातुरम् ।=Engrossed in lust.

TRANSLATOR'S NOTES :—यद्यपि पाणिनीयधातुपाठे जसधातुः प्रयतनार्थेन दृश्यते तथापि जसु मोक्षणे (दिवा०) जसु—हिंसायम् (चुरा०) इति वर्तते। दुर्गुणानां मोक्षणं हिंसा वा प्रयत्नेनैव भवति नान्यथा। तृष—पिपासायाम् (दिवा०)।

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Something about the learned persons is told further :

उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः।
स वैरदेय इत्समः ।८॥

8. *TRANSLATION* :—O man ! he who is not praised by good men, is equally imperfect having acquired only half knowledge and engaged in the conduct full of malice; and another who is admired by learned persons but does not perform truthful actions are equal. This is what all of you should know well.

PURPORT :—He who being lazy does not engage himself in doing good deeds and another who is learned and knows truth and untruth but does not perform truthful act are equally unrighteous.

NOTES & REMARKS :—(नेमः) अर्द्धाधिकारी। नेम इत्यर्धस्य (NKT 3, 4, 20)=Entitled to half portion, imperfect and immature. (पणिः) प्रशंसितः। पण-व्यवहारे स्तुतौ च (भ्वा०) =Praised.

TRANSLATOR'S NOTES :—Prof. Maxmullar's note on this mantra is 'This verse is very obscene'. (Vedic Hymn Vol. 1 p. 360). (It rather looks strange. Ed.).

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The duties of the husbands and wives are told :

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम्।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ।९॥

9. *TRANSLATION* :—To me who is the possessor of the

black horses virile, wise and well famed, my young wife is bestower of admirable bliss, and is manifester of the path of righteousness and justice); tells me plainly about her. Let both of us should behave with self–restraint like the couple endowed with good virtues.

PURPORT :—If husband and wife are of the suitable matching or agreeable merits, actions and temperaments, they can attain good path (of righteousness), great glory and bliss.

NOTES & REMARKS :—(ममन्दुषी) प्रशंसनीयानन्दकारी ।=Bestower of the admirable bliss. (वर्त्तनिम्) मार्गम् ।=Path (पुरुमीह्‌लाय) बहुवीर्यसेक्त्रे ।=Very virile inseminator.

TRANSLATOR'S NOTE :—मुदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु (भ्वा०) अत्र मोदार्थकः। रप—व्यक्तायां वाचि (भ्वा०) वृतु-वर्तने। वर्तन्ते प्रवर्तन्ते कर्मसु अनेनेति वर्तनिः—मार्गः। रुह—बीजजन्मनि प्रादुर्भावे च (भ्वा०)। अत्र प्रादुर्भावार्थः।

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The duties of husbands and wives are hightighted :

यो मे धेनूनां शतं वैददश्विर्यथा ददत् ।
तरन्त इव मंहना ॥१०॥

10. *TRANSLATION :*—He alone can be a true master who being the son of the possessor of good horses gives me a hundred cows and who takes me across the ocean of misery like the big boat or steamer taking across the river or ocean.

PURPORT :—As a man who is giver of hundreds or thousands of articles and who protects the cows, goes across the river or ocean with big steamer. In the same manner, wise husband and wife go across the ocean of misery by the observance of righteous conduct.

NOTES & REMARKS :—(वैददश्विः) योऽश्वान् विन्दति स विददश्वस्तस्यापत्यं वैददश्विः =The son of man who is possessor of good horses. (मंहना) महत्या नौकया ।=With big boat or steamer.

TRANSLATOR'S NOTES ;—विद्लृ-लाभे। इन्द्रियाणि हयानाहुः (कठोपनिषद्) So by Ashvas the meaning of the senses also can be taken. In that case, it may mean a man of perfact self-control.

महृ—पूजायाम् (भ्वा०)।

It was not correct on the part of Sayanacharya, Prof. Wilson, Griffith and Prof. Maxmuller to take the words 'Shyāvāshva and Vidadashvi Purumidha, as Proper Nouns and names of some sages, as it is against the fundamental principle of the Vedic Terminology, Nighantu and Nirukta, as pointed out several times earlier.

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The duties of married couple are stated :

य ईं वहंन्त आशुभिः पिबंन्तो मदिरं मधुं। अत्र श्रवांसि दधिरे ॥११॥

11. *TRANSLATION :*—O men ! those persons who get pure and delightful water and drinking the sweet honey, juice etc. prepare good food and become wealthy (by keeping good health and exerting themselves).

PURPORT :—Those who make articles that create joy and augment intellect, become rich and beautiful.

NOTES & REMARKS :—(ईम्) उदकम्। ईम् इति उदकनाम (NG 1, 12) =Water. (श्रवांसि) अन्नादीनि। श्रव इत्यन्ननाम=Food material etc. (मदिरम्) आनन्दकरम् =Delightful.

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Something about good teaching is told :

येषां श्रियाधि रोदंसी विभ्राजंन्ते रथेष्वा। दिवि रुक्मइंवोपरि ॥१२॥

12. *TRANSLATION :*—Those enlightened persons by whose beauty and wealth righteous dealings shine like the gold in one's

desire and who are seated in the charming vehicles like the aircraft, shine above like heaven and earth.

PURPORT :—There is Upamālankāra or simile used in the mantra. They who gather wealth etc. with righteous labour, become glorious and renowned like the rays of the sun.

NOTES & REMARKS :—(श्रिया) शोभया लक्ष्म्या वा=By beauty or wealth. (रुक्म इव) रुचिकरः सुवर्णादिपदार्थो यथा । रुक्ममिति हिरण्यनाम (NG 1, 2) रुच-दीप्तौ (भ्वा०) युजिरुचि तिजां कुन्त (उणादिकोषे 1, 146) अनुवृत्यामक् प्रत्ययः ।= Like the glittering gold etc. रुक्म इति हिरण्यनाम (NG 1, 2) रुच—दीप्तौ (भ्वा०) युजिरुचितिजांकुन्त (उणादिकोष 1, 146).

It is audacious on the part of Prof. Maxmuller and Oldenberg to change the text of the mantras to suit their interpretation. Prof. Maxmuller says in his note on this mantra 'I have adopted the reading Rodasi Vibhrajate (रोदसी विभ्राजते) in my translation. "Then on whose chariots Rodasi glitters in glory." "He take's Rodasi to be the wife of the Maruts, the lightning." (See Vedic Hymn Vol. 1 p. 357, 362,505). But such a change in the text is most objectionable and it shows the audacity on the part of these western scholars. Prof. Maxmullar adds in his note : Oldenberg himself suggests श्रियोऽधि and would translate "They whose cars shine over the two worlds on their chariots." (Vedic Hymn Vol. p. 362). Such changes in the text are Umpamalankar and show only the inability of the translator to understand the meaning of the words used in the mantras, traditionally handed over from generation to generation from the times immemorial.

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Something about the sermons and their subject is told :

युवा स मारुतो गणस्त्वेषरथो अनेद्यः । शुभंयावाप्रतिष्कुतः ॥१३॥

13. *TRANSLATION* :—O men! that blameless, triumphant,

irrestible youthful company of the Maruts (mighty men like the winds) which goes to distant seas and is seated in blazing vehicles can accomplish many works.

PURPORT :—Those men who make all men and women energetic (youthful and enlightened), become admirable and bestowers of happiness to all.

NOTES & REMARKS :—((अनेद्य:) अनिन्दनीय: =Blamelss. (त्वेषरथ:) त्वेष: प्रकाशवान् रथो यस्य स: =Seated in blazing vehicle. (शुभंयावा) य: शुभं जलं याति ।=Going to distant waters-rivers and oceans.

Something about the duties of the enlightened persons is told further :

को वेद नूनमेषां यत्रा मदन्ति धूतयः । ऋतजाता अरेपसः १४॥

14. *TRANSLATION* :—O learned persons! who knows with certainty where those noble persons who are well-known for their truthfulness, and who are sinless or faultless and shakers or strikers of sin, rejoice ?

PURPORT :—We ask you, who are the knowers of the fault (sin) and merit, truth and untruth. The answer is that those who are devotees of God are free from all negligence.

NOTES & REMARKS :—(अरेपस:) अनपराधिन: ।=Faultless, sinless. (धूतय:) ये पापं धुनयन्ति ते । धून्-कम्पने ।=Who shake or sweep away all sins.

Something about the duties of the enlightened persons is told further :

यूयं मर्तं विपन्यवः प्रणेतारं इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

15. *TRANSLATION* :—O wise men ! you are leaders and listeners to the requests of men in the acts of peace and invocation. Thus with your intellect and actions, you urge them to do good deeds.

PURPORT :—*Blessed are those enlightened persons who make men wise by urging them to do righteous dealings.*

NOTES & REMARKS :—(विपन्यवः) मेधाविनः । विपन्यव इति मेधाविनाम (NG 3, 15) =Wise. (वामहूतिषु) उपरमाऽऽह्वानरूपकर्मसु । यम्-उपरमे । ह्वेञ्-स्पर्धायां शब्दे च (जु०) =In the acts of peace and invocation.

The duties of the enlightened are stated :

ते नो वसूनि काम्या पुरुश्चन्द्रा रिशादसः । आ यज्ञियासो ववृत्तन ॥१६॥

16. *TRANSLATION* :—Those performers of Yajnas and destroyers of the violent are bringers of welfare to us, who bestow upon us delightful treasures containing much gold.

PURPORT :—*Those persons only can do good to others who earn money by righteous or just means.*

NOTES & REMARKS :—(पुरुश्चन्द्रा) बहुसुवर्णानि । पुरु इति बहुनाम (NG 3, 9) चन्द्रमिति हिरण्यनाम (NG 1, 2) =Much gold. (रिशादसः) हिंसक-हिंसकाः । रिश—हिंसायाम् । अद्-भक्षणे । =Destroyers of the violent.

What are the duties of enlightened are described :

एतं मे स्तोममूर्म्ये दार्भ्याय परा वह। गिरो देवि रथीरिव ॥१७॥

17. *TRANSLATION* :—O learned lady! shining with knowledge and giver of peace and happiness like the night, you hear this praise of mine and drive away the person who desires to harm us. Carry away these my words to distant places like a good charioteer.

PURPORT :—There is upamālankāra (simile) used in the mantra. As night gives happiness to all creatures, so a good wife bestowes happiness upon her husband and others.

NOTES & REMARKS :—(दार्भ्याय) दर्भेषु विदारकेषु भवाय =For a man who harms and tears. (ऊर्म्ये) रात्रीव वर्त्तमाने ।=Like night.

TRANSLATOR'S NOTE :—दर्भः—दृदलिभ्यां भः (उणादिकोषे 3, 151) दृ—विदारणे हिंसायाम् (स्वा०)।

Among the commentators or translators of the Rigveda Dayananda Sarasvati alone understood the significance of the mantra taking the word ऊर्म्याfor a wife who should be giver of rest (peace) and joy to her husband and others like the night. Others have taken it for the night only which has no significance at all and is absurd on the very face of it. They have wrongly taken as the name of the son of Ratha Veeti.

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The same subject of enlightened men's duties is dealt :

उत मे वोचतादिति सुतसोमे रथवीतौ। न कामो अप वेति मे ॥१८॥

18. *TRANSLATION* :—O highly learned person! you should always tell that on the occasion of the movement of the vehicles and on the acquisition of wealth, truth must be preached, so that my desire may not remain unfulfilled.

PURPORT :—It is the foremost duty of the learned and enlightened persons to observe truth and also behave truthfully. They should also preach truth only. This way a man's desires are indeed fulfilled.

NOTES & REMARKS ;—(सुतसोमे) निष्पादितैश्वर्यादौ ।=Those who have acquired prosperity(wealth etc.). (रथवीतौ)रथानागतौ ।=During the movement of transport or travelling. (अपवेति) नश्यति ।= Disappears or kills.

TRANSLATOR'S NOTES ;—The right person should always make an earnest appeal to an enlightened person so that he should guide him on the right lines and truthfully. Indeed it helps to build an ideal society.

The subject of teaching of ideals by an enlightened person is highlighted :

एष क्षेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपश्रितः ॥१९॥

19. *TRANSLATION* ;—O men! the way the sun-rays are enshrined in the clouds, and take up the straight movements, same way, you should also guide the people on proper right lines. A wealthy or desirous of being wealthy person reaches his destination by his transport, however difficult the path may be.

PURPORT :—The mantra has simile. The way the sun-rays penetrate into the clouds, but their identity is separate, similarly an enlighened person keeps himself detatched in the world inspite of doing the wordly affairs during his life.

NOTES & REMARKS ;—((क्षेति) निवसति ।=Dwells. (रथवीतिः) यो रथेन व्याप्नोति मार्गम् ।=The pathway which is covered by chariots. (गोमतीः) गावः किरणाः विद्यन्ते यासु गतिषु ताः ।=The rays which dwell in the movements. (अपश्रितः) योऽपश्रयति सः ।=Dependent, sun.

Sūktam-62

Seer of the Sūktam—Shrutivid Ātreya. Devatā—Mitrā Varunau. Meters or Chhandas—Trishtup of various kinds, Tune or Svara—Dhaivata.

The attributes of the sun are told :

ऋतेन॑ ऋ॒तमपि॑हितं ध्रु॒वं वां॒ सूर्य॑स्य॒ यत्र॑ वि॒मुच॒न्त्यश्वा॑न् ।
दश॑ श॒ता स॒ह त॑स्थु॒स्तदेकं॒ दे॒वानां॒ श्रेष्ठं॒ वपु॑षामपश्यम् ॥१॥

1. *TRANSLATION* :—O teachers and preachers! I have seen one and the best form of the sun among the embodied substances in which there are one thousand rays that abide together. This true and abiding solar system is covered by the true splendour, and various planets are dependent on it. This the splendid form known to the enlightened persons which you should also behold.

PURPORT :—O men ! this solar system has been made by God with many elements and it is endowed with various attributes. You should know it well.

NOTES & REMARKS —(अश्वान्) किरणान् । एप वा अश्वो मेध्यो व एष (आदित्य) तपति । तस्मात् अश्वाः आदित्यकिरणाः वपुरिति रूपनाम (NG 3, 7)= Rays. (वपुषाम्) रूपवतां शरीराणाम् =Of the embodied substances.

The attributes of the Mitāvarunau are told :

तत्सु वां॑ मित्रावरुणा महि॒त्वमी॒र्मा त॒स्थुषी॒रह॑भिर्दुदुह्रे ।
विश्वाः॑ पिन्वथः॒ स्वस॑रस्य॒ धेना॒ अनु॑ वा॒मेकः॑ प॒विरा व॑वर्त ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you are like the Prāna and Udāna (vital breaths), You should fulfil or

complete that your greatness which God, the Impeller of the world protects, as the rays fill up the times with days. Gratify all your speeches in the middle of the day. Let your pure dealing or conduct be manifest from all sides, even if it is alone or not aided by others.

PURPORT :—O teachers and preachers ! you should teach people the science of day and night, Prāna and Udāna (vital breaths) and electricity, so that all may enjoy delight and bliss.

NOTES & REMARKS :—(पवि:) पवित्रो व्यवहार: =Pure dealing or conduct. (मित्रावरुणा) प्राणोदानवदध्यापकोपदेशकौ । =Teachers and preachers who are Like the Prāna and Udāna.

TRANSLATOR'S NOTES :—प्राणोदानौ वै मित्रावरुणौ (Stph. 18, 3, 12, 3, 6, 1, 16) ईमा has not been explained in the commentary here. In his commentary on Rigveda, Rishi Dayananda has explained it as प्रेरकः or Impeller. ईद-गतौ (अ०) कम्पने च, अथवा ईद—क्षेपे (चुरा०) पू-पवने (भ्वा.) ।

The attributes of Mitavarunau are highlighted :

अधा॑रयतं पृथि॒वीमु॒त द्यां मित्र॑राजाना वरुणा॒ मही॑भिः ।
व॒र्धय॑त॒मोष॑धीः पिन्व॑तं॒ गा अव॑ वृ॒ष्टिं सृ॑जतं जीरदानू ॥३॥

3. *TRANSLATION* :—O life-giver and noble king and prime minister ! as the air and electricity uphold earth and sun, (power. Ed.) so you uphold all. As they make grow the barley and other grains and herbs by their great properties, so you should also multiply them. As they satisfy or gladden the earth, so you should also do. As they cause rains, you should also cause the rain of happiness and joy over all your subjects.

PURPORT :—O king and prime minister ! you should act like the Prāna and the sun, nourish the kingdom of earth, increase (the efficiency and posts of. Ed.) the Vaidyas (physicians) and herbs, cause cause and purify rain (through the performance of the Yajnas) and do everything for bestowing happiness upon all,

NOTES & REMARKS :—(मित्रराजाना) प्राणविद्युतौ। (मित्रराजाना) प्राणविद्युतौ। प्राणो मित्रम् (Jaimaniya upanishad 3, 1, 3, 4=Prāna and electricity. (पिन्वतम्) तर्प्पयतम्। पिवि-सेवने सेचने चेत्येके। अत्र सेवा द्वारा = Satisfy, gladden. (जीरदानू) यौ जीवनं दद्यातां तौ। तर्पणं सुखसेचने वा। राजृ दीप्तौ। राजा-दीप्ता विद्युत्=Gives of life.

The same subject of attributes of Mitravarunau is dealt :

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्ववाक्।
घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति ॥४॥

4. *TRANSLATION* :—O constructors (builders or maufacturers. Ed.) and drivers of the vehicles, let your easily-harnessed horses or rapid growing fire, electricity etc. bear you both, and with well-guided reins or rays come down here with water below. May the charioteer follow you. Let the rivers rain water when fire is kindled.

PURPORT :—If men build machines in the vehicles, putting fire below and water above, (through steam. Ed.) use them for travelling, they can acquire much wealth thereby.

NOTES & REMARKS :—(अश्वासः) अग्न्याद्यास्तुरङ्गा वा। Fire, electricity or horses. (यतरश्मयः) यता निगृहीता रश्मयः किरणा रज्जवो वा येषान्ते। =Those who have controlled the reins or the rays. (निर्णिक) यो निर्णेनेक्ति स, सारथिः। णिजिर्-शौचपोषणयोः (जुहो.) =A charioteer who cleans and strengthens.

The same subject of Mitravarunau is dealt :

अनु श्रुताममतिं वर्धदुर्वी बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! both of you are upholders of might. You protect the earth—like water with your act of good association of good works. Endowed with abundant good materials, you dwell in your home, uttering good words. Each one of you increases famous and beautiful form. Let us serve you.

PURPORT ;—*O highly learned persons ! as Prāna, Udāna and other kinds of air protect the world, so you should also do.*

NOTES & REMARKS :—(अमतिम्)रूपम् । अमतिः इति रूपनाम (NG 3,7) =Beautiful form. (बर्हिरिव) जलम् इव बर्हिरित्युदकनाम (NG 1, 12)= Like water. (यजुषा) सत्सङ्गेन क्रियया वा ।=By good association or act. (गर्त्ते) गृहे । गर्त्त इति गृहनाम (NG 3, 4) =In your home. (इलासु) वाक्षु । इला इति वाङ्नाम (NG 1, 11) यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः=In the speeches.

More about the Mitravarunau is said :

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेलास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥

6. *TRANSLATION* :—O very good President of the council of ministers and Commander-in-Chief of the army, king and minister ! your hands are free from undue violence or generous like the air and the sun, protector of others, shining on account of your virtues, free from anger, preserve the kingdom or the wealth on

earth. Doing always noble deeds you terrify the wicked and protect the world containning thousands of pillars or the charming vehicles.

PURPORT :—O king and ministers, you should become glorious by being righteous and protecting the kingdom with thousands of departments. You should punish the wicked and honour good persons,

NOTES & REMARKS :—(अक्रविहस्ता) अहिंसाहस्तौ, दानशील हस्तौ ।= Whose hands are free from undue violence or generous in giving charity. (अहृणीयमाना) क्रोधरहिताचरणौ सन्तौ । हृणीयते क्रुध्यतिकर्मा (NG 2, 12)=Of coaduct free from anger. (सहस्रस्थूणम्) सहस्रम् (असंख्या वा स्थूणा यस्मिस्तज्जगत्, राज्यं यानं वा ।=The world containing thousand of pillars are the State or the charming vehicles.

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The same subject of Mitravarunau **is continued :**

हिरंण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्य१ श्वाजंनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥

7. *TRANSLATION* :—Let us honour that man who purifies and upholds the gold of the earth and the splendour of the fire and who is active, ever moving forward in this world, who shines therefore in the light of knowledge and in meritorious and benevolent work, full of love.

Let us also respect that good policy which is firm like a pillar and resplendent like the lightning or electriety well-regulated or measured out. Let us share that in the sweetness of our home.

PURPORT :—Those men are true politicians who are established in the divine conduct, who having acquired the knowledge of electricity and other sciences are jsut in the discharge of their

domestic duties and are blessed by sharing their wealth and happiness with others.

NOTES & REMARKS :—हिरण्यनिर्णिक्) याः पृथिव्या हिरण्यं मग्नेस्तेजश्च नितरां नेनेक्ति । =He who purifies and upholds the gold of the earth and splendour of the fire. (अय) योऽयते गच्छति सः । अय-गतौ (भ्वा०) =He who goes, ever moves forward, active. (क्षेत्रे) क्षियन्ति निवसन्ति यस्मिन्पुण्ये कर्म्मणि तद् । क्षि-निवासगत्योः । अत्र निवासार्थे गर्तं इति गृहनाम(NG 3, 4) =The meritorious work in which a man dwells or takes delight. (अधिगर्तस्य) अधिकसुन्दरे गर्त्ते-गृहे भवस्य । =Belonging to a beautiful home. (तिल्विले) स्नेहस्थाने । तिल-स्नेहने (चुरा०) =Full of love.

The attributes of the Mitra and Varuna (king and his minister) are told further :

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥

8. *TRANSLATION :*—O king and his minister ! you are like the Mitra and Varuna (Prāna and Udāna) at the rising of the sun, and the end of the dawn you mount on your splendid car which is like the golden pillar. Seated at your home, you tell people about eternal cause and the perishable world (which is its effect). Let us association with you.

PURPORT :—As at the rising of the sun, darkness disappears and light sets in, in the same manner the kings and their ministers who are knowers of the cause and effect and Ātma (God and soul) should illuminate firm justice being friendly to all.

NOTES & REMARKS :—(अयःस्थूणम्)सुवर्णस्तम्भमिव । अयः इति हिरण्यनाम (NG 1, 2) । =Like golden pillar. (वरुण) (मित्र) प्राणोदानाविव वर्त्तमानौ राजामात्यौ ।=The king and minister who are like Prāna and

Udāna-two vital breaths. (अदितिम्) अविनाशिकारणम् । अदितिः = Imperishable cause. (दितिम्) नाशवत्कार्य्यम् ।=Perishable effect.

TRANSLATOR'S NOTES :—Eternal God as Efficient Cause of the Universe and Eternal matter—as material cause of the world. दितिः is this perishable world. It is noteworthy that differing from Sayanacharya who interprets अदिति as अखण्डनीया भूमिः or the Earth as an inviolable, whole and दिति as 'खण्डितां प्रजादिकाम् i.e. the divisible people and living creatures inhabiting it, Griffith in his footnote on the mantra has expressed the view that the two words Aditi and Diti may perhaps mean eternal and the persishable, younder boundless space and the bounded space near us." (Hymns of the Rigveda Vol. 1 Tranlsated by Grififth p. 534). Though to a certain extent, it is a better interpretation than Sayanacharya's; it does not eome to the standard of Maharshi Dayananda Sarasvati's philosophical interpretation which should be accepted by all lovers of truth. How strange it is for Sayanacharya to call the earth as inviolable ?

The same subject of Mitra and Varune is dealt :

यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्मं भुवनस्य गोपा ।
तेनं नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥९॥

8. *TRANSLATION* :—O bountiful guardians of the world ! O king and minister ! you are like the Prāna and Udāna, Protect us living in the shelter which is inpenetrable, strongest, flawless, so that me may distribute the wealth attained from our foes and be victorious.

PURPORT :—***The enlightened persons build very good homes, think over all matters dispassionately ond attain victory, knowledge and its application.***

NOTES & REMARKS :—(बंहिष्ठम्) अतिशयेन वृद्धम् । बण-संभक्तो(भ्वा०) । Strongest. (सिषासन्त:) विभजन्त: ।=Dividing or distributing among the needy. (जिगीवांस:) शत्रुधनानि जेतुमिच्छन्त: । जि-जये (भ्वा०) वृहि-वृद्धौ (भ्वा०) Desiring to conqner.

Sūktam—63

Seer or Rishi of the Sūktam—Archana Atreya. Devatā—Mitravarunau. Metres-Jagati. Svara-Nishā.

Now something about the Mitrāvarunau is told :

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥

1. *TRANSLATION* :—O protectors of truth ! O observers of true Dharma (righteousness) ! king and his minister ! dwelling in God who is Refulgent like the sky, you, mount on your charming vehicle. He whom you protect in this world, or him the sweet rain (of joy and bliss) is sprinkled from the firmament.

PURPORT :—Where there are righteous king and other officers to govern who nourish theme subjects like their own children. It rains there at proper time and people die in proper time.

NOTES & REMARKS :—(व्योमवत्प्रकाशिते व्यापके परमात्मनि ।=In Omnipresent God, Who is full of light like the sky. (पिन्वति) सिञ्चति । पिवि-सेवने सेने चेत्येके (भ्वा०) पिवि-सेचने (काशकृत्स्न धातुपाठे 1, 269) ।=Sprinkles.

The attributes of the kings and their ministers are told by the use of the word Mitrāvarunau :

सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥

2. *TRANSLATION* :—O king and minister ! you are like the sun and the air, are showers of the path of happiness, shining well on account of your virtues. You shine in this world and in the battle-fields as electricity pervades the heaven and the earth and generates rain. We pray to you for wealth and peace like water.

PURPORT :—As the wind and electricity make all people endowed with wealth and food-grains through rains, so it is the duty of the kinds and their ministers to make their subjects prosperous.

NOTES & REMARKS :—(मित्रावरुणा) वायुसूर्यों राजामात्यो इव । अयं वै वायुर्मित्रो योऽयं पवते (Stph 6, 5, 4, 14) वरुण एव सविता (Jaiminiyopanishad 4, 12, 1, 3) इव)=The king and minister who are like the air and the sun. (तन्यव:) विद्युत: ।=Various kinds of electricity. (अमृतत्वम्) उदकस्य भावम् । अमृतम् इति उदकनाम (NG 1, 12) अत: अमृतत्वम् उदकस्य भव:-शान्ति:=Peace like water.

The same subject of Mitrāvarunau is continued :

सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥

3. *TRANSLATION* :—O king and minister ! as the air and sun are mighty and causers of rain, that the sustainers of the earth and light, illuminators, remain with wonferful clouds with the covering of the cloud, cause and sound and light, in the same manner, you dwell near your people and rain good desires or fulfil them with good intellect of the life-giver.

NOTES & REMARKS :—(असुरस्य) मेघस्य। असुर इति मेघनाम (NG I, 10) ।=Of the cloud. (विचर्षणी) प्रकाशकौ। विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) Illuminators. (द्याम्) काशम्। (द्याम) दिवुधातोर्द्युत्यर्थमादाय काशार्थोऽत्र=Light.

The same subject of Mitrāvarunau is dealt :

माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥

4. *TRANSLATION* :—O king and minister ! you are dear like Prāna and Udāna (two vital breaths). Your intellect which is meditating on the nature of electricify attains (invents) a wonderful radiant weapon. Cover it with cloud and rains. O man benevolent like a cloud ! men who are doer of sweet deeds and therefore charming move about in the light of the sun. You should also know and follow them.

PURPORT :—Those kings and ministers advance happiness who are of fiery and cool temperaments like the sun and the moon, very wise and sustainers of the people like rains.

NOTES & REMARKS :—(दिवि) 1. विद्युति।=In electricity. (दिवि 7. सूर्यप्रकाशे। दिवुधातोर्द्युत्यर्थमादाय व्याख्या =In the light of the sun. (द्रप्सा:) विमोहकारका:। द्रप-हर्ष मोहनयो: (दिवा०) =Charming.

TRANSLATOR'S NOTES :—So द्रप्सा: may mean charming and delightful. Coverning the air wiih cloud and rain may mean—not using it unnecessrily and using it only for the destruction of the wicked people.

Now something about the attributes and duties of the artists and artisans are told denoted by the word Mitrāvarunau :

रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥५॥

5. *TRANSLATION* :—O performer of the Yajnas and artisans ! you are like Prāna and Udāna, shining well towards those, who desire the welfare of all, those artisans who harness their delightful vehicles like aircrafts for victory, like fearless heroes they are destroyers of their foes, in the eombination of the rays of the sun. With it wonderful worlds and electric currents are formed. Make arrangements for the sprinking of water (on the roads etc.).

PURPORT ;—Those men who mount on delightful vehicles of various kinds and go to the desired destination, enjoy desirhble happiness,

NOTES & REMARKS :—(मरुतः) शिल्पिनो मनुष्याः । मरुतः मितराविणः (NKT 11, 2, 14) मितवादिनो याज्ञिका शिल्पिनो वा । =Artisans. (मित्रावरुणा) प्राणोदानाविव यज्ञशिल्पकारिणौ । =Performers of the Yajnas and artisans who are like Prāna and Udāna. (दिवः) कामयमानान् ।= Desiring the welfare of all.

Something about the enlightened persons denoted by the word "Mitrāvarunau" is told further :

वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥६॥

6. *TRANSLATION* :—O teachers and the taught ! as cloud thunders, you should utter a wonderful speech which is giver of peace like water and which is endowed with the light of knowledge. O thoughtful men ! you should live on earth with good intellect

as there are clouds in the sky. O teachers and the taught ! you should rain attainable and spotless desire i.e. get it accomplished.

PURPORT :—Those men who attain a speech endowed with knowledge and rain down or fulfil noble desires like a cloud, they make men enlightened and sinless.

NOTES & REMARKS :—(इरावतीम्) इरा जलानि विद्यन्ते यस्यास्ताम्। इरावत्य इति नदीनाम (NG 1, 13) तस्मात् इरा-उदकमिति ज्ञायते ।=Which has water (peace like water.) (त्विषीमतीम्) प्रशस्तविद्याप्रकाशयुक्ताम्। त्विष-दीप्तौ (भ्वा०)=Endowed with the light of good knowledge.

The subject of Mitrāvarunau moves on :

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

7. *TRANSLATION* :—O scholars yon who are dear to us like the Prāna and Udāna (two vital breaths) guard the vows of truthfulness etc. by the intellect which is benevolent like a cloud. By Truth you shine well in the world. You mount on the wonderful vehicle like the sun. Therefore, you are worthy of respect.

PURPORT :—Those men who observe the vows like truthfulness and perform other good deeds of Dharma (righteousness), get illuminated by truth like the sun.

NOTES & REMARKS :—(व्रता) सत्यभाषणादीनि व्रतानि । एतत्खलु वै व्रतस्य रूपं यत्सत्यम् (Stph 12. 18, 2, 4) अग्निहोत्रं वा व्रतम् (कपिष्ठल कठसंहितायाम् 36, 4)=Vow, like truthfulness and other good acts.

Sūktam 64

Seer or Rishi of the Sūktam—Archanānā. Devatā or subject—Mitrāvarunau. Chhandas—Anushtup and Ushnik of various types. Svaras—Rishabha and Panchama.

The attributes of the enlightened persons are devoted by the word Mitrāvarunau are told :

वरुणं वो रिशादसमृचा मित्रं हवामहे ।
परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम् ॥१॥

1. *TRANSLATION :—* As the enlightened persons who are clear like the Prāna and Udāna and who are active, accept you in the arms, as they do a man leading to happiness with good movement. So we accept with the song of praise a sublime learned person who is friendly to us, and destroyes of his foes.

PURPORT :—O men ! as the enlightened persons treat you with love, so you should also treat them lovingly.

NOTES & REMARKS :—(रिशादसम्) शत्रुनिवारकम् (तु०) । अव-भक्षणे (अ०) ।=Destroyer of enemies. (व्रजने) व्रजन्ति यया गत्या तद्वत् ।=With good movement. (जगन्वांसा) गच्छन्तौ ।=Going active.

The same subject of enlightened persons is continued :

ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते ।
शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥

2. *TRANSLATION :—*O teachers and preachers ! you are like Prāna and Udāna. Stretch out your arms with favouring love

unto this man who honours you and tries to do good deeds with his arms and good knowledge; for in all places is sung forth the your ever gracious friendliness. You should also admire his good qualities.

PURPORT :—Let us confer happiness upon those persons who give happiness and joy to good men on eorth with their knowledge and power of arms.

NOTES & REMARKS :—((सुचेतुना) उत्तमविज्ञानेन । चिती संज्ञाने । गुङ्-शब्दे (भ्वा०)=With good knowledge. (जोगुवे) उपदिशामि ।=Tell, preach.

Something about the duties of the enlightened men is told :

यन्नूनमश्यां गतिं मित्रस्य यायां पथा ।
अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे ॥३॥

3. *TRANSLATION* :—O men ! let me certainly attain that state which is attained by people living at the home or under the shelter of this man, who is a dear friend, free from violence or harm. Let me aiso follow the same path of righteousness.

PURPORT :—Let men initiate the enlightened persons, tread upon the path of Dharma (righteousness) and attain good state.

NOTES & REMARKS :—(सश्चिरे) समवयन्ति । प्राप्नुवन्ति । सश्चति गतिकर्मा (NG 2, 12) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् । षच-समवाये=Relate, attain. (शर्मणि) गृहे । शर्म इति गृहनाम (NG 3,4) At the home or under the shelter.

The attributes of the enlightened persons denoted by the word Mitrā-varunau are told :

युवाभ्यां मित्रावरुणोपमं धेयामृचा ।
यद्ध क्षये मघोनां स्तोतृणां च स्पूर्धसे ॥४॥

4. *TRANSLATION :*—O teachers and preachers, as I may have by praise for comparison your simile (example) at the house of the devotees of God and wealthy persons. So you may also do.

PURPORT ;—All men should take the ideal or example of the enlightened persons.

NOTES & REMARKS :—(मित्रावरुणा) अध्यापकोपदेशकौ ।=Teachers and preachers (स्पूर्धसे) स्पर्धायै ।=For comprison or competition.

TRANSLATOR'S NOTES :—A teacher who is friendly to all and who saves others from sinful path is called Mitra. (मित्रः) ञि मिदा—स्नेहने ।—प्रमीतेर्मरणात् त्रायते इति मित्रम् (NKT 10, 2, 22)

The same subjeet of Mitrāvarunau is continued :

आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ ।
स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

5. *TRANSLATION :*—O friend and noble person ! you reside with your splendours or admirabls light, at your home and at gathering for advancement or prosperity as we are your friends and masters of good wealth. Let us dwell with you at your home (from time to time) and at your gatheings.

PURPORT :—These only are good friends who always try to be with their friends in troubles and joys, enjoing their company and helping them in need.

NOTES & REMARKS :—(सुदीतिभिः) प्रशस्त प्रकाशैः । दीप्यति — ज्वलतिकर्मा

(NG 1, 16) =With good light or splendours. (क्षये) निवासे । क्षि-निवास गत्योः (तुदा०) अत्र निवासार्थः ।=At home or dwelling place.

Somethieg about giving up all malice and acquisition of wealth is told further :

युवं नो॑ येषु॑ वरुणा क्ष॒त्रं बृ॒हच्च॑ बिभृ॒थः ।
उ॒रु णो॒ वाज॑सातये कृ॒तं रा॒ये स्व॒स्तये॑ ॥६॥

6. *TRANSLATON* :—O noble and friendly person ! among those in whom you uphold much and great wealth, vouchsafe us room for wealth, happiness or welfare and victory in battles.

PURPORT :—Men should give up all malice (or conflict) and should achieve victory and wealth by their united efforts.

NOTES & REMARKS :—(क्षत्रम्) धनम् । क्षत्रम् इति धननाम (NG 2, 10) =Wealth. (वाजसातये) सङ्ग्रामाय । वाजसातौ इति संग्रामनाम (NG 2, 17) =For battle.

Two parts of Yamas and Niyamas (non-maliciousness and non-covetousness of wealth) are admired :

उ॒च्छन्त्यां॑ मे यज॒ता दे॒वक्ष॑त्रे रुश॑द्गवि ।
सु॒तं सोमं॑ न ह॒स्तिभि॒रा प॒ड्भिर्धा॑वतं
नरा॒ बिभ्र॑तावर्च॒नान॑सम् ॥७॥

7. *TRANSLATION* :—O leaders ! O unifiers ! O king and ministers ! come quickly at the dawn which dispel darkness to the enlightened men or to their wealth which is endowed with the bright rays (of knowledge) to take the wealth to participate in the prosperity by feet like the elephant supporting a person with its beautiful nose.

PURPORT :—O industrious officers and workers of the State ! nourish and protect well the subjects with justice and accept wealth given by the enlightened persons.

NOTES & REMARKS :—(यजता) सङ्गतारौ = Unifiers or associating themeselves with the enlightened persons. (उच्छन्त्याम्) विवसन्त्याम् । उच्छी-विवासे (तुदा०) गाव इति रश्मिनाम (NG 1, 5) = Dispelling darkness and establishing in happiness. (रुशद्गावि) प्रकाशमानरश्मियुक्ते । रुशि-भासार्थः इति धातुकल्पद्रुमादौ । भास-प्रकाश: । = Endowed with the bright rays (of knowlege).

Sūktam—65

Seer or Rishi of the Sūktam—Ratahavya Ātreya. Devatā-Mitrāvarunau. Chhandas—Anushtup and Ushnik. Svaras-Rishabha and Panchama.

Something about the teacher and taught, and preacher and the audience is told :

यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः ।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥

1. *TRANSLATION* :—He who is a wise good man, let him know (about God, soul and other matters). Let him teach and preach us who is the best among the enlightened persons. He whose friendship is worth deserving, accepts our words of praise and prayer.

PURPORT :—Let him only preach us who is most highly learned among us. He who is advanced in knowlege, let him distinguish between truth and untruth.

NOTES & REMARKS :—(सुक्रतु:) सुष्ठु बुद्धिमान् । क्रतुरिति प्रज्ञानाम (NG.

3, 9) =Very wise. (वनते) सम्भजति । वन संभक्तौ (भ्वा०)=Accepts serves well.

TRANSLATOR'S NOTES :—Griffith's translation of the first line is good 'Fully wise is he who has discerned', but that of the second line is wrong when he renders देवेषु (into English as 'the god's' देवेषु means absolutely truthful enlightened persons as passage, like सत्यसंहिता वै देवा: (Aitareya 1, 6) विद्वांसो हि देवा: (Stph. 3, 7, 3, 7) । etc. clearly prove.

The inter-relation between the twin teacher-pupil and preacher-audience is further elaborated :

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।
ता सत्पती ऋतावृधं ऋतावाना जनेजने ॥२॥

2. *TRANSLATION* :—O men ! let us always hononr those men whose studies are very ideal and deep, who learn all sciences or are of glorious fame for a long time, who shine on account of their virtues, are protectors of the good people, are truthful and increasers (promoters. Ed.) of fruth among all men.

PURPORT :—*Let those persons be the preachers and teachers who hear (grasp. Ed.), and are great scholars, having full faith in true Dharma and are lovers of knowledge and its propagation,*

NOTES & REMARKS :—(श्रेष्ठवर्चसा) श्रेष्ठं वर्चोऽध्ययनं ययोस्तौ । वर्च-दीप्तौ । अत्र दीप्ति: ज्ञानप्रकाश: ।=Whose study is good and deep. (ऋतावृधा) ऋतं सत्यं विद्यते ययोस्तौ । ऋतमिति सत्यनाम (NG 3, 1)= Increasers of truth.

The same subject of teacher-pupil and preacher-audience is dealt :

ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा ।
स्वश्वासः सु चेतुना वाजाँ अभि प्र दावने ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you are dear to us like ous Prāna and Udāna. I address those who have good deeds and who with other men of good knowledge tell a liberal donor regarding the battles. I approach you together with those who have required the knowledge of various sciences before, for protection and giving us strength.

PURPORT :—As preachers preach about truth, others also should tell those good things to the persons, with whom they come into contact.

NOTES & REMARKS :—(इयानः) प्राप्नुवन् । इण्-गतौ । (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।= Approaching. (सुचेतुना) विज्ञानवता सह । चिती-संज्ञाने (भ्वा०) = With a man of good knowledge or wisdom. (दावने) दात्रे । दा-दाने (जु०) वाज इति बलनाम (NG 2, 9) = For a liberal donor.

The subject of teacher-pupil and preacher-audience is continued :

मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते ।
मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

4. *TRANSLATION* :—O men ! the friend who takes us away from sin and then gives a good place on earth for dwelling, should take the noble intellect or wisdom of the friend who is prompt and who renders good service to others.

PURPORT :—Those are only true friends who deal with each other without deceit and with pure and honest motives.

NOTES & REMARKS :—(अंहोः) दुष्टाचारात् ।=From wicked dealing or sin. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम (NG 1, 1) Earth land. (प्रतूर्वतः) शीघ्रं कर्त्तुः । तुरी-गतित्वरणहिंसनयोः (दिवा०) अत्र गतित्वरणार्थः । =Of a prompt or active person.

The teacher-pupil and speaker -audience relation is narrated :

वयं मित्रस्यावसि स्याम सप्रथस्तमे ।
अनेहसस्त्वोतयः सत्रा वरुणशेषसः ॥५॥

5. *TRANSLATION* :—O men ! being non-violent, harmless or guarded and truthful to God and associating with the best personalities, let us always be under the shelter of a good friend, who shelters or extends his shelter to utmost distance.

PURPORT :—Men should always be grateful and should give up ingratitude altogether,

NOTES & REMARKS :—(अनेहसः) अहिंसकाः सन्तः । एहः इति क्रोधनाम (NG 2, 13) क्रोधो हिंसाक्रोधमूलेति अहिंसाया ग्रहणम् ।=Being non-violent or harmless. (वरुणशेषसः) वरुण उत्तमो जनः शेषो येषान्ते ।=Who associate only with a good person. (सत्रा) सत्येन युक्तः । सत्रा इति सत्यनाम (NG 3, 10) Endowed with truth.

The same subject of teacher-pupil relation is highlighted :

युवं मित्रेमं जनं यतथः सं च नयथः ।
मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुष्यतम् ॥६॥

6. *TRANSLATION* :—O teachers and preachers ! you are our true friends. You inspire the man who is to be taught and lead him towards the goal. Do not insult us who are endowed with abundant

wealth. Do not give small quantity of milk and other nourishing food for the Rishis, the knowers of the meaning of the Vedas. Always urge upon us to do good deeds.

PURPORT :—O highly learned persons! you should make all industrious persons happy. O students and teachers! you should never insult us who are teachers or preachers. Behaving in this way, let us all tread upon the path of Dharma (righteousness).

NOTES & REMARKS :—(यतथ:) प्रेरयथ:। यती निकारोपस्कारयो: । (यु०) उपस्करार्थं शोधनीकरणार्थं वा प्रेरणापेक्ष्यते ।=Prompt, inspire, (गोपीथे) गवां पेये दुग्धादौ ।=In the middle of the cows etc. (उरुष्यतम्) प्रेरयेक्ष्म् । उरुष्यति: रक्षाकर्मेति (NKT 5, 4, 23) सा रक्षा शुभप्रेरणा द्वारा संभवतीति तदर्थं ग्रहणम् ।= Prompt, urge.

Sūktam-66

Seer or Rishi of the Sūktam—Rātahavya Ātreya. Devatā-Mitrăvarunou Chhandas—Anushtup of various kinds. Svara—Gāndhāra.

What should a man do is told :

आ चिकितान सुक्रतू देवौ मर्त रिशादसा ।
वरुणाय ऋतपेशसे दधीत प्रयसे महे ॥१॥

1. *TRANSLATION* :—O wise man! you are endowed with wisdom for truthful, industrious, great and noble dealings. Hold up ideal enlightened persons who are destroyers of the wicked and are endowed with great wisdom.

PURPORT :—He alone becomes highly learned who increases (promotes, Ed.) his intellect by the association of the enlightened persons.

NOTES & REMARKS :—(चिकितान) ज्ञानयुक्त । कित-ज्ञाने (काशकृत्स्न

धातुपाठे 2, 27)=Edowed with true knowledge or wisdom. (वरुणाय) उत्तमाय व्यवहाराय। For noble dealings. (प्रयसे) प्रयतमानाय ।=For industrious. (ऋतपेशसे) सत्यस्वरूपाय। ऋतमिति सत्यनाम (NG 2, 11) पेश इति रूपनाम (NG 3, 7)=For absolutely truthful.

The same subject of duties of a man is continued :

ता हि क्षत्रमविह्रुतं सम्यगसुर्यमाशाते ।
अध व्रतेव मानुषं स्वर्ण धायि दर्शतम् ॥२॥

2. *TRANSLATION* :—O men ! they enjoy good wealth or kingdom free from crookedness, but they are beneficial to all learned persons. They give new life to people who uphold human welfare like good actions and happiness, which is worth seeing (emulation. Ed.)

PURPORT :—All men shouid uphold happiness and works by the path of Dharma or righteousness.

NOTES & REMARKS :—(क्षत्रम्) धनं राज्यं वा। क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि ग्रीष्मः राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) जैमिनीयोपनिषद् ब्राह्मणे 1, 85) Wealth or kingdom. (अविह्रुतम्) अकुटिलम्।=Not crooked. (असुर्यम्) असुरेभ्यो विद्वद्भ्यो हितम्। असुर्यम् असून रान्ति ददतीत्यसुरा विद्वांसः। रा-दाने (अ०) ह्रु-कौटिल्ये (भ्वा०) =Beneficial to all learned persons who give new life to people.

The duties of a man are continued :

ता वामेषे रथानामुर्वीं गव्यूतिमेषाम् ।
रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you engage yourselves in the truthful praise of that liberal donor (who has given whatever is worth giving) of the aircraft-like vehicles and is going

to the path. As a highly learned person upholds earth (for the benefit. of Ed.), for these noble persons by the truthful praise of the properties of various articles (description), in the same manner, we know and admire that scientist and you, who are clever (well-versed. Ed.) and expert in various sciences.

PURPORT :—Blessed are these men who reveal the physical and other sciences for the benefit of the world.

NOTES & REMARKS :—(गव्यूतिम्) मार्गम् ।=Path. (रातहव्यस्य) दत्तदातव्यस्य । रा-दाने । हु-दानादनयोः (जु०)=He who has given whatever is worth giving i.e. a liberal doner. (दधृक्) प्रागल्भ्यं प्राप्तौ । धृषा-प्रागल्भ्ये (स्वा०)=Clever and well-versed and expert in various sciences.

TRANSLATOR'S NOTES :- It was misleading on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rātahavyā as the name of a particular sage, instead of taking its meaning for a liberal donor as it clearly shows. Griffith's foot-note is worth-noting and amusing :

"Rātahavya – The Rishi of the hymn." I can make nothing out of this stanza, and I follow Sayana in despair of finding a reasonable interpetation."

(The Hymns of the Rigveda Translated by Griffith Vol. p. 537).
No comments are needed. Whom to blame for a scholar's ignorance ?

The duties of a man are mentioned :

अधा हि काव्या युवं दक्षस्य पूर्भिरद्भुता ।
नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! your might is pure known by your intellect, by the wonderful poetical works, and

you also acquire knowledge by the cities built by men (town-planners. Ed.) with great power. Let us honour you for ever.

PURPORT :—It is the duty of the enlightened persons to become great scholars and to do good to the ignorant by teaching and preaching.

NOTES & REMARKS :—(केतुना) प्रज्ञया। केतुरिति प्रज्ञानाम (NG 3, 9) दक्ष इति बलनाम। (NG 2, 9)=Through intellect. (पूतदक्षसा) पूतं पवित्रं दक्षो बलं ययोस्तौ।=Men whose might is pure.

———

Women also should behave like the enlightened men is here told :

तदृतं पृथिवि बृहच्छ्रव एष ऋषीणाम् ।
ज्रयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥

5. *TRANSLATION* :—O learned lady ! the clouds rain at the right season and down water abundantly. It produces foodgrains on earth and as the Yogis shower truth by preaching and performance of actions in accordance with the Yamas (Ahinsa—non-violence; Satya-truth etc.) and as the teachers and preachers are active and wise, in the same manner try to obtain truth and glory of the Rishis-the knowers of the meaning of the mantras (ऋषयो मंत्रद्रष्टारः इति निरुक्ते. Ed.).

PURPORT :—If ladies having become highly learned or enlightened and after accepting truth, Dharma (righteousness) and good character shower happiness and joy like the clouds, they attain much happiness.

NOTES & REMARKS :—(पृथिवि) भूमिरिव वर्त्तमाने।=A learned lady who is like the earth (in forbearance). (श्रवः-अन्नं श्रवणं वा।= Food or glory. (ज्रयसानौ) गच्छन्तौ विजानन्तौ वा।=Going or knowing well. (यामभिः) प्रहरैर्यमोद्भवैः कर्म्मभिर्वा।=At proper (specified. Ed.) time or by the actions performed in accordance with the five Yamas (restraints).

TRANSLATOR'S NOTES :—श्रव इति अन्ननाम (NG 2, 7)। श्रवः प्रशंसामिति NKT 4, 4, 24 ऋ० 4, 38, 5 व्याख्यायाम्। श्रव इच्छमानः प्रशंसाम् इच्छमानः (NKT 9, 1, 10)=यमाः पंच-अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः (योगदर्शने साधनपादे)
5 Yamas are non—violence, truth, non-stealing Brahmacharya (continence) and non-covetousness.

Men should preserve and protect the kingdom with justice is told :

आ यद्वामीयचक्षसा मित्रं वयं च सूरयः।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ॥६॥

6. *TRANSLATION* :—O friends ! your sight (vision) and speech are reputed and have attained recognition in your most spacious and well protected by many, kingdom and Svarajya (self-government). We, the learned persons always try from all sides and to make it an ideal, in the same manner you should also do.

PURPORT :—*Men should keep and maintain friendship with one another; should preserve and protect their own and other's kingdom with justice and should advance the cause of Dharma (righteousess).*

NOTES & REMARKS :—(ईयचक्षसा) ईयं प्राप्तव्यं ज्ञातव्यं वा चक्षोदंर्शनं कथनं च ययोस्तौ। ईङ्-गतौ (दिवा०) वि+अंशु गागतिपूजनयोः। अत्र गतेस्त्रिष्वर्थेषु गति-प्राप्त्यर्थं ग्रहणम् =Whose sight (vision) and speech are worthy of being attained or told. (व्यचिष्ठे) अतिशयेन व्याप्ते :=Most spacious. (बहुपाय्ये) बहुभिः रक्षणीये। पा-रक्षणे (अदा०)=To be protected by many.

Sūktam—67

Seer or Rishi of the Sūktam—Yaja Ātreya. Devatā—Mitrăvarunou. Chhanda—Anushtup. Svara—Gāndhăra.

The men should follow an ideal person is told :

बळित्था देव निष्कृतमादित्या यजतं बृहत्।
वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥

1. *TRANSLATION* :—O enlightened immortal friend and noble person ! be united with all great that has been accomplished. O dispenser of justice ! you should also do the same. O friend and noble person ! as you enjoy the most advanced kingdom or wealth, so let this administrator of justice also do.

PURPORT :—As the enlightened person do the righteous acts, so the king and officers of the State preserve and protect the State.

NOTES & REMARKS :—(निष्कृतम्) निष्पन्नम् ।=Accomplished. (वर्षिष्ठम्) अतिशयेन वृद्धम् ।(वर्षिष्ठम्) वृद्ध शब्दादिष्ठन् वर्षिरादेशश्च । वर्षि इति सत्यनाम (NG 3, 10) =Most Advanced. (क्षत्रम्) राज्यं धनं वा । क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि (ग्रीष्मः) राष्ट्रम् (ऐत० 7, 22 जैमि० 1, 88)=The State or world.

What should men do like whom is told :

आ यद्योनिं हिरण्ययं वरुण मित्र सदथः ।
धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥

2. *TRANSLATION* ।—O friend and O noble person ! you are punishers of the wicked and upholders of (noble. Ed.) men, and attain the knowledge of the electricity (energy etc. Ed.) which is the cause of the resplendent sun and giver of happiness. So let us also do the same.

PURPORT :—Like an enlightened person, you know the splendid electricity (energy. Ed.) as the cause of the sun and do good to others after acquiring this knowledge. Likewise others also should enjoy happiness.

NOTES & REMARKS :—(योनिम्) कारणम् ।=Cause, origin. (हिरण्ययम्) तेजोमयम् । तेजो वै हिरण्यम् । (तैत्तिरीय संहिता 5, 1, 10, 5) = Resplendent. (चर्षणीनाम्) मनुष्याणाम् । चर्षणय इति मनुष्यनाम (NG 2, 3) =Of men.

How should men behave is told :

विश्वे हि विश्ववेदसो वरुणो मित्रो अर्यमा ।
व्रता पदेव सश्चिरे पान्ति मर्त्यं रिषः ॥३॥

3. *TRANSLATION* :—O men! you should honour all those who have attained all knowledge and wealth. You are the best, and noble friend of all and dispenser of justice who observes (and treats. Ed.) all others like feet (a powerful organ. Ed.) and saves men from sins.

PURPORT :—As all beings go to the desired place and accomplish their object, in the same manner you should enjoy the desired bliss. Therefore, accomplish all others with truthfulness and with righteous acts.

NOTES & REMARKS :—(पदेव) पद्यन्ते यैस्तानि पदानि चरणानीव । पदी-पदौ । पदगतौ । गतेस्त्रिष्वर्थेषु च गत्यर्थग्रहणम् ।=Roads. (सश्चिरे) प्राप्नवन्ति गच्छन्ति वा । सश्चतीति गतिकर्मा (NG 2, 14)=Attain or go.

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What should men do and whom emulate is told :

ते हि सत्या ऋतस्पृश ऋतावानो जनेजने ।
सुनीथासः सुदानवोऽंहोश्चिदुरुचक्रयः ॥४॥

4. *TRANSLATION* :—O men ! you should honour always those persons who are true and best among the good persons, and whose vow and actions are full of truth. They are giver of good policies, and whose gift of knowledge etc. is very good, and free from all sins.

PURPORT :—Those persons are blessed, who are themselves endowed with righteous merits, actions and temperament and are free from the sins.

NOTES & REMARKS :—(सुदानवः) शोभनं सद्विद्यादिदानं येषान्ते ।= Those

whose gift of knowledge is very good. (अंहोः) अपराधात् ।=From crime or sin.

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How should men acquire knowledge from the enlightened men is told :

को नु वां मित्रास्तुतो वरुणो वा तनूनाम् ।
तत्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! which of your person's merits are not ever praised ? Therefore, our reflective intellect is turned to you. Our intellect turns to the scholars who are proficient in many sciences or disciplines. Let us also accept their noble advice.

PURPORT :—Those persons who approach the teachers and preachers, and having acquired knowledge thereafter do teachings, you accept (pick up. Ed.) from them intellect and good work. You thus become glorious and renowned.

NOTES & REMARKS :—(अत्रिभ्यः) व्याप्तविद्येभ्यः ।=For the scholars, proficient in many sciences and disciplines. (ईषते) समन्तात्प्राप्नोति । ईष-गतिहिंसादर्शनेषु (भ्वा०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् ।=Is attained.

TRANSLATOR'S NOTES ;—अत्रिः is from अत-सातत्यगमने । Here it is meant for those scholars whose intellect reaches the depth of understanding of many sciences.

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Sūktam—68

Seer or Rishi of the Sūktam—Yajata Ātreya. Devatā—Mitrāvarunou. Chhandas—Gāyatri of various kinds. Svara—Shadja.

What should men do towards each other is told :

प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय वि॒पा गि॒रा । महि॑क्षत्रावृ॒तं बृ॒हत् ॥१॥

1. *TRANSLATION* :—O men ! sing the glory with your speech in praise of the friend and a man of noble character who protects you in various ways. In fact, they are they endowed with much vital power, and always accepting great truths.

PURPORT :=*The teachers and preachers who purify all men with knowledge and other virtues should always be honoured by all.*

NOTES & REMARKS :—(विपा) विविधप्रकारेण पातस्तौ । वि+पा-रक्षणे (अदा०) Who protect in various ways. (ऋतम्) सत्यास्यम् । ऋतमिति सत्यनाम (NG 3, 10) प्राणो वै क्षत्रम् (Stph 14, 8, 14, 4) =Full of truth.

How should men live in this world is told :

स॒म्राजा॒ या घृ॒तयो॑नी मि॒त्रश्चो॒भा वरु॑णश्च ।
दे॒वा दे॒वेषु॑ प्रश॒स्ता ॥२॥

2. *TRANSLATION* :—O men! you should very much honour a MITRA (friend) who is a man of most acceptable or noble character. Such friends are the best among the enlightened persons, who shine among them on account of their virtues and are of peaceful disposition like water, or rather born from water, so to say.

PURPORT :—*Those best scholars and officers of the State who can rule over the vast empire become glorious.*

NOTES & REMARKS :—(सम्राजा) यौ सम्यग्राजेते तौ । सम+राज्-दीप्तौ (भ्वा०)=Those who shine well (on account of the virtues). (घृतयोनी) घृतमुदकं कारणं ययोस्तौ । घृतमिति उदक नाम (NG 1, 12)=Who are born of water i.e. are of peaceful disposition like the water.

How should the State be developed is told :

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य। महि वां क्षत्रं देवेषु ॥३॥

3. *TRANSLATION :*—O men ! help us to attain the wealth, that is well-known on the earth (because of being honestly earned. Ed.) and that which is achieved by pure conduct. Great is your kingdom or wealth among the enlightened persons.

PURPORT : O officers of the State ! if you get your kingdom protected by the enlightened persons, it may then become well famous on earth and very (efficiently run. Ed.)

NOTES & REMARKS :—(पार्थिवस्य) पृथिव्यां विदितस्य ।=Of well known or famous on earth. (दिव्यस्य) दिवि-शुद्धे व्यवहारे भवस्य । दिवुधातोर्व्यवहारार्थमादाय व्याख्या ।=Born out of pure dealings. (क्षत्रम्) राज्यं धनं वा । क्षतात् किल त्रायत इत्युदग्र: । क्षत्रस्य शब्दो भुवनेषु रूढः । इति क्षत्र शब्दस्य व्याख्यानं कविकालिदासेन कृतमत्र स्मरणीयम् ।=Kingdom and wealth.

Others should also behave like the enlightened persons is told :

ऋतमृतेन सपन्तेषिरं दक्षमाशाते । अद्रुहा देवौ वर्धेते ॥४॥

4. *TRANSLATION* :—O men ! as two enlightened persons attain vigorous might, tending truth with truth and grow devoid of malice, same way you should also endeavour to do.

PURPORT :—Men should always grow (progress. Ed.) behaving like the enlightened persons.

NOTES & REMARKS :—(इषिरम्) प्राप्तव्यम् । इष-गतौ (दिवा०)= Worthy of attainment. (दक्षम्) बलम् । दक्षमिति बलनाम (NG 2, 9)= Might.

What should men know and do is told :

वृष्टिद्यांवा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गर्तमाशाते ॥५॥

5. *TRANSLATION* :—O men ! the air and electricity which cause rains and light and which have (power of. Ed.) movement and water in, then pervade a vast space (abode) on earth. You should know their nature and while utilising them properly, give it's benefit others.

PURPORT :—If men know the nature of the sun, air, electricity (energy. Ed) etc. which cause rains, and light etc., they are capable to accomplish many works.

NOTES & REMARKS :—(दानुमत्याः) बहूनि दानवो दानानि विद्यन्ते यस्यां पृथिव्यां तस्या मध्ये ।=On the earth where good people give donations for noble purposes. (गर्त्तम्) गृहम् । गर्तः इति गृहनाम (NG 2, 3) =Abode. (इषः) अन्नादेः । इषम् इति अन्ननाम (NG 2, 7) Of food etc.

Sūktam—69

Seer or Rishi of the Sūktam—Uruchakri Ātreya. Devatā—Mitrāvarunou. Chhanda—Trishtup. Svara—Gāndhāra.

What should men know and do is told :

त्री रोचना वरुण त्रीरुत द्यून्त्रीणि मित्र धारयथो रजांसि ।
वावृधानावमतिं क्षत्रियस्यानु व्रतं रक्षमाणावजुर्यम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ; Prāna and Udāna augment the power of three resplendent things i. e. sun, lightning (electricity) and fire, three kinds of light of the above three, and three worlds which are to be illuminated (earth, firmament and heaven), and guarding the beautiful form and undecaying action and character, a Kshatriya upholds the universe so you should also uphold them well.

PURPORT :—In this world, there is light or radiance of three kinds i.e,, one of the sun, another of the lightning or electricity and the third that of the fire on earth. Those Kshatriyas (scientists and technicians? warriors. Ed.) and others who know thoroughly this three-fold radiance can govern well, without decay.

NOTES & REMARKS :—(अजुर्य्यम्) अजीर्णम्।=Undecaying. (रजांसि) लोकान्। जुष-वयोहानौ (दिवा०) लोका रजांस्युच्यन्ते (NKT 4. 6, 9)=Worlds. (वरुण) उदान इव वर्त्तमान: ।=Like Udāna. (मित्र) प्राण इव। प्राणो मित्रम् (जैमिनीयोप० 3, 1, 3, 6) प्राणोदानौ वा मित्रावरुणौ (Stph 1, 8, 3, 12) प्राणो मित्रं तस्माद् वरुण: उदान: Like Prāna.

What should men do is further told :

इरा॑वती॒र्वरुण धे॒नवो॑ वां॒ मधु॑मद्वां॒ सिन्ध॑वो मित्र दुह्रे ।
त्रय॑स्तस्थुर्वृष॒भास॑स्तिसृ॒णां धि॒षणा॑नां रेतो॒धा वि द्यु॒मन्त॑: ॥२॥

2. *TRANSLATION* :—O doer of noble deeds and O friend ! may the abundant food materials of various kinds and speeches which are like cows pour sweetness. May the rivers fill us with sweetness. You should use properly the resplendent powers of the knowledge, action and devotion which is full of noble desires and which are endowed with much energy.

PURPORT :—O friends of all ! you be givers of happiness like the cows, remove all impurity like the rivers, (and become. Ed.) givers of wisdom and accomplishers of noble desires.

NOTES & REMARKES :— (इरावती:) बह्वन्नादिसामग्रीस्ता:। इरा इत्यन्ननाम (NG 2, 7)।=Abundant food materials. (धेनव:) वाण्यो गाव: इव। धेनुरिति वाङ्नाम ((NG 1, 11)।=Speeches which are like the cows. (धिषणानाम्) कर्मोपासनाज्ञानविदाम्। धिषणा इति वाङ्नाम (NG 1, 11) बहुवचन-प्रयोगात् ज्ञानकर्मोपासनानामप्यत्र ग्रहणम्। डुधाञ्-धारणपोषणयो: (जु०) अत: धारकाणां त्रयाणामप्यत्र ग्रहणं कृतम्।=Of the knowledge, action and devotion.

Men should endeavour constantly is told :

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥३॥

3. *TRANSLATION* :—O father and mother ! you are dear to us like Prāna and Udāna (two vital breaths), as in the Yajna, which is bestower of happiness to all. I praise for wealth and other desirable objects, and divine intellect (wisdom), which is giver of inviolable knowledge early in the morning, at the rise of the sun, and at noon for the welfare of our children, and infants, as well as for the grown ups. So you should also do.

PURPORT :—Those persons who always try for the nourishment of their family, for the training of the good and for advancement in all directions, make their family full of enlightened men.

NOTES & REMARKS ;—(देवीम्) दिव्यां प्रज्ञाम् । =Divine intellect or wisdom.(अदितिम्) अखण्डितबोधाम् । (अदितिम्) दो-अवखण्डने (दिवा०)।=Full of inviolable knowledge. (मित्रावरुणा) प्राणोदानवंत्मातापितरौ ।=Parent who are dear like the Prāna and Udāna (vital breaths). (तोकाय तनयाय) अल्पाय कुमाराय । तोकम् इति अपत्यनाम (NG 2, 2) तनय: इत्यपत्यनाम (NG 2, 2) ।=For an infant, for grown-up and adult.

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What should men know is told :

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

4. *TRANSLATION* ;—O teachers and preachers ! you are dear to us like Prāna and Udāna. Those highly learned persons who have attained the happiness of freedom in life, do not violate your vows and actions. You should know the air, electricity and sun which are the upholders of the earth and of resplendent regions.

PURPORT :— O men ! you should know that the air, electricity and sun which are upholders of all worlds (planets. Ed.) are upheld by God and all this universe has been also upheld by God. This (truth. Ed.) you must know.

NOTET & REMARKS :—(अमृता) प्राप्तजीवनयुक्तिसुखा: ।=Those who have attained the (summit. Ed.) joy of salvation while living (in their life time. Ed.). (मिनन्ति) हिंसन्ति । मीञ्-हिंसायाम् (क्र्या०) ।=Violate.

Sūktam—70

Seer or Rishi of the Sūktam—Uruchakrir Ātreya. Devatā—Mitrāvarunou. Chhanda—Gāyatri. Svara—Shadja.

What should men do is told :

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण । मित्र वंसि वां सुमतिम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! let us serve your protection which extends far and wide and is certain (assured. Ed.), and which each one of you distribute or share or share with you which. Let us serve him also who takes your good intellect or wisdom. (May we obtain your kind goodwill).

PURPORT :—O men ! those officers of the State only should be served by the subjects, who protect or guard them well.

NOTES & REMARKS :—(पुरूरुणा) वहुतरम् । अत्र सुपां सुलुगित्याकारादेशः । पुरु इति बहुनाम (NKT 3, 1) उरु इति बहुनाम (NG 3, 1) ।=Very much. (वंसि सम्भजसि । वन षण —संभक्तौ (भ्वा०) ।=Distributes, divides or shares with others.

The men's duties are stated :

ता वां सम्यगद्रुह्वाणेषमश्याम धायसे । वयं ते रुद्रा स्याम ॥२॥

2. *TRANSLATION* :—O benignant teachers and preachers ! you are free from malice and are removers from or eradicators of grief. May we attain food and knowledge to uphold you. While erving you, may we become upholders or sustainers of all.

PURPORT : Those teachers and preachers are blessed and successful who are devoid of anger, greed and other evils. Those who learn from them, let them be always industrious to receive and retain that knowledge.

NOTES & REMRKES :—(इषम्) अन्नं विज्ञानं वा। इषमिति अन्ननाम (NG 2, 7) इष-गतौ (दिवा०)। गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Food or knowledge. (रुद्रा) सतो रोदनाद् द्रावयितारौ ।=Removers from or eliminators of grief.

How should men behave is further told :

पातं नों रुद्रा पायुभिंरुत त्रांयेथां सुत्रात्रा । तुर्याम दस्यूंन्तनूभिंः ॥३॥

3. *TRANSLATION* :—O punishers of the wicked ! you make them weep. You are prcsident (Head. Ed.) of the Assembly and Chief Commander of the Army. Alongwith other guards you protect us with your powers and nourish us. May we subdue the wicked thieves with our bodies. (physical strength. Ed.)

PURPORT :—O men ! it is the duty of the subjects (people) to protect the president (Head. Ed.) of the Assembly and Chief Commander of the army who guard the subjects well and incessantly.

NOTES & REMARKS :—(रुद्रा) दुष्टानां रोदयितारौ। रुदिर्-अश्रु विमोचने (अदा०)।=Making the wicked to weep by giving them severe punishment. (दस्यून्) दुष्टानां रोदयितारौ। दसु-उपक्षये (दिवा०) ।=Wicked thieves.

Let not good men take (depend solely on Ed.) (without giving somthing in return. Ed.) charity from any one is told :

मा कस्याद्भुतक्रतू यक्षं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

4. *TRANSLATION* :– O men of wonderful strength or knowledge and power of action ! let us not enjoy the charity of others without body (doing manual and mental labour. Ed.). Being blessed with children and grand-children, let us not live up on other's charity.

PURPORT :—The enlightened persons should preach in a way, so that no one should take charity from another (in order to avoid dependence. Ed.). Let not children and grandchildren have a liking for charity. They should be taught this by their parents.

NOTES & REMARKS :—(यक्षम्) दानम् । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) (Wrongly printed पानम् in some editions)। (शेषसा) अपत्यै: सह वर्त्तमान: । ई शेष: इत्यपत्यनाम (NG 2, 1) ।=Alongwith children and grandchildren. (तनसा) पौत्रादिसहिता: । तनय इत्यपत्यनाम (NG 2, 2) अत्र तन्ना शब्दस्तत्स्थाने=Accompanied by grand children and great grand children.

Sūktam—71

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunau. Chhanda—Gāyatri. Svara—Shadja.

What should the teachers and preachers do is told :

आ नो गन्तं रिशादसा वरुण मित्र बर्हणा । उपेमं चारुमध्वरम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! you are destroyers (annihilators. Ed.) of the wicked persons and increasers (promoters. Ed.) of our knowledge and strength. Please come to this our good nonviolent sacrifice, i.e. Yajna.

PURPORT :—If the enlightened persons perform practical

Yajna in the form of good and honest dealidgs, they are able to make us advanced in every field.

NOTES & REMARKS :—(रिशादसा) दुष्टहिंसकौ । रिश्-हिंसायाम् (तु०)। अद्-भक्षणे (अ०) ।=Destroyers of the wicked. (बर्हणा) वर्धकौ । बृह-बृद्धौ (भ्वा0) =Increasers of our knowledge, and strength. (अध्वरम्) यज्ञम् ।= Yajna or non-violent sacrifice.

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What should men do is further told :

विश्वस्य हि प्रचेतसा वरुणा मित्र राजथः । ईशाना पिप्यतं धियः ॥२॥

2. *TRANSLATION* :—O Varuna (giver of good knowledge) and Mitra (friend, bestower of all happiness) ! you being endowed with excellent knowledge or wisdom shine over the whole world. Increase the power of our intellect.

PURPORT :—*O men ! as the sun and moon shine in the firmament, so you should also increase the intellects of the people.*

NOTES & REMARKS : —(पिप्यतम्) वर्धयेतम् । (ओ) प्यायी-वृद्धौ (भ्वा०) । =Increase. (मित्र) सर्वसुखकारक । (ञि) मिदा-स्नेहने (दि०) ।=Bestower of all happiness.

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The attributes of the enlightened persons are told *:*

उप नः सुतमा गतं वरुण मित्र दाशुषः । अस्य सोमस्य पीतये ॥३॥

3. *TRANSLATION* :—O noble person and friend ! please come to (have. Ed.) the juice of the great invigorating plants and herbs which we have prepared. Come to drink this Soma of the liberal donor who is a great devotee of God.

PURPORT :– It is the duty of the men to invite righteous and highly learned persons and honour them.

NOTES & REMARKS :– (दाशुषः) दातुः । दाशृ दाने (भ्वा०) ।=Of the donor. (सोमस्य) महौषधिरस्य । रसः सोमः (Stph 14, 1, 3, 12)=Of the juice of the great plants and herbs like Soma.

Sūktam—72

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunou. Chhanda-Ushnik. Svara-Rishabha.

How should men deal with others is told :

आ मित्रे वरुणे वयं गीर्भिर्जुहुमो अत्रिवत् ।
नि बर्हिषि सदतं सोमपीतये ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! with our speeches we invite you—a friend and a noble person, like a man who is free from three kinds of sufferings. Please be seated in a good house or a good Āsana (seat of grass, cloth or wood) to drink Soma (juice of the invigorating plants or herbs.)

PURPORT :—All should follow the example of those persons who deal with all in a friendly way and show due respect to all.

NOTES & REMARKS :—(अत्रिवत्) अविद्यमानत्रिविध दुःखेन तुल्यम्= Like a person who is free from three kinds of misery or sufferings. (बर्हिषि) उत्तमे गृहे आसने वा =In a good house or Āsana (seat made of grass, cloth or wood).

TRANSLATOR'S NOTES :—It was wrong on the part of Prof. Wilson, Griffith and others to have taken Atri—as the name of a

particular sage, founder of a family. It simply means अ+त्रि, one who is free from three kinds of misery or sufferings, namely—आध्यात्मिक internal, caused by the defect of the senses; आधिभौतिक of mind or intellectual discord in society or caused by some creatures, and आधिदैविक caused by flood, cyclone, fire etc.

How should men behave is told further :

व्रतेन॑ स्थो ध्रु॒वक्षे॑मा ध॒र्म॑णा यात॒यज्ज॑ना ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥२॥

2. *TRANSLATION* :—You who dwell in peace, secure or abide (whose protection is secure) in happiness by the acts performance in accordance with the Dharma and who are the best among the men making them industrious by the observance of Dharma. Let them be seated in a good house or on a good Āsana to drink Soma juice.

PURPORT :—*Those persons who uphold Dharma, vows and good character and conduct, enjoy abiding happiness.*

NOTES & REMARKS :—व्रतेन धर्मयुक्तेन कर्मणा । व्रतमिति कर्मनाम वृणोतीति सतः (NKT 2, 4, 13)=An act in accordance with Dharma or righteousness. (ध्रुवक्षेमा) ध्रुवं क्षेमं रक्षणं ययोस्तौ ।=Whose protection is secure.

How should men deal with one another is told :

मि॒त्रश्च॑ नो॒ वरु॑णश्च जु॒षेतां॑ य॒ज्ञमि॒ष्टये॑ ।
नि ब॒र्हिषि॑ सदतां॒ सोम॑पीतये ॥३॥

3. *TRANSLATION* :—O men and women ! as a friend and

noble person accepts our Yajna (non-violent sacrifice) for the attainment of desired happiness and for drinking Soma juice and sit in a good house or on a good seat, so you should also act.

PURPORT :—Those who deal with others as friends and want to accomplish desirable happiness, become venerable.

NOTES & REMARKS :—(इष्टये) इष्ट सुखाय। इषु-इच्छायाम् (तुदा॰)= For desirable happiness. (बर्हिषि) उत्तमे व्यवहारे। बर्हिषि इति महन्नाम NG 3, 3) गुणवृद्धं महत् उत्तममेव संभवति नान्यत् ।=In good dealing or conduct.

Sūktam—73

Seer or Rishi of the Sūktam – Paura Ātreya. Devatā—Ashvinau. Chhanda Anushtup of various kinds. Svara-Gāndhāra.

How should men and women behave is told :

यद॒द्य स्थः प॑रा॒वति॒ यद॑र्वा॒वत्य॑श्विना ।
यद्वा॑ पु॒रू पु॑रुभुजा॒ यद॒न्तरि॑क्ष॒ आ ग॑तम् ॥१॥

1\. *TRANSLATION* :—O men and women ! come here today for acquiring of the knowledge of air and electricity (energy. Ed.), which are nourishers of many, whether they are far remote or near at hand or are in large measures in the sky.

PURPORT :—Those men and women, who enter the household life after acquiring knowledge through the observance of Brahma*charya, are also able to accomplish technology well.*

NOTES & REMARKS :—(अश्विना) वायुविद्युतौ। अश्विनौ व्यश्नुवाते सर्वम् (NKT 12, 1, 1) व्यापकत्वाद् वायुविद्युतावत्र गृहीतौ ।=Air and electricity. (पुरुभुजा) बहुपालकौ। पुरु इति बहुनाम (NG 3, 1) भुज-

पालनाभ्यवहारयोः (बघा॰) अत्रपालनार्थग्रहणम् ।=Nourishers or sustainers of many.

The yardstick of ideal behaveiour is stated :

इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता ।
वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥२॥

2. *TRANSLATION* :—O my wife ! you also should use or apply, for various purposes, the air and electricity which pervade many places, uphold many works, are very good and powerful. They go to distant places abundantly which I use for the enjoyment of many desirable things and by which I accomplish many desires.

PURPORT :—Where husbands and wives are of suitable merits, actions and temperaments and are handsome, there the knowledge of physics and other sciences becomes easy (for their issues. Ed.).

NOTES & REMARKS :—(अध्रिगू) अधिकगन्तारौ ।=Going much to distant places. (तुविष्टमा) अतिशयेन बलिष्ठौ । तुवि इति बहुनाम (NG 3, 1) अत्र बहुबलग्रहणम् ।=Very mighty. (दंसांसि) कर्माणि । दंस इति कर्मनाम (NG 2, 11) ।=Actions.

What should men do after this, is told :

ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः ।
पर्यन्या नाहुषा युगा मह्ना रजांसि दीयथः ॥३॥

3. *TRANSLATION* :—O men and women ! like the air and sun, your wheel of the car roams about and you beautify your body by knowing proper means. You acquire knowledge of the human cycle which is moving the great (circle of planets. Ed.), in accordance

with the system (systemetically. Ed.), designed by God and decays at the end. You can know the science of fire. (energy. Ed.).

PURPORT :—O men ! as the spokes of the wheel revolve, so the cycle of time revolves day and night. By this, the mathematics consisting of the knowledge of time and beginning with a moment and ending in Yuga (era) Kalpa and Maha Kalpa (different pieces of Infinite time. Ed.) etc is evolved. This you should know.

NOTES & REMARKS :—(ईर्मा) प्राप्तव्यं ज्ञातव्यं वा ।=Worthy of being attained or known. (येमथुः) गमयतम् ।=Move, set in motion. (नाहुषा) मनुष्याणामिमानि ।=Belonging to the human race. (दीयथः) क्षयथः। (दीङ्) क्षये (दिवा०) ।=Decay.

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What should men know is told further :

तदू षु वामेना कृतं विश्वा यद्वामनु ष्टवे ।
नाना जातावरेपसा समस्मे बन्धुमेयथुः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! whatever good things you have done, I admire them all. You who are spotless in life and famous, approach us. You may also kindly approach our kith and kin. I urge upon you to do this.

PURPORT .—O men ! as I should know the science of the air and electricity (energy etc.) so you should also know.

NOTES & REMARKS :—(अरेपसा) अनपराधिनो । अरेपसा-पापेनालिप्यमानया (NG 12, 1) ।=Free from all guilt or crime. Spotless. (ईयथुः) प्राप्नुयातम् । अत्र पुरुषव्यत्ययः ।=Approach, be attained. (अरेपसा)अनपराधिनो । =Free from guilt, sin or spot, that is, spotless or sinless.

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How should women be is told :

आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा ।
परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

5. *TRANSLATION* :—O men ! that woman is benevolent like the sun which alway, shines or is doer of good to all. She is full of splendour like the dawn of the sun (day. Ed.) and who mounts on your charming and rapid vehicle in the form of the aircraft etc. The birds also like to fly and follow the example of an aircraft.

PURPORT :—As the dawn of the early morning is endearing to all and bestower of happiness, in the same manner, the husbands and wives who love each other are always cheerful.

NOTES & REMARKS :—(सूर्या) सूर्यं संबन्धिन्युषाः इव । अरुषी इति उषोनाम (NG 118) अत्र अरुषा तस्मिन्नेवार्थे ।=Like the dawn belonging to the sun. (घृणा) दीप्तिः । घृ-क्षरणदीप्त्योः (जुहो०) अत्र दीप्त्यर्थः ।=Radiance splendour.

What should the enlightened men do is told :

युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा ।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥६॥

6. *TRANSLATION* :—O leaders of the path of Dharma (righteousness) ! you are free from falsehood, and give knowledge to that man who is free from the three-fold misery and who knows you with a joyful mind and who knows your spotless pure Yajna (non-violent sacrifice in the form of reading and teaching etc.) and upholds it with his mouth (by teaching and reading),

PURPOTT ;—Those persons who with the association of the

enlightened persons expand (spread) his Yajna in the form of study and teaching, are benefactors of the world.

NOTES & REMARKS :—(घर्मम्) यज्ञम् ।=Non-violent sacrifice. (अत्रिः) अविद्यमानत्रिविधदुःखम् ।=Free from three kinds of misery as explained before. (भुरणयति) धरति । भुरण-धारणपोषणयोः । अत्र धारणार्थः । सुम्नमिति सुखनाम (NG 3, 6) । अत्र सुखयुक्तेन ।=Upholders.

The enlightened men's duties are stated ,

उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।
यद्वां दंसोभिरश्विनात्रिर्नराववर्तति ॥७॥

7. *TRANSLATION* :– O leading teachers and preachers ! you are like the sun and the moon. I who am active, endowed by God's grace with great virtues, full of splendour, propagator of truth and education, hear (listen. Ed.) your praise from time to time, and he who follows you by his actions many times (repeatedly. Ed.), not confined to three, you give teaching to both of us.

PURPORT :—*Those men who accomplish their works by acting like the sun and the moon, become always advanced or make satisfactory progress.*

NOTES & REMARKS :—(अश्विना) अध्यापकोपदेशकौ ।=Teachers and preachers. (सन्तनिः) सम्यक् विस्तारकः ।=He who well propagates truth or spreads education extensevely. (दंसोभिः) कर्मभिः । दंसयः कर्माणि दंसयन्त एनानिति (NKT 4, 4, 25) । अत्र दंसासि तत्पर्यायरूपेण ।=By actions. (ककुहः) महान् । ककुह इति महन्नाम (NG 3, 3) ।=Great.

What should men do is told further :

मध्वं ऊ षु मंधूयुवा रुद्रा सिषक्ति पिप्युषी ।
यत्संमुद्राति पर्षथः पुक्वाः पृक्षो भरन्त वाम् ॥८॥

8. *TRANSLATION* ।—O makers of sweetness ! O punishers of the wicked ! you make them weep. The stream (of devotion) which on growing sprinkles sweetness within the kind hearts of the devotees, by that you set example on mortals, so that contacts mature (with wisdom) and fill you up (with appiness. Ed.).

PURPORT :— O men ! as the sun and air sprinkle all with rains and ripen the fruits, so you should also behave.

NOTES & REMARKS :—सिषक्ति) सिंचति ।=Sprinkles, waters. (पर्षथः) सिञ्चथः । पृषु-सेचने (भ्वा०) ।=Sprinkle. (समुद्रा) यानि सम्यग्द्रवन्ति ।= Kind hearts which are drenched by kingdom. (पिप्युषी) प्यायन्ती । (प्रो) प्यायी-वृद्धौ (भ्वा०) ।=Increasing.

What should men do is told :

सत्यमिद्वा उं अश्विंना युवामांहुर्मयोभुवां ।
ता यामंन्यामहूतंमा यामन्ना मृंळयत्तंमा ॥९॥

9. *TRANSLATION* :—O teachers and preachers ! you all are like the heaven and the earth and who are truly called the bestowers of happiness, also make the best use of your time and are duly the most gracious. Preach truth at all times with certainty.

PURPORT :—As the earth and cloud are givers of happiness to all living beings, so the teachers and preachers should be thc bestowers of happiness.

NOTES & REMARKS :—(अश्विना) द्यावापृथिव्याविवाध्यापकोपदेशकौ । तत्कावश्विनौ द्यावापृथिव्यावित्येके (NKT 13, 1, 1) ।=Thc teachers and preachers like the heaven and earth. (मृड़यत्तमा) अत्यन्तसुखकारकौ । मृड-सुखने (क्र्या०) ।=Givers of much happiness.

What should the enlightened persons do is told :

इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा ।

या तक्षाम रथाँ इवावोचाम बृहन्नमः ॥१०॥

10. *TRANSLATION* :—O men ! may the wealth (of various kinds of food materials) which are multipliers of the might of the heaven and the earth, that we have earned and prepared like the car, and which are more joy-giving, be bestowers of happiness upon you. Through them, we show reverence to the enlightened persons. Let us preach this to all to honour wisemen with these things, i.e. wealth and food.

PURPORT :—O men ! as men decorate their chariots and other vehicles with clothes, in the same manner, earn wealth and produce corn and make them refined. Acquire great knowledge by the enjoyment of the pure food and teach and preach the same to others.

NOTES & REMARKS :—(अश्विभ्याम्) द्यावापृथिवीभ्याम् ।=For the heaven and the earth. (ब्रह्माणि) धनान्यन्नानि वा । ब्रह्मेति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) ।=Wealth of various kinds or food grains. ((तक्षाम) संवृणुयामाऽऽच्छादयाम स्वीकुर्याम । तक्ष-त्वचने भ्वा. तक्षू-तनूकरणे (भ्वा०) ।=Choose, cover or accept.

Sūktam—74

Seer or Rishi of the Sŭktam—Ātreya. Devatā—Ashvinau. Chhandas—Anushtup and Ushnik of various kinds. Svaras—Gāndhāra and Rishabha.

What should men do is told :

कूष्ठो देवावश्विनाद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥१॥

1. *TRANSLATION* :—O highly learned persons ! you engage your mind always in noble thoughts and shower happiness on this

scholar who serves for the attainments of light on earth. You, listen to his prayer, please.

PURPORT :—O enlightened persons ! the men who serve you, become thoughtful and bear much knowledge. They engage themselves in doing noble deeds and rise above all miseries or sufferings.

NOTES & REMARKS :—(कूष्ठः) यः को पृथिव्यां तिष्ठति सः ।=He who lives on earth. (अश्विनौ) व्याप्तविद्यौ ।=Great scholars. pervoding many sciences अश्विनौ is from (अशङ्) व्याप्तौ. Hence the interpretation is व्याप्तविद्यौ ।=Pervading many sciences (अत्रिः) आप्तविद्यः । अत्रिः—अत्र सातत्यगमने । विद्या-प्रति सततं गन्ता आप्तविद्यः ।=He who has received knowledge. (आविवासति)समन्तात्सेवते । विवासति परिचरणकर्मा (NG 3, 5)परिचरणम्—सेवा ।=Serves from all sides.

How should men ask the enlightened persons is told :

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यतथो जने को वां नदीनां सचा ॥२॥

2. *TRANSLATION :*—O teachers and preachers ! where are those who are free from all falsehood and are absolutely truthful ? Where are the famous enlightened men who are endowed with divine virtues ? Who is the person whom you try (teach and. Ed.) train ? Who is your pupil or companion on the confluence of the rivers.

PURPORT :—The seekers after truth and knowledge, should go to the enlightened persons and should ask them about the science of electricity and others subjects.

NOTES & REMARKS :—(दिवि) दिव्ये व्यवहारे प्रकाशे वा । दिवु धातोर्व्यवहारार्थमादाय दिव्ये 'व्यवहारे' इत्यर्थः । द्युत्यर्थमादाय 'प्रकाशे' इति व्याख्या । दिवि इत्यस्य ।=In divine dealing of light. (सचा) समवाये ।=In the group.

EDITOR'S NOTES :—An ideal place for learning of the spiritual science is described in the Vedas where उपह्वरे गिरीणां संगमे च नदीनाम् Here also the confluence of rivers has been described as an ideal place for acquiring purity of mind.

What should men ask is told :

कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रण्यथो वयं वामुश्मसीष्टये ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! whom do you visit ? Whom you approach ? To whom direct your charming car ? Whose wealth and foodgrains do you particularly like, urging them to use it for the furtherance of noble causes ? We long for you for the fulfilment of our noble desires or to receive for you the gift of knowledge.

PURPORT :—O men ! you should also desire that ehlightened person whom highly learned men approach, desire and associate with.

NOTES & REMARKS :—(ब्रह्माणि) धनधान्यानि । ब्रह्म इति धननाम (NG 2, 1) ब्रह्मइति अन्ननाम (NG 2, 7) ।=Wealth and food materials. (उश्मसि) कामयामहे । वश-कान्तौ (अदा॰) कान्तिः-कामना ।=Long for.

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What should aim at is indicated :

पौरं चिद्ध्युदप्रुतं पौर पौराय जिन्वथः ।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥

4. *TRANSLATION* :—O son of virtuous man ! approach a man full of water-like (spotless. Ed.) peaceful disposition. You and the teachers go to (reach Ed.) a citizen (common man. Ed.) and please or satisfy him by your teachings. Far the benefit of a person who is engaged in doing a group (series. Ed.) of good works, you approach him and gladden him. In the place (positions. Ed.) occupied by your foes, you should attack like a lion and make good men delighted.

PURPORT—O men ! as persons living in the same city advance their happiness by mutual help and cooperation, in the same manner the persons of other cities (and towns. Ed.) and countries also should also do.

NOTES & REMARKS :— (उदप्रुतम्) उदकयुक्तम् ।=Outwardly (apparently. Ed.) it means full of water, but the meaning implied is of needful disposition like that of the water. (गृभीततातये) गृहीता ताति: सत्कर्म्मविसृतिर्येन ।=For a man engaged in doing noble deeds. (जिन्वथ:) प्राप्नुथ: ।=Approach attain.

TRANSLATOR'S NOTES :—प्रुङ्— गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् । जिवि-प्रीणने (भ्वा०) । जिवि-भाषार्थः, धातुकल्पद्रुमादौ भाषार्थ:—Therefore जिन्वथ: also means please or satisfy. That is the meaning hinted at by Dayananda Sarasvati adding सन्तोषय: to please or satisfy. (ताति:) तनु-विस्तारे ।

Form of an ideal man is told further :

प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः ।
युवा यदी कृथः पुनरा काममृण्वे वध्वः ॥५॥

5. *TRANSLATION* :—O men and women! when a man becomes old and is going downward (in health), his beauty is gone (declines. Ed.) and also his tendency to adultery (if any) vanishes. If men are young and have desire to discharge the duties of the young, then like me let them try to fulfil the desire of his young wife.

NOTES & REMARKS :— (च्यवानात्) गमनात् । (च्यवानात्) च्युङ्-गतौ (भ्वा०) =For downward movement. (in old age) (ऋण्वे) प्रसाध्नोमि । ऋण गतौ (तना०) । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय प्रसाधनार्थः संभवति । प्राप्नोमि-प्रसाधयामि ।= Accomplish fulfil. (कत्कम्) व्याप्तम् ।=Pervading.

What should men do is told :

अस्ति हि वामिह स्तोता स्मसि वां संदृशि श्रिये ।
नू श्रुतं म आ गंतमवोभिर्वाजिनीवसू ॥६॥

6. *TRANSLATION* :—O teachers and preachers, you

establish the process of growing foodgrains in abundance. We approach the person who is your admirer. Please come to me, listen to me for the acquirement of wealth like you, with your protective powers.

PURPORT :—*Those who admire the virtues of the enlightened persons, become virtuous and (while. Ed.) following the highly learned persons, they also become wealthy and prosperous.*

NOTES & REMARKS :—(वाजिनीवसू) यो वाजिनीं बह्वन्नादिक्रियां वासयतस्तौ । वाज इत्यन्ननाम (NG 2, 7) वस निवासे ।=Who establish **the** process of the obtainment of foodgrains in abundance. **(संदृशि)** सादृश्ये ।=In likeness.

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What should men do further is told :

को वा॑म॒द्य पु॑रू॒णा मा व॑व्ने॒ मर्त्या॑नाम् ।
को विप्रो॑ विप्रवाहसा॒ को य॒ज्ञैर्वा॑जिनीवसू ॥७॥

7. *TRANSLATION* :—O enlightened men ! you **are** approchable by the highly learned persons. O conveyor of wealth **and** food ! who adores you well among the mortals ? Who is the **man** who desires to acquire knowledge with the Yajnas, and who **desires** to **a**ttain wisdom ?

PURPORT :—*Those who desire to acquire knowledge may go to the enlightened persons and may be highly benefited* ***by the*** *questions and answers. Let them benefit others also thereby.*

NOTES & REMARKS ;—(वव्ने) संभजति । वन-संभक्तौ (भ्वा०)।=**Adores,** reveres (वाजिनीवसू) धनधान्यप्रापकौ । वाज इति अन्ननाम (NG 2, 7) **वस-निवासे ।** =Conveyors of wealth and food materials.

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What should men do is described :

आ वां रथो रथानां येष्ठो यात्वश्विना ।
पुरू चिदस्मयुस्तिर आङ्गूषो मर्त्येष्वा ॥८॥

8. *TRANSLATION* :— O teachers and preachers ! may you bring your car towards us, which is the most excellent for speed among mortals, which removes all miseries and is bestower of happiness on the people.

PURPORT :—*O men ! as the teachers and preachers as well as artisans manufacture good vehicles, in the same manner, you should also create means of happiness.*

NOTES & REMARKS :—(आङ्गूष) अङ्गेषुभवा प्रशंसा । अङ्गूषः-स्तोमः आघोषः (NKT 2, 5. 11) ।=Praise. (अश्विना) अध्यापकोपदेशकौ । अश्विनावध्वर्यू मैत्रायणी सं. 1,9,1, 1, ऐत. 1, 18 गोपथ 22.6 । अध्वर्युः अध्वरं युनक्ति इति निरुक्ते । अध्यापनं ब्रह्मयज्ञः (मनु) स्वाध्यायो वै ब्रह्मयज्ञः (Stph 11, 5, 6, 2) तस्य अध्वर्यू संचालको वा अध्यापकोदेशकावेव संभवतो नान्ये ।=Teachers and preachers.

What should the enlightened men do is told further :

शमू षु वां मधूयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥९॥

9. *TRANSLATION* :—O teachers and preachers ! you are endowed with sweetness and knowledge of various sciences, coming hitherward. Let your noble action be ours. (Let it be for our welfare and let us follow it). Like the falcon falling over the birds, come to us (speedily. Ed.) and give us happiness and peace.

PURPORT :—*They only are the enlightened persons who utilise their own wealth for the happiness of others. As a hawk goes soon (jumps on. Ed.) along with other birds, so with such enlightened persons, students should go quickly.*

NOTES & REMARKS :—(चर्कृतिः) अत्यन्तक्रिया ।=Good action

done again and again. (मधु-युवा) यु-मिश्रणामिश्रणयो: (अष्टा०) अत्र मिश्रणार्थः । (दीयतम्) दद्यातम् ।=Give.

———

What should the enlightened persons do is told further :

अश्विना यद्ध कर्हि चिच्छुश्रूयातमिमं हवम् ।
वस्वीरू षु वां भुजः पृञ्चन्ति सु वां पृचः ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! whenever you listen to this call or praise of mine, the enjoyments relating to wealth and desires make you unified with us.

PURPORT :—Those highly learned persons who examine or test their pupils well (from time to time), the students also please ond love them after becoming scholars.

NOTES & REMARKS ;—(पृचः) कामनाः । पृची-सम्पर्चने (अष्टा०) = Desires. (भुजः) भोगक्रियाः । भुज-पालनाभ्यवहारयोः (रुधा.) ।=Enjoyements.

Sũktam75—

Seer or Rishi of the Sũktam—Avasyur Ātreya. Devata—Ashvinou. Chhanda-Pankti of various kinds. Svara-Panchama.

What should the enlightened persons do is told :

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति
माध्वी मम श्रुतं हवम् ॥१॥

1. *TRANSLATION* :—O teacher and examiner ! you convey the sweetness and other's virtues. Listen to my invocation and of the knower of the meaning of the mantras, and also of an admirer who decorates you with praise and leads you to the vehicle,

like the aircraft which carries many articles (goods. Ed.). It is very dear and showerer of joys.

PURPORT :—Those who teach and preach should also periodically examine the students.

NOTES & REMARKS ;—(अश्विनौ) अध्यापकपरीक्षकौ ।=Teachers and examiners. (माध्वी) मधुरादिगुणप्रापकौ ।=Who convey sweetness and other virtues.

TRANSLATOR'S NOTES :—(इन्द्रियाणि हयानाहुः कठो०)1.3.3 । According to this and other passages in the Kathopanishad, by the use of word Ashva, senses are taken. So अश्विनौ may mean men and women of (well-versed in. Ed.) self-control. Here teachers and examiners have been taken (as Ashvinou. Ed.), अशूङ्-व्याप्तौ । विद्यया व्याप्तौ व्याप्तविद्यौ वा ।

What should men desire is told further :

अत्यायातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा
माध्वी मम श्रुतं हवम् ॥२॥

2. *TRANSLATION* :—O destroyers of miseries and givers of good joy! you convey (take us. Ed.) to the ocean (of happiness. Ed.), which is endowed with sweet movement. Knower of technology, you are full of splendour and users of gold for various purposes. As I acquire the knowledge of all sciences, so you come (visit. Ed.) to give (deliver. Ed.) that knowledge even at distant places and listen to or examing to what I have read.

PURPORT ;—O men ! the scholars from whom you receive the knowledge and whenever they examine you, they should point out your defects (mistakes. Ed.) so that all may attain the knowledge and wisdom well.

NOTES & REMARKS :– (हिरण्यवर्त्तनी) यो हिरण्यं ज्योतिः सुवर्णं वा वर्त्तयतस्तौ। ज्योतिर्वै हिरण्यम् (ऐतरेय 7, 12) Stph 6, 7. 1, 2) गोपथे 2, 5, 8)। =Who are full of splendour or users of gold for various purposes. (हवम्) अधीतम्। (हवम्) हु-दानादनयोः आदाने च (जुहो०) अथवा (ह्वेञ्) स्पर्धायाम् आदीयते गृह्यते गुरुमुखात् इति हवः अध्ययनम् ।=Studied.

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How should men deal with one another is told :

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम्।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू
माध्वी मम श्रुतं हवम् ॥३॥

3. *TRANSLATION* :—O highly learned teachers and preachers! you are endowed with splendour and possessing and putting food materials and other articles in proper place. O men of sweet temperament! come to us bringing your previous (acquired earlier. Ed.) wealth and serving us and loving us, you are fierce to the wicked. Come and hear my call.

PURPORT :—Those persons are fortunate who approach and invite absolutely truthful and enlightened men and having acquired knowledge with labour, get tested (tried. Ed.) by them.

NOTES & REMARKS :—(माध्वी) मधुरस्वभावौ।=Men of sweet temperament. (वाजिनीवसू) यो वाजिनीमन्नादियुक्तां सामग्रीं वासयतस्तौ। वाज इत्यन्ननाम NG 2, 7) =Who put food materials and other articles in proper place.

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What should men do is told further :

सुष्टुभो वां वृषण्वसू रथे वाणीच्याहिता।
उत वां ककुहो मृगः पृक्षः कृणोति वापुषो
माध्वी मम श्रुतं हवम् ॥४॥

4. *TRANSLATION* :—O lovers of the mightly ! (souls. Ed.) you establish them in due places or positions. O men of sweet temperament ! your good admirers sit with you in the same car and utter sweet and true words. To your great associates you are purifiers. You prepare good food for yourself which nourishes your body. Listen to mine and their calls.

PURPORT ;—He only (really. Ed.) is great who acquires knowledge and good character and conduct by sitting at the feet of or by the association of the enlightened men.

NOTES & REMARKS :—(मृगः) यो मार्ष्टि सः । (मृगः) मृजूष्-शुद्धौ (अदा०) Who purifies. (पृक्षः) अन्नम् । पृक्ष इत्यन्ननाम (NG 2, 7) ।=Foodgrains. (ककुहः) महान् । ककुह इति महन्नाम (NG 2, 7) ।=Great.

What should men do is told further :

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथो अद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

5. *TRANSLATON* :—O teachers and preachers ! you have good chariots and (are. Ed.) active (going from place to place) listening to the requests or calls of others. Man of sweet temperament, you go to a person who is seeker after truth and who puts you questions to acquire knowledge, and who is void of guile. You go to him without delay. Hear my call also.

PURPORT :– Those men who are of pure mind and who have acquired knowledge of technology, are ree from crookedness and the examiners of the students, are benefactors of the world.

NOTES & REMARKS :—(बोधिन्मनसा) बोधितं मनो ययोस्तौ ।=Whose mind is full of knowledge. (च्यवानम्) पृच्छन्तम् ।=Asking questions to acquire knowledge. (अश्विना) विद्याऽध्यापकोपदेशकौ ।=Teachers and preachers.

TRANSLATOR'S NOTES :—बुध—अवगमने (दिवा०)। च्युङ्-गतौ। गतेर्ज्ञानार्थमदाय जिज्ञासया पृच्छन्तम् इत्यन्नार्थः। अश्विनावध्वर्यू। मैत्रायणी सं० 1, 9, 1, 2, 8, 1 काठक संहिता 9, 8, ऐत० 1, 19, गोपथ 2, 2, शत० 1, 1, 2, 10 तैत्ति० 3.3) अध्यापनं ब्रह्मयज्ञः (मनु) तस्याध्यापनरूप ब्रह्मयज्ञस्य—सयोजकौ वा अध्यापकोपदेशकावेव संभवतः। अध्वर्युः—अध्वरं युनक्ति, अध्वरस्य नेता अध्वरं कामयत इति वा (NKT 1, 3, 8)।

Men should accomplish works with application of technology is told :

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः।
वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥

6. *TRANSLATION* :—O leading men of sweet temperament ! let your pervading speed and other qualities which are very rapid like the mind and which can burn fuel and other things, carry your cars with ease for (in order to enable. Ed.) you to drink Soma (juice of the invigorating herbs). For that hear (listen to. Ed.) my call.

PURPORT :—If men accomplish their techological works with physics and other sciences, they can become wealthy.

NOTES & REMARKS :—(अश्वासः) वेगादयो गुणाः। अशूङ्-व्याप्तौ (स्वा०)।=Speed and other properties. (प्रुषितप्सवः) प्रुषित दग्धं प्सु इन्धनान्नादिकं यैस्ते। प्रुष् दाहे (भ्वा०) प्सा-भक्षणे (अदा०)।=Which can burn fuel and foodgrains etc. (वयः) व्याप्तिशीलाः। वी-व्याप्ति प्रजनकान्त्यसनखादनेषु (अदा०)।=Pervading.

How should men behave is told further :

अश्विनावेह गच्छतं नासत्या मा वि वेनतम्।
तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

7. *TRANSLATION* :—O men ! you are devoid of false

conduct, inviolable and are endowed with sweet temper. O teachers and preachers ! come hither to us. with your wives who have (exercise. Ed.) control over themselves and desire to have happiness and progress. Never insult any good person. Go your way but listen to my request.

PURPORT :—O men and women ! discharge your domestic duties and rightously (right way. Ed.) desire to have wealth and progeny. Always teach and examine students.

NOTES & REMARKS :—(वेनतम्) कामयतम्। वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा॰)। अत्र कान्त्यर्थग्रहणम्। कान्तिः—कामना ।=Desire. (तिरः) तिरस्कारम् ।=Insult. (अदाभ्या) अहिंसनीयौ। दभ्नोति वधकर्मा (NG 2, 19) ।= Inviolable. (अर्य्यपत्नी) अर्य्यस्य स्त्रिया। अर्य इति ईश्वरनाम (NG 2, 22) अत्र इन्द्रियस्वामी-जितेन्द्रियः ।=The wife of a master of senses (who can exercise control over. Ed.)

What should men and women do is taught further :

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती ।
अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम् ॥८॥

8. *TRANSLATION* :—O inviolable men and women of sweet temperament ! you have acquired knowledge by observing Brahmacharya. Protectors of the beneficial conduct, you decorate (shine. Ed.) in this Yajna in your household life (and dealings. Ed.) Decorate (honour) and admire virtues of those who praise you and desire their happiness. Listen to my this call.

PURPORT :—Only those husbands and wives are admired by all, who are of good conduct in the domestic life, praise noble persons with admiration, and decorate (discharge well) their domestic duites and advance the cause of knowledge by teaching and (periodical. Ed.) examination.

NOTES & REMARKS :—(अस्मिन् यज्ञे) गृहाश्रमाख्ये । =In this Yajna which is to be approached well and unified. (Performed and cordinated well. Ed.) (अश्विनः) ब्रह्मचर्य्येण प्राप्तविद्यौ स्त्रीपुरुषौ । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु । अत्र सङ्गतिरकणार्थः गृहस्थाश्रमे सर्वपरिवारसदस्याना सङ्गतिकरणम् इति सोऽपि यज्ञः । अशूङ्-व्याप्तौ-अत्र प्राप्तविद्यौ ।=Who have received education with the observance of Brahmacharya (continence). Highly pervading in the knowledge-scholars.

How should men and women dealt with one another is told :

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः ।
अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम् ॥९॥

9\. *TRANSLATION* :—O men and women! you have powerful and strong bodies and are destroyer of miseries and of sweet temperament. You kindle fire which tends animals (by its heat, when necessary) in which the Yajnas (non-violent sacrifices) are performed in all the seasons (times. Ed.). That fire is beautiful to look like the dawn and it is harnessed for a car which is not driven by men but mainly by (electricity, energy). Listen to my call, O husband, and always please your wife who is like the dawn.

PURPORT :—Husbands and wives should discharge their domestic duties with self-control (restraint and balanced. Ed.). They should preserve their health and growth, should advance the cause of knowlege and the attainment of bliss.

NOTES & REMARKS :—(रुशत्पशुः) पालितः पशुर्येन सः। (NG 3, 4) रुशदिति पशुनाम (NG 3, 4) । Tending animals. (दस्रौ) दुःखनाशकौ । दसु-उपक्षये (दिवा०) । स्फायि तंजि वश्विशकि क्षंदिसि दम्भिवसि वाशि शीङ् हृसि सिधि शुभिभ्यो रक् इत रक् (उणादिकोषे 2.13) ।=Destroyers of miseries.

Sūktam—76

Seer or Rishi of the Sūktam—Atri Devatā—Ashvinou. Chhandas—Pankti and Trishtup. Svara-Dhāivata.

How should men and women deal with one another is told :

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥

1. *TRANSLATION* :—The sun, which is the bright or head of the dawn is shining the wise men's pious voices which have ascended. Born on your vehicles of husbands and wives, you turn hither and come to this Yajna in the form of the discharge of the duties of household life, which is growing (progressing. Ed.) very nicely.

PURPORT :—O wisemen ! as Agni (in the form of fire, energy etc.) accomplishes many works (serves many purposes. Ed.) in the same manner, husbands and wives should jointly (and mutually. Ed.) accomplish all domestic duties.

NOTES & REMARKS :—(अग्निः) सूर्यरूपेण परिणतः ।=Agni in the form of sun. (अनीकम्) सैन्यम् । सेनायी वै सेनानीरनीकम् (Stph 5, 3, 1,1) = Army, force. (पीपिवांसम्) सम्यग्वर्धमानम् । (ओ) प्यायी-वृद्धौ (भ्वा०)= Growing well. (घर्मम) गृहाश्रमकृत्याख्ययज्ञम् । घर्मः इति यज्ञनाम (NG 3, 17) =Yajna in the form of the domestic duties.

The ideal behaviour between husbands and wives indicated:

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्तिं दाशुषे शंभविष्ठा ॥२॥

2. *TRANSLATION* :—O men and women ! you are active and conferers of happiness. You do not destroy what has been prepared nicely (properly cooked), when praised sincerly. With promptest aid,

come at morn and evening, (when. Ed.) the devotee most healthful guards from trouble. They do not go astray or lead others to the path of the unrighteousness.

PURPORT :—Those householders who do not waste what has been nicely prepared become rich.

NOTES & REMARKS :—(अभिपित्वे) अभितः प्राप्ते ।=Approached. (अवर्त्तिम्) अमार्गम् ।=Path of unrighteousness or injustice.

How husbands and wives should act and behave is told :

उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शंतमेन नेदानीं पीतिरश्विना ततान ॥३॥

3. *TRANSLATION* :—O highly learned and happy men and women ! you come at the milking of the cows (in the evening), at early morning, at noon of day and when the sun is setting, night and day, with your felicitous most suspicious protection. Whenever there is the time for you to drink milk and water, don't transgress it (by laziness).

PURPORT :—Married couples should enjoy happiness by doing good deeds in the morning, noon and evening and day and night. Let them never be lazy.

NOTES & REMARKS :—(सङ्गवे) सङ्गच्छन्ति गावो यस्मिन् सायं समये तस्मिन् । अशूङ्-व्याप्तौ । (स्वा०) =In the evening ,when cows return. (अश्विना) व्याप्तसुखौ । पा—पाने (भ्वा०)=Pervading in happiness. (पीतिः) पानम् ।= Drinking. (अश्विनौ) व्याप्तसुखौ । (स्त्रीपुरुषौ)=Happy couples.

How should householders behave is told :

इदं हि वां प्रदिवि स्थानमोक इमे गृहा अश्विनेदं दुरोणम् ।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥

4. *TRANSLATION* :—O highly learned men and women! bringing food and vigour from the good light (cooked with energy. Ed.) from big cloud or from the waters come to this our house. These householders come to your house or dwelling which is in the (full of. Ed.) light. You come to receive them.

PURPORT :—Those householders who adorn (do properly and systematically) all household works, enjoy full happiness.

NOTES & REMARKS :—(प्रदिवि) प्रकृष्टप्रकाशें । (दिवि) दिबु धातोर्द्युत्यर्थमादाय ।=In good light. (दुरोणम्) गृहम् । दुरोणे इति गृहनाम (NG 3, 4)=Dwelling place. (ओक्) गृहम् । ओक इति निवासनामोच्यते (NKT 3, 1, 3)=Abode, habitation. (गृहा:) ये गृह्णन्ति ते गृहस्था: ।=Householders.

Men should obtain wealth with labour and the association of the enlightened persons :

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

5. *TRANSLATION* :—O men! we obtain wealth, good progeny and all undecaying felicity and joy by the newest (fresh. Ed.) good food supplied by the king and the preacher. Their good policy bestows happiness and health. So you should also do.

PURPORT :—Those persons, who obtain all kinds of wealth and prosperity, as well as good men by following the advice tendered by the absolutely truthful enlightened persons and by following the laws justly ordained (enacted. Ed.) by the government, all their desires fulfilled soon.

NOTES & REMARKS ;—(अवसा) अन्नादिना । अव इत्यन्ननाम । (NG 2, 7) ।=Foodgrains etc. (अश्विनो:) द्यावापृथिव्योरिव राजोपदेशकयो: ।

तत्कावश्विनौ द्यावापृथिव्याविवत्येके (NKT 12, 1, 1) इमे (द्यावापृथिव्यौ) अश्विना (काठकसंहिता 22, 6, तै त्ति० 5, 6, 4, 1) इमे ह वै द्यावापृथिवीप्रत्यक्षमश्विनाविमे हीदं सर्वमश्नुवाताम् (Stph 4, 1, 5, 16) ।=Of the king and preacher who are like heaven and earth.

Sūktam—77

Seer or Rishi of the Sŭktam—Atri. Devatā - Ashvinou. Chhanda—Trishtup. Svara—Dhaivata.

What should men do is told :

प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥१॥

1. *TRANSLATION* :—O men ! early in the morning, unite the vast sun and the dawn that come in the morning, and teachers and preachers who uphold Yajna in the form of the proper adminis-tration of the State. (society. Ed.) The sages who serve the old people very much admire them. Do this before the greed of the miserly niggard may sometimes overcome you. The teachers and preachers take away the price of their greed by giving them the teaching of liberality.

PURPORT :—O men ! get your noble desires fulfilled by the association of the rulers and preachers who do not sleep in day time, but are ever alert in the discharge of their duties and by the association the enlightened persons who praise them.

NOTES & REMARKS :—(प्रातर्यावाणा) यौ सूर्य्योषसौ प्रातर्यातस्तौ ।= The sun and the dawn that come in the morning. (गृध्रात्) अभि-काङ्क्षायाः । गृधु-अभिकाङ्क्षायाम् (दिवा०)=Desire; greed. (अररुषः) अदातुः । रा-दाने ।=The miserly person. (यज्ञम्) राज्यपालनम् । यज-देवपूजासङ्गतिकरण-दानेषु—अत्र सङ्गतिकरणार्थमादाय राज्यपालनम् इति व्याख्यानम् । =Proper administration of the State. (अश्विना) अध्यापकोपदेशकौ ।=Teachers and preachers.

The same subject, that is, duties of the men is continued :

प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वः पूर्वो यजमानो वनीयान् ॥२॥

2. *TRANSLATION* :—O men! have association with the teachers and preachers in the morning and evening. They are like the sun and the dawn and please them well (by offering milk food etc.) so that their power may grow. Serve those who approach the enlightened persons. Honour him who ever performs Yajna, unites all and protects others, who thus being older in age and knowledge are worthy of respect.

PURPORT —*Men should get up early in the morning in the last hours of the night (at about 4 a. m.) like the earth and heaven are regular in their God-ordained movements. So they should observe regularity in their lives and protect all.*

NOTES & REMARKS :—(हिनोत) वर्धयत । हि-गतिवृद्धो च (स्वा०)= Increase, please. (वनीयान्) अतिशयेन विभाजकः । वन-सम्भक्तो (भ्वा०) = Distributor of wealth and work, worthy of respect.

What shonld men do is told further :

हिरण्यत्वङ् मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

3. *TRANSLATION* :—O knower of technology, arts and crafts! your vehicle in the form of aircrafts etc, comes here which is covered with gold, is of beautiful colour, purifier (cleaned. Ed.) with water, conveying (carrying. Ed.) food and other articles. It is driven by swift and rapid-going things like the wind fire, (it is swift like the mind and rapid like the tempest). They travel with you to distant and difficult places.

PURPORT :—If men arrange to get vehicles like the aeroplane run with the help of the Agni (fuel, fire or electricity) and water, etc they can reach the destination very quickly like the speed of the wind and the mind.

NOTES & REMARKS :—(अश्विना) शिल्पविद्याविदो। अशूङ्-व्याप्तौ (प्रदा०)। अत्र शिल्पविद्याव्याप्तौ। = Knowers of the technology, arts and crafts. (दुरितानी) दुःखेन एतुं प्राप्तुं योग्यानि स्थानान्तराणि। दुर+इण्-गतौ (प्रदा०) = Places where it is very difficult to travel.

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The men's duties are stated :

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात् ॥४॥

4. *TRANSLATION* :—O men! one who by the help or guidance of the men of absolutely truthful conduct obtains abundant food materials by his actions and distributes that food among the needy, furthers with (promotes. Ed.) such holy works and his offspring, he surpasses those whose flames ascend not, i. e., who do not perform Yajnas. He is able to destroy the obstructions or sufferings (hardships. Ed.) that come on the way.

PURPORT :—Those who are able to accomplish many works with fire and water, they protect the world and can alleviate much sufferings.

NOTES & REMARKS :—(चनिष्ठम्) अतिशयेनान्नम्। चनः-अन्नम् : = Abundant food. (पित्वः) अन्नस्य। पितुः इत्यन्ननाम (NG 2, 7) = Of the food. (सदम्) प्राप्तं दुःखम्। षद्लृ-विशरणगत्यवसादनेषु। अत्रः गते प्राप्त्यर्थमादाय व्याख्यानं-प्राप्तदुःखमिति। = The misery that falls or comes on the way. (पीपरत) पालयेत्। पॄ-पालनपूरणयोः (जुहो०)। अत्रपालनार्थकः = May nourish, feed or maintain.

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PURPORT :—The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.

NOTES & REMARKS :—(अश्विनौ) वायूदके इवोपदेष्टपदेश्यौ ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । वी-गतिव्याप्तिसृजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थक: कान्ति:-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययो: । अत्र प्रसवार्थ: (स्वा०) ।=Desire.

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The same subject of men's duties continues :

अश्विना हरिणाविव गौराविवानु यवसम् ।
हंसाविव पततमा सुताँ उप ॥२॥

2. *TRANSLATION* :—O Yajamāna (institutor of a priest) and a priest ! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—Those who can accomplish many works with the proper combination of water and electricty, can go or travel quickly like the deer.

NOTES &REMARKS :—(अश्विना) यजमानर्त्विजौ । (अश्विनौ-इद्रियाश्वस्वामिनाम्) । अत्र यजमानर्त्विजौ ।=The performer of the Yajna and priest. (यवसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्यादीन् । (सुतान्) षु-प्रसवैश्वर्ययो: ।=To wealth or prosperity etc.

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The duties of men are stated :

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये ।
हंसाविव पततमा सुताँ उप ॥३॥

PURPORT :—The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.

NOTES & REMARKS :—(अश्विनौ) वायूदके इवोपदेष्टपदेश्यौ ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । वी-गतिव्याप्तिसृजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थकः कान्तिः-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययोः । अत्र प्रसवार्थः (स्वा०) ।=Desire.

The same subject of men's duties continues :

अश्विना हरिणाविव गौराविवानु यवसम् ।
हंसाविव पततमा सुताँ उप ॥२॥

2. *TRANSLATION* :—O Yajamāna (institutor of a priest) and a priest ! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—Those who can accomplish many works with the proper combination of water and electricty, can go or travel quickly like the deer.

NOTES &REMARKS :—(अश्विना) यजमानर्त्विजौ । (अश्विनौ-इद्रियाश्वस्वामिनाम्) । अत्र यजमानर्त्विजौ ।=The performer of the Yajna and priest. (यवसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्य्यादीन् । (सुतान्) षु-प्रसवैश्वर्ययोः ।=To wealth or prosperity etc.

The duties of men are stated :

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये ।
हंसाविव पततमा सुताँ उप ॥३॥

NOTES & REMARKS :—(अत्रिः) अविद्यमानत्रिविध दुःखः ।=Free from three kinds of the miseries. (ऋजीषम्) सरलम् ।=Straight forwardly, uprightly, honestly. (नाधमानेव) याचमानेव ।=Soliciting. (अश्विना) सूर्यचन्द्रमसाविवाध्यापकोपदेशको ।=The teachers and preachers who are like the sun and the moon.

TRANSLATOR'S NOTES :—नाधृ-याञ्च्योपतापैश्वर्याशीषु: (भ्वा०) अत्र याञ्च्यार्थकः । तत्कावश्विनौ सूर्याचन्द्रमसावित्येके । (NKT 12, 1, 1) ।—Three kinds of miseries are आध्यात्मिक i.e. internal belonging (related or pertaining to. Ed.) to body, senses and mind, आधिभौतिक pertaining to society and आधिदैविक pertaining to the cosmos i.e. caused by floods, cyclones, rains, earthquakes etc.

The same subject of duties of men is continued :

वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।
श्रुतं मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥५॥

5. *TRANSLATION* :—O you teachers and examiners ! you pervade in the knowledge, listen to my call (sermon or advice or preaching. Ed.)and loose (set free. Ed.) a man whose seven senses i.e. five senses of preception, mind and intellect have become powerless (feeble. Ed.) from the bond. O protector of those disciples they have taken shelter in (under. Ed.) you. Loosen my bonds like the side (naval string. Ed.) of her who brings forth a child.

PURPORT :—You should always desire to have absolutely truthful and enlightened teachers and preachers. As a woman who has brought forth a child gives up the womb (naval string and throws out placenta. Ed.) in the same manner, throw away the ignorance that is in your heart.

NOTES & REMARKS :—(अश्विना) विद्याव्यापिनावध्यापकपरीक्षकौ ।= The teachers and examiners who pervade in the knowledge i.e. who are great scholars. (सप्तवध्रिम्) हतसप्तेन्द्रियम् ।=Those seven senses i.e. five senses of perception, two eyes, two ears, two nostails—mind and intellect which have become powerless.

TRANSLATOR'S NOTES :—(सप्त) : Seven senses are five senses of perception— two eyes, two ears. nostrils, skin, tongue, mind and intellect. (वनस्पते) वन-संभक्तौ सम्भक्तशिष्यस्वामिन् आचार्य । अञ्जू-व्याप्तौ संघाते च (स्वा०) । अत्र व्याप्त्यर्थमादाय व्याख्या ।

What should learned persons do is told :

भीताय नाधमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥

6. *TRANSLATION :*— O teachers and preachers ! you give good knowledge with your wisdom to the person who is afraid and (afflicted with. Ed.) suffering as his seven senses have become feeble. You also give wisdom to the knower of the meaning of the Vedas. You also cut asunder the attachment to the tree (tree of the world. Ed.) in the form of the matter or world by giving true knowledge.

PURPORT :—It is the duty of the enlightened persons to make men who are fearful on account of ignorance and fearless, by giving them the knowledge or wisdom. They should separate them from the attachment with the world and unrighteousness, and thus make them happy.

NOTES & REMARKS :—(नाधमानाय) उपतप्यमानाय । नाधृ-याच्ञोपतापैश्वर्याशीःषु (भ्वा०) अत्र-उपतापार्थग्रहणम् ।=Suffering. (सप्तवध्रये) पंचज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्त हता यस्य तस्मै ।=Whose five senses of perception, mind and intellect have become powerless. (वृक्षम्) यो वृश्च्यते तम् । द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते (ऋ. 1, 164, 20) । =Matter or world as used in the well-known mantra.

How is the womb (a babe comes into the womb. Ed.) and birth act (is held) or born is told :

यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु निरैतु दशमास्यः ॥७॥

7. *TRANSLATION* :—As the wind on every side ruffles a pool of lotuses, so may your womb be stimulated, and this may the month-babe come forth.

PURPORT :—*If men and women marry after acquiring knowledge with the observance of Brahmacharya, then the delivery may take place in the tenth month. This is what you should know.*

NOTES & REMARKS :—(पुष्करिणीम्) अल्पान् तड़ागान् ।=Small tank, pool (of lotuses). (समिङ्गयति) सम्यक् चालयति । सम्+इगि-गतौ (भ्वा०) णिजन्तः ।=Ruffles.

The same subject of childbirth is continued :

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥

8. *TRANSLATION* :—Like the wind, as the wood, (forests. Ed.) and ocean are agitated, so your ten month babe be invested with (covered under. Ed.) the uterine membrane, descend or come forth.

PURPORT :—*That womb and the child in it is good which is born in the ten month.*

NOTES & REMARKS:—(एजति) कम्पते चलति वा ।=Agitates, Shakes.

The subject of childbirth geos on :

दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

9. *TRANSLATION* :—May the babe who stayed for ten

month's time lying in the mother's womb, come forth alive, from the living mother unharmed.

PURPORT :—Those babies are the best who are born after lying in the mother's womb for ten months.

Sŭktam - 79

Seer or Rishi of the Sŭktam—Satyashravā Ātreya. Devatā or subject—Ushā. Chhandas—Gāyatri, Brihati and Pankti of various kinds. Svaras—Shadja and Panchama.

An ideal woman is described :

महे नों अद्य बोंधयोषों राये दिवित्मंती ।
यथां चिन्नो अबोंधयः सत्यश्रंवसि वाय्ये सुजांते अश्वंसूनृते ॥१॥

1. *TRANSLATION :*—O wife ! you are like the dawn, to be extended like the thread in the form of progeny, well-born (born in a noble family), great utterer of true and sweet words like the dawn which is full of light. Awaken us for great wealth, and enlighten us today. Enlighten us for the hearing (receiving. Ed.) of truth and good food.

PURPORT :—As the dawn awakens all by ushering in the day, in the same manner, an enlightened or highly educated lady awakens her children from the slumber of ignoronce and gives them good knowledge.

NOTES & REMARKS :—(उष:) उषर्वद्वर्त्तमाने ।=O wife who are like dawn. (अश्वसूनृते) अश्वा महती सूनृता प्रिया वाग्यस्यास्तत्सम्बुद्धौ । अश्व इति महन्नाम (NG 3, 2) ।=Endowed with great and pleasant speech. (वाय्ये) तन्तुसदृशे सन्तानननीये विस्तारणीये सन्ततिरूपे । वेञ् तन्तु सन्ताने (भ्वा०) ।=To be extended life a thread in the form of progeny.

Mdl. 5, Skt. 79, Mtrs. 2-3

The same subject of an ideal woman is continued ;

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥

2. *TRANSLATION* :—O highly learned lady ! you are well-born with noble Sanskaras who make people enlightened, and endowed with much endurance or forbearance, are like the daughters of the sun-dawn. You who establish us in the pure chariot in good justice, and in the hearing of truth, establish us always in happiness.

PURPORT :—As dawn keeps all in happiness, in the same manner, a chaste wife makes all to dwell in blissful household life.

NOTES & REMARKS :—(सुनीथे) शोभने न्याये ।=In good justice. (अश्वसूनृते) महदन्नयुक्ते । सूनृता इति अन्ननाम (NG 2, 7) ।=Endowed with abundant food. (वाय्ये) ज्ञापनीये । (वाय्ये) वी-गतिव्याप्तिप्रजननकान्त्यसनखादनेषु । अत्र गतेर्ज्ञानार्थमादाय व्याख्या ।=To be enlightened.

The qualities of an ideal woman are mentioned :

सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥

3. *TRANSLATION* :—O enlightened lady ! you have acquired food materials and other kind of wealth with your truthful conduct. That you manifest with good knowledge. Easily approachable, and endowed with great wisdom and forbearance, you are like the daughter of the noble person desiring the welfare of all. You are the upholder of all kinds of wealth, and have established us firmly. Today, establish us in great happiness.

PURPORT :—If women are endowed with noble virtues like the dawn, you can establish all beings in bliss.

NOTES & REMARKS :—(वाम्ये) गमनीये । वीधातोर्गत्यर्थमादायात्र व्याख्या ।=Easily approachable. (सत्यश्रवसि) सत्येन व्यवहारेण प्राप्तान्नाद्यैश्वर्ये =She who has acquired food materials, and other wealth with truthful dealings. (सुजाते) शोभनया विद्यया प्रकटीभूते । सु+जनी-प्रादुर्भावे (दिवा०) ।=Manifest with good knowledge. (अश्वसूनृते) महाज्ञानयुक्ते । (अश्व सूनृता—अश्व इति महन्नाम महर्षि-दयानन्द-भाष्ये बहुषु स्थलेषु 5, 7, 9, 1 किन्त्वद्यतन निघण्टौ न स पाठो दृश्यत इति विचित्रम्) ।=Endowed with great wisdom.

The ideal wife's qualities are mentioned :

अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।
मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते ॥४॥

4. *TRANSLATION* :—O wealthy lady ! you manifest with good knowledge endowed with great wisdom, and are virtuous like the radiant dawn. You should honour those persons who possessing good wealth, desire to give much in charity and actually donate for the noble causes. They are full of splendour like the fire, and praise you with admirable words and wealth.

PURPORT :—Teachers should be the conveyors of knowledge and shine like the fire with their noble virtues.

NOTES & REMARKS :—(विभावरि) प्रकाशयुक्तोषर्वद्वर्तमाने । विभावरी इत्युषोनाम (NG 1, 8) ।=Shining like the radiant dawn. (दामन्वन्तः) बहुदानक्रियायुक्ताः । दा-दाने (जु०) दवेघातुभ्यो मनिन् (उणादिकोषे 4, 45) इति मनिन् । दाम दानं तद्वन्तः ।=Men of chairtable disposition, generous.

More mention of ideal women is done :

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये ।
परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते ॥५॥

5. *TRANSLATION* :—O learned lady ! you are endowed

with great wisdom, and truthful sweet speech. O manifestor renowned with good knowledge ! the bands who desire the welfare of all and give wealth as donation without undue shyness (gladly and voluntarily. Ed.) give you strength or encouragement for doing more noble deeds, and uphold happiness from all sides.

PURPORT :—As the rays of the dawn, cover or guard all by their splendours, in the same manner, virtuous ladies guard all by their good virtues.

NOTES & REMARKS :—(छदयन्ति) अर्जयन्ति । छद्-संवरणे (चुरा०) मद्यमिति धननाम (NG 2, 10) ।=Strengthen or encourage. (मघत्तये) धनदानाय ।=For giving wealth as donation for noble causes. (अह्रयम्) लज्जादिदोषरहितम् । लज्जायाम् (जुहो०) ।=Free from undue shyness. (वष्टय:) कामयमान्ना: । (वष्टय:) वश-कान्तौ (अदा०) कान्ति-कामना ।= Desirous.

Virtues of an ideal woman are described :

ऐषुं धा वीरवद्यश उषों मघोनि सूरिषुं ।
ये नो राधांस्यह्रया मघवांनो अरांसत सुजाते अश्वंसूनृते ॥६॥

6. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truthful and are of sweet speech. O renowned ! you are such on account of good knowledge. O admirable wealthy and beautiful ! You are like the radiant dawn, and give good reputation to these wealthy persons with heroic progeny. Those who are endowed with abundant wealth have given to us good food materials without undue shyness (i.e. voluntarily. Ed.)

PURPORT :—She only is the admirable lady who with her good conduct illuminates both the families of her parents as well as of her husband.

NOTES & REMARKS :—(राधांसि) अन्नानि । राध-इति धननाम (NG 2, 10) राध (स्वा०) ।=Good food materials in the form of wealth. (धरासत) दद्युः ।=May give.

More about the ideal woman is said :

तेभ्यो॑ द्यु॒म्नं बृ॒हद्यश॒ उषो॑ मघो॒न्या व॑ह ।
ये नो॒ राधां॒स्यश्व्या॑ ग॒व्या भज॑न्त सू॒रयः॒ सुजा॑ते॒ अश्व॑सूनृते ॥७॥

7. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truth and sweet speech, and are renowned on account of your good knowledge. O shining by your virtuous, admirably wealthy and beautiful like the radiant dawn, grant great wealth to those enlightened persons who supply us fodder for our horses and for our cows. Give (Reward. Ed.) them wealth and great reputation.

PURPORT :—Those enlightened persons who uphold (sustain) all articles for the happiness of all, become happy, and full of splendour like the dawn.

NOTES & REMARKS :—(द्युम्नम्) धनम् । द्युम्नम् इति धननाम (NG 2, 10) ।=Wealth. (सूरयः) विद्वांसः । सूरिः इति स्तोतृनाम (NG 3, 16) अत्र ईश्वरस्तोतृणे विदुषां ग्रहणम् ।=Enlightened persons.

The same subject of ideal woman is dealt :

उ॒त नो॒ गोम॑ती॒रिष॒ आ व॑हा दुहितर्दिवः ।
सा॒कं सूर्य॑स्य र॒श्मिभिः॑ शु॒क्रैः शोच॑द्भिर॒र्चिभिः॒ सुजा॑ते॒ अश्व॑सूनृते ॥८॥

8. *TRANSLATION* :—O learned lady ! you are renowened on account of good knowledge and endowed with great wisdom, and are truthful. With sweet speech, behaving like dawn, you are the daughter of the radiant sun. Convey to as good food materials

alongwith cows ,and equip with pure and purifying respected virtues, and temperaments together with the sun beams.

PURPORT :—*As the dawn born out of the rays of the sun is benevolent, in the same manner, a woman endowed with noble virtues, actions and temperament becomes benevolent and giver of bliss.*

NOTES & REMARKS :—(दिव:)प्रकाशमानस्य । दिवुधातोर्द्युत्यर्थमादाय व्याख्या । द्युति:-प्रकाश: ।=Of the refulgent sun. (अर्चिभि:) पूजितैर्गुणकर्मस्वभावै: ।= By respected virtues, actions and temperament. (शोचद्भि:) पवित्रकारकै: (ई) शुचिर्-पूतीभावे (दिवा०) अर्च—पूजायाम् ।=Purifying.

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The qualities of an ideal woman are stated :

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते ॥ ॥

9. *TRANSLATION* ;—O lady ! you are renowned on account of good knowledge endowed with great wisdom and truthful and sweet speech, shining like the dawn-the daughter of the light, of good conduct, don't procreate while doing works. As a man attacks an enemy, he punishes or makes a thief repentant. None may be able to harm you. As the sun gives heat to all by its splendour, so subdue the wicked and make us established in happiness and joy.

PURPORT :—*Those men and women who are not (involved in. Ed.) procreate are not lazy or thieves, shine like the sun, so that none may be able to harm you, like the sun giving heats to all by his rays.*

NOTES & REMARKS :—(अर्चिषा) तेजसा ।=By splendour. (स्तेनम्) चोरम् ।=A thief.

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The subject of women is continued :

एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

10. *TRANSLATION ;*— O lady endowed with great wisdom ! render us, on account of good knowledge, shining like the dawn. You can bestow upon this much or even more. You are established in truth and happiness for those who admire you, they are devotees of God. You never desert (by the nature of your soul, which is immortal).

PURPORT :—O lady ! as the dawn though small gives much bliss and joy, so you should also do.

NOTES & REMARKS :—(विभावरि) प्रकाशमाने । वि+भा—दीप्तौ ।= Bright, shining. (उच्छन्ती) निवसन्ती । उच्छ-विवासे (तु०) ।=Living, established.

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Sūktam—80

Seer or Rishi of the Sūktam—Satyashravāh Ātreya. Devatā—Ushā. Chhandas- Trishtup and Pankti. Svaras—Dhaivata and Panchama.

The attributes of a good lady are told :

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवी मुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥

1. *TRANSLATION* :—O lady ! the wise men praise the dawn with their intellects, brightening a PRAHAR (about 3 hours' period) and other parts of the time, with (by the accepted measurement of time. Ed.) the eternal law. These men are full of truthful conduct (done by sages) and bestowing the light of knowledge of the sun. Therefore you should admire them.

PURPORT :– As wise husbands knowing the science of the dawn and other things do not waste a single moment, so women also should not waste their time.

NOTES & REMARKS :—(द्युतद्यामानम्) प्रहरान् द्योतयन्तीम्। द्युत-दीप्तौ (भ्वा०) ।=Indicating or illumining a watch and other parts of the day. (ऋतावरीम्) बहुसत्याचरणयुक्ताम् । ऋतमिति सत्यनाम (NG) ।= Endowed with much truthfnl conduct. (स्वः) आदित्यमिव विद्याप्रकाशम् । स्वः आदित्यो भवति (NKT 2, 4, 14) ।=The light of knowledge like the sun.

The same subject of attributes of women is continued :

एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥

2. *TRANSLATION* :—O good ladies! this fair dawn has many chariots or charming forms or appearences (overcomes the dispeller of darkness) and rouses up the people of the world. Showing them the worth-seeing earth and other things, and making the pathways easy to be travelled, the dawn goes in front, (advance. Ed.) giving the splendour at day's beginning. So you should also become.

PURPORT : –The women who awaken their husbands before the sunrise, cleaning the paths (floors, corners and walls Ed.) of the house. stand before their husbands with folded hands and give good knowledge to all, are the ornaments (real jewels. Ed.) of the conutry and the family.

NOTES & REMARKS :—(दर्शता) द्रष्टव्या। (दर्शता) दृशिर्-दर्शने। भृमृ दृशियजि० इति अतच् प्रत्ययः। (उणादिकोषे ३-११०) ।=Worth seeing earth and other things. (विश्वमिन्वा) या विश्वं सर्वं जगन्मिनोति (डु-मिञ्) प्रक्षेपे

(स्वा०) ।=Which throws away or dispels, all darkness of the world. (रण्वो-रमते:) ।=Charming forms.

The ideal women are mentioned :

एषा गोभिंररुणेभिर्युजानास्रेधन्ती रयिमप्रांयु चक्रे ।
पथो रदंन्ती सुवितायं देवी पुंरुष्टुता विश्ववांरा वि भांति ॥३॥

3. *TRANSLATION :*—O highly learned lady ! this dawn has harnessed reddish rays, enables men to acquire undecaying wealth by labour, and opens the paths to happiness. Praised by many, it is acceptable to all people, shines bright for prosperity. So you should also become.

PURPORT :—As a chaste highly learned lady, who is intelligent and clever is illuminator (pride. Ed) of the home. So is the dawn illuminator of the universe.

NOTES & REMARKS :—(गोभि:) किरणै:। गाव इति रश्मिनाम (NG 1. 5) =By rays. (अस्त्रेधन्ती) साधयन्ती ।=Accomplishing. (अप्रायु) यन्न प्रैति नश्यति तत् । स्निधु.हिंसायाम् । अहिंसन्ती कार्याणि साधयन्तीत्यर्थ: ।=Undecayable. (सुविताय) ऐश्वर्य्याय । (सुविताय) षु-प्रसवैश्वर्ययो: (स्वा०) अत्र ऐश्वर्यार्थ: ।=For prosperity.

More about the attributes of women is said :

एषा व्येंनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेंति साधु प्रंजानतीव न दिशों मिनाति ॥४॥

4. *TRANSLATION :*—O enlightened lady ! as this dawn display her body. It (appears. Ed.) from the east, manifesting all embodied (apparent. Ed.) objects, and grows both in the day and night. In

movements, it is rapid like a kind of quick-going deed ? She travels perfectly the path of the Enternal Time love (ordained by God) like a lady who knows well (how to behave and act. Ed.). She does not harm (the people) of different directions.

PURPRT :—As a chaste women illumines the path of domestic happiness and manifests all joy, so does the dawn.

NOTES & REMARKS :—(श्येनी) या विशिष्टमृगीवद्वेगवती ।=Rapid in movement like a particular species of the deer. (द्विबर्हाः) या द्वाभ्यां रात्रिदिनाभ्यां । बृंहयति वर्धयति । बृहि-वृद्धौ (भ्वा०) ।=She who makes grow both by day and night. (मिनाति) हिनस्ति । मीञ्-हिंसायाम् (क्र्या०) । =Harms, destroys.

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The subject of an ideal woman is further developed :

एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥

5. *TRANSLATION* :—O auspicious virtuous lady ! you should be like the dawn, which stands erect us, is bright like the lightning after taking bath, and manifests the bodies of all, so that we may see. You should remove far away those who are malicious and dispel all darkness (or ignorance), and shine with your virtues like the dawn—the daughter of the sun with her lustre.

PURPORT :—A noble lady born in a good family keeps herself pure outwardly (in appearance. Ed.) by taking bath etc., and intensely through self-control dispels the darkness of home, guards the bodies of all (by observing the laws of health) and is well-versed in domestic duties. So is the dawn.

NOTES & REMARKS :—(विदाना) ज्ञापयन्ती । विद्-ज्ञाने (अदा०) ।= Manifesting, revealing. (दिवः) सूर्यस्य । दिवु धातोर्द्युत्यर्थमादाय दिवः-द्योतकस्य-सूर्यस्य ।=Of the sun.

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The attributes of good women are described :

एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

6. *TRANSLATION* :—O auspicious or virtuous lady! the dawn—the daughter of the sun, comes to the western direction manifesting (appearing in. Ed,) a lovely form like a chaste noble lady. Coming to leading good men for consultations (discussions. Ed.) with her forehead downward, she gives good and acceptable other articles and wealth to men to those who impart education, covering (and provide. Ed.) a guard to all as before and being youthful spreads light of knowledge. So you should also be (do. Ed).

PURPORT :—There is simile in the mantra. The ladies who are of joy-giving noble conduct and being young having obtained suitable husbands, manage all domestic works well. They shine well like the dawns.

NOTES & REMARKS :– (अप्सः) सुरूपम् । अप्स इति रूपनाम (NG 3, 7) । =Beautiful form. (रिणीते) गच्छति । रि-गत (तुदा०) ।=Goes.

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Sŭktam—81

Seer or Rishi of the Sŭktam—Shtyāvāshvah Ātreya. Devatā—Savitā. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishăda and Dhaivata.

What the Yogis do is told :

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१॥

1. *TRANSLATION* :—O men ! the wise Yogi men are givers of knowledge and takers of other's virtues. They (pool. Ed.) their

minds and their intellects with God who is Omnipresent, Supreme and Omniscient, who is Creator and who is One and Knower of all acts and who upholds this universe. Great is the praise of that Greator and Illuminator of the world. You should also always meditate upon Him.

PURPORT :—Those who keep their minds and intellects fixed (concentrate. Ed.) upon that God, who is Omniscient and the supporter of the intellect and other objects, get all worldly (materials) and the other-wordly (heavenly. Ed.) spiritual happiness.

NOTES & REMARKS :—(विप्रा:) मेधाविनो योगिन: विप्र इति मेधाविनाम (NG 3, 15) ।=Wise Yogis. (विपश्चित:) अनन्तविद्यस्य ।=Of the Omniscient. (वयुनावित्) यो वयुनानि प्रज्ञानानि वेत्ति । वयुनम् इति प्रज्ञानाम (NG 3, 9) वयुनम् इति प्रशस्यनाम (NG 3, 8) ।=He who knows all acts.

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The same subject of yogis is continued :

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥२॥

2. *TRANSLATION :*—O men ! you should all adore that God who is Omniscient, Most Acceptable, Creator of the world, Bringer of good for the quadripeds and tripeds, and Remover of their troubles. It is He, who is the shaper of all forms of the sun and other objects. He illuminates the State of perfect Bliss, where there is no misery. As the sun shines after the departure of the dawn, so He is the illuminator of the sun and other luminaries. He alone is worthy of worship.

NOTES & REMARKS ;—(रूपाणि) सूर्यादीनि ।=The forms of the sun etc. (नाकम्) अविद्यमानदु:खम् । कमिति सुखनाम (NG 3, 6) अकम्-दु:खम् । न+अकम्=सर्वथा दु:खरहितम् ।=The state of Perfect Bliss where there is no misery. (अख्यत्) ख्याति-प्रकाशयति । ख्या-प्रकथने । अत्र प्रकथनं-प्रकाशनम् ।=Illuminates.

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How is (what is the character of. Ed.) God is revealed :

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥३॥

3. *TRANSLATION* :—O learned men ! you should follow through contemplation God, the Embodedment of happiness, and the Giver of peace. The earth and other Vasus (places of habitation of creatures) follow Him. The Omnipresent, Effulgent Lord, the Creator of the universe, brings into existence the material worlds through His glory and power. He alone deserves worship. He is the Giver of all happiness and Lord of the world.

PURPORT :—*O men ! He who is the Upholdee of the upholders like the sun, Giver of the givers, the Greatest of the great, creates, this world out of the material—The Matter. After whom all live and stand. He is the Dispenser of justice of the entire world. He should be meditated upon.*

NOTES & REMARKS :—(एतशः) सर्वत्र प्राप्तः । (एतश) आ+इङ्-गतौ आ सर्वतो गतिर्यस्य । =Omnipresent. (पार्थिवानि) अन्तरिक्षे विदितानि कार्य्याणि। पृथिवीत्यन्तरिक्षनाम (NG 1, 3) Earth, firmament.

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The same subject of God is further elaborated :

उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥४॥

4. *TRANSLATION* :—O God ! Creator of the whole world, you pervade all the three luminaries i.e. the sun, the moon and lightning or electricity. You speak (so to speak) along the rays of the sun. You dispel the darkness from both sides of the night. With righteous observances, You become our Friend and Giver of Light.

PURPORT :—O men ! that One God is the Centre of worship who being the Lord of all, illuminates sun and other illuminaries like the sun, moon and lightning, which are like big Candles pervade everywhere. He is the Friend of all, upholds and illuminates the sun and other objects.

NOTES & REMARKS :—(त्रीणि) (रोचना) सूर्य्यं चन्द्रविद्युदाख्यानि ।= The sun, moon and lightning.

More about God is told :

उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥५॥

5. *TRANSLATION* :—O God ! you are Prompter in truthful dealing, and Giver of all happiness. The sun praises you alongwith a Yāma (a period of about 3 hours). You shine in this world like the sun. You are nourisher of all, You are the One God of the world.

PURPORT ;—O men ! worship only that One God, whose glory is sung by the solar and other worlds, as He is the Bestower of all happiness.

NOTES & REMARKS :—(ईशिषे) ऐश्वर्य्यं विदधासि । ईश-ऐश्वर्ये (भ्रदा०) । =As the lord of all. (श्यावाश्वः) सूर्यलोकः ।=Of the world which is born again and again.

Sŭktam—82

Seer or Rishi of the Sŭktam—Shyāvāshva Ātreya. Devatā—Savită. Chhandas. Anushtup and Gāyatri of various kinds. Svaras—Gāndhāra and Shadja.

What should be adored by men is told :

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥

1. *TRANSLATION* :—O men ! as we accept and uphold the Power of God which is destroyer of ignorance and other evils. It is nourisher, the best and the greatest upholder of all, and of God who is Indwelling spirit, Illuminator of all and Lord of the world. So you should also do.

PURPORT :—The persons who give up the worship of any one else except God, who is the Lord of the World, attain full wealth and enjoy prosperity.

NOTES & REMARKS ;—(तुरम्)अविद्यादिदोषनाशकं सामर्थ्यम् । तुरी-गतित्वरणहिंसनयोः (दिवा०) ।=Power which is the destroyer of ignorance and other evils. (भोजनम्) पालनं भोक्तव्यं वा । भुज-पालनाभ्यवहारयोः (रुः) अत्र पालनार्थः ।=Nourisher. (सवितुः) अन्तर्यामिणो जगदीश्वरस्य ।= Of the Lord of the world who is the Indwelling spirit.

Significance of worship to God is stated :

अस्य हि स्वयंशस्तरं सवितुः कच्चन प्रियम् ।
न मिनन्ति स्वराज्यम् ॥२॥

2. *TRANSLATION* :—Those men become righteous who never violate the most glorious and beloved sovereignty of this God who is the Lord of the whole world.

PURPORT :—Those who dispel the ignorance (related to. Ed.) God, become glorious and attain kingdom. (prosperity. Ed.)

Mdl. 5, Skt. 82, Mtrs. 3-4

NOTES & REMARKS :—(मिनन्ति) हिंसन्ति । मीञ्-हिंसायाम् (क्र्या०) ।= Violate, destroy.

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The supremacy of God is described :

स हि रत्नानि दाशुषे सुवाति सविता भगः ।
तं भागं चित्रमीमहे ॥३॥

3. *TRANSLATION* :—He is the Creator of the world, who is the Lord of all wealth and grants riches to the liberal donor. Let us attain or know the wonderful portion of the (Divine. Ed.) wealth.

PURPORT :—Those persons who worship God who is the Giver of all precious and charming riches, attain wornderful wealth.

NOTES & REMARKS :—(सविता) प्रसवकर्त्ता । सविता वै प्रसविता (कौषीतकी ब्राह्मणे ६, १४) सविता वै देवानां प्रसविता (जैमिनीयोपनिषद् ब्राह्मणे २, ३७१ शतपथे १, १, २, १७) ।=Creator. (दाशुषे) दात्रे ।=For the liberal donor. (ईमहे) प्राप्नुयाम । जानीयाम् वा । ई-गतौ (दिवा०) ।=Attain or know.

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The greatness of God is highlighted :

अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।
परा दुःष्वप्न्यं सुव ॥४॥

4. *TRANSLATION* :—O Resplendent God ! you are giver of all wealth. Give us this day (now. Ed) prosperity with noble progeny. Drive away all misery or suffering caused due to evil dreams, (thoughts. Ed.)

PURPORT :—Those who after praying to God, exert themselves righteously, become prosperous and free from all misery and poverty.

NOTES & REMARKS :—(सवितः) सर्वैश्वर्य्यप्रदेश्वर। (सविता:) षु-प्रसवैश्वर्ययोः (स्वा) । अत्र ऐश्वयार्थग्रहणम् मनुष्यैः । =O God giver of all wealth or prosperity. (दुःष्वप्न्यम्) दुष्टेषु स्वप्नेषु भवं दुःखम् ।=Misery or suffering caused by evil dreams.

Why should God be prayed by men is told :

विश्वा॑नि देव सवितर्दुरि॒ता॒नि॒ परा॑ सुव ।
यद्भ॒द्रं तन्न॒ आ सु॑व ॥५॥

5. *TRANSLATION :*—O God ! O Creator and Illuminator of the world drive away from us all evils (from thought, word and actions) sins, vices and miseries, and grant us all that is beneficial and auspicious,

PURPORT :—O God, please keep away from us all evils and establish in us righteous virtues, actions and temperament.

NOTES & REMARKS :—(दुरितानि) दुष्टाचरणानि ।=Wicked or evil conduct, all evils.

What should men do in this world is told :

अना॑गसो॒ अदि॑तये दे॒वस्य॑ सवि॒तुः स॒वे ।
विश्वा॑ वा॒मानि॑ धीमहि ॥६॥

6. *TRANSLATION :*—O men ! we sinless obtain all desirable and good kinds of wealth in this world created and controlled by God. He is the Giver of all happiness and Lord of the entire universe for the welfare of mothers and all others. So you should also emulate Him.

PURPORT :—As the enlightened persons accomplish all works with knowledge in this world created by God, so others also should do.

NOTES & REMARKS :—(अदितये) मात्राद्याय। अदिति:—अदीना देवमाता इति निरुक्ते 4, 4, 23 ।=For the good of mothers and others. (सवे) जगद्रूपैश्वर्य्ये। षु-प्रसवैश्वर्ययो: (स्वा०) उभयार्थग्रहणम् ।=In the world which is the wealth of God. (वामानि) वननीयानि सम्भजनीयानि धनानि। वन-संभक्तौ (भ्वा०) ।=All kinds of desirable and good wealth.

The men's duties are mentioned :

आ विश्वदेवं सत्पतिं सूक्तैरद्या वृणीमहे। सत्यसवं सवितारम् ॥७॥

7. *TRANSLATION* :—O men! from all sides we today accept God, who is the Illuminator of the world. and nourisher. He is protector of the matter etc. and good persons, with the Vedic hymns or with true and good words. Same way you should also do. He is the creator of all objects and His Power is eternally true and Indestructible.

PURPORT —Men should not take shelter or refuge not in any one except in God.

NOTES & REMARKS :—(विश्वदेवम्) विश्व प्रकाशकम् = The Illuminator of the world. (सत्पतिम्) सतां प्रकृत्यादीनां सत्पुरुषाणां पति: पालकम् ।=Protector and nourisher of the matter and good men. (सत्यसवम्) सत्योऽविनाशी सव: सामर्थ्ययोगो यस्य तम् ।=Whose power is eternally pure and Indestructible.

How should men behave is told :

य इमे उभे अहनी पुर एत्यप्रयुच्छन्। स्वाधीर्देवः सविता ॥८॥

8. *TRANSLATION* :—That man alone is fortunate who being ever vigilant or without sluggishness prcceeds with truth day

and night. Like God who keeps all in proper order, he is Refulgent and Impeller in noble actions.

PURPORT :—As God guards all His Eternal Laws properly, so men should also duly observe their laws and rules.

NOTES & REMARKS :—(अप्रयुच्छन्) प्रमादमकुर्वन् ।=Not showing sluggishness. (स्वाधीः) सुष्ठुवाधीयते येन सः ।=He who keeps all objects in proper order.

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The supremacy of God as a teacher is mentioned :

य इमा विश्वा जातान्याश्रावयति श्लोकेन ।
प्र च सुवाति सविता ॥९॥

9. *TRANSLATION :*—O men ! He who imparts instructions to all the creatures (beings. Ed.) with the Holy word (Veda), and the One, who impells all creatures to virtuous actions is Savita—the All-creating and All-impelling God.

PURPORT :—O men ! that God who imparts the knowledge of all sciences to all men through the Vedas should be regarded by all as their Supreme Guru or Teacher.

NOTES & REMARKS :—(श्लोकेन) वाचा । श्लोक इति वाङ्नाम (NG 1, 11) ।=Through speech. (सुवाति) प्रेरयेत् ।=May impell.

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Sūktam—83

Seer or Rishi of the Sūktam—Atri. Devatā—Prithivi. Chhandas—Trishtup and Jagati of various kinds. Svaras—Nishāda, Dhaivata and Gāndhāra.

Mdl. 5, Skt 83, Mtrs. 1-2

The nature of cloud is told :

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥

1. *TRANSLATION* :—O learned person ! praise the mighty cloud which is like the bell, giver of life, thunderer, the showerer, and the beautiful, which impregnates the plants with rains. Praise it with these good words as it causes (enables. Ed.) us to live in this world with the food materials produced by it.

PURPORT :—Men should acquire the knowledge of the properties of cloud from the highly learned persons—great scientists.

NOTES & REMARKS :—(तवसम्) बलम् । तव इति बलनाम (NG 2, 9) =Might. (पर्जन्यम्) मेघम् ।=Cloud. (नमसा) अन्नाद्येन । नम इत्यन्ननाम (NG 2, 7) ।=With food and other things

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The duties of men are told :

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥

2. *TRANSLATION* :—O men ! as a carpenter hews down the trees, as a just king destroys the Rakshasas (demons from whom all fear), so the cloud when thundering or roaring aloud rains down water by its mighty weapon or strikes and even a guitless man or innocent men flies from the sender of rain, when it slays the wicked.

PURPORT ;—Those who protect those who are worth protecting (proper persons. Ed.) and kill those who deserve to be killed (or punished. Ed.) become (good. Ed.) administrators of the State.

NOTES & REMARKS :—(भुवनम्) उदकम् भुवनम् । भुवनम् इत्युदकनाम (NG 1, 12) ।=Water. (ईषते) हिनस्ति । ईष-गतिहिंसादर्शनेषु (भ्वा०) अत्र हिंसार्थ-ग्रहणम् ।=Destroys, flees.

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The aim of human knowledge is told :

रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ अह ।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं नभः ॥३॥

3. *TRANSLATIGN ;*– O learned persons ! like a charioteer whipping his horses, the cloud puts forth its messengers in the form of rains from distant thunderings of the loin-like cloud arise when it fills the sky with rain. Tell about this knowledge to others.

PURPORT :—As a charioteer takes the horses to the desired place, likewise the clouds take its different components hither and thither.

NOTES & REMARKS :—(कशया) ताड़नार्थं रज्वा ।=With a whip. (स्तनथाः) शब्दयेः । स्तन-देवशब्दे (चुरा०) ।=Tell, utter.

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What should men know is told :

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥

4. *TRANSLATION ;*—The winds blow strong, the lightnings flash, the plants spring up, the firmament pours food for the whole world. It is made, when the cloud fertilises the soil with showers.

PURPORT :—Men should develop the cloud (science of irrigation. Ed.) which nourishes all by growing trees, with preserving forests and performing HOMA, so that preservation of all is thus accomplished.

NOTES & REMARKS :—(इरा) अन्नादिकम् । इरा इत्यन्ननाम (NG 2, 7) । =Food. (स्वः) अन्तरिक्षम् । स्वः इति स्वधारणनाम (NG 1, 3) अन्तरिक्षाकाश्यं साधारणनामेति तात्पर्यम् ।=Firmament. (रेतसा) जलेन । रेत इत्युदकनाम (NG 1, 12) । =With water.

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How cloud is beneficial is told :

यस्य॑ व्र॒ते पृ॑थि॒वी नंन॑मीति॒ यस्य॑ व्र॒ते श॒फव॒ज्जर्भु॑रीति ।
यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पाः स नः॑ पर्जन्य॒ महि॒ शर्म॑ यच्छ ॥५॥

5. *TRANSLATION* :—O learned person! benevolent like the cloud, you know the science of the cloud. Its function on the earth is bowed down, through whose function, hoofed cattle thrive, through whose function plants are assured all kinds of development. Grant us great happiness and abode.

PURPORT :—*If there are no rains, the life of none can subsist.*

NOTES & REMARKS :—(व्रते) कर्म्मणि । व्रतमिति कर्मनाम (NG 2, 1) । =In the work, function, vow. (जर्भुरीति) भृशं धरति । (जर्भुरीति) डु-भृञ् धारणपोषणयोः । (जुहो०) धारणार्थः ।=Upholds.

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More about nature the cloud is told :

दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒ प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धाराः॑ ।
अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुनेह्य॒पो नि॑षि॒ञ्चन्नसु॑रः पि॒ता नः॑ ॥६॥

6. *TRANSLATION* :—O learned men! you are like winds. Send down for us rains ftom the heaven (light). Make the streams out of the vast cloud. Come down with sprinkling water alongwith this thundering cloud. You are the sender of the rains and our protector.

PURPORT :—O learned people ! spread those arts by which it may rain more.

NOTES & REMARKS :—(वृष्ण:) वर्षकस्य। पिवु-सेचने (भ्वा०)।=Of the showerer. (अश्वस्य) महत:। अश्व इति महन्नाम (NG 3, 3)।=
(पिन्वत) सिंचत। पिवु-सेचने सेवने वा। अत्र सिंचनार्थ:।=Sprinkles.
(असुर:) मेघ:। असुर इति मेघनाम (NG 1, 10)।=By lighting or electricity.

What actions of the cloud are narrated :

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादा: ॥७॥

7. *TRANSLATION* :—O men ! you should know that cloud which cries aloud over the earth, thunders, impregnates the plants, traverses over the sky with its water like laden a chariot. Draw open the tight fastened, down waters. Down—turned water bags and may the high and low places may be at even level.

PURPORT :—You should know that cloud is the upholder of the world, which nourishes the universe by water, destroys all miseries and generates (grows. Ed.) fruits.

NOTES & REMARKS :—(दीया) उपक्षयति। अत्र व्यत्ययेन परस्मैपदं द्व्यचोतस्तिङ् इति दीर्घश्च। दीङ्-उपक्षये (दिवा०)।=Destroys. (दृतिम्) यो दृणाति दृतिरिव जलेन पूर्णम्।=Full of water.

The causes (factors. Ed.) of the cloud are told :

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिता: पुरस्तात्।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्य: ॥८॥

8. *TRANSLATION :*—The sun which raises on high the mighty cloud (full of water like the treasure) and pours down the contents, the rivers flow unimpeded on the earth, and saturates both heaven and earth with water. Let there be abundant drinking water for the inviolable kine.

PURPORT :—O men! the lightning, sun and the air make the cloud. Make proper use of them, so that by rain there may be proper protection of the cows and other creatures.

(कोशम्) धनादीनां कोश इव जलेन पूर्णं मेघम् । कोश इति मेघनाम (NG 1, 10) ।= Cloud full of water like a treasure. (विषिता:) व्याप्ताः । विष्लृ-व्याप्तौ (जुहो०) ।=Pervading.

The same subject of cloud is continued :

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥९॥

9. *TRANSLATION* :—O men! when this cloud roaring and thundering, smites down the evil doers, this whole world rejoices and also everything that is upon the earth.

PURPORT :—All creatures rejoice by the sight and function (raining) of the cloud. So this work (action. Ed.) of God in the form of creation of the cloud is worthy of thanks by all. Let all people know this.

NOTES & REMARKS :—(कनिक्रदत्) भृशं शब्दयन् । क्रदि-वैक्लव्ये ।= Much roaring.

The men's duties are further stated .

अवर्षीर्वर्षमुदु षू गृंभायाकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

10. *TRANSLATION :*—O learned Vaidya (Physician)! as

the sun causes rain, you also should endeavour well to raise or uplift all and shower peace and happiness. Go to deserts and adopt means to cause rains there. Create (cultivate) Soma and other plants and herbs for the sustenance of the people and generate happiness for the people. Give them wisdom through the knowledge acquired by you.

PURPORT :—As God brings about the welfare of all by rains, in the same manner, a righteous king and a good teacher should create happiness and wisdom for the people.

NOTES & REMARKS :—(धन्वानि) अविद्यमानोदकादिदेशान्। धन्वशब्दो मरुभूमिवाचक:। धन्वन्निव॰ (ऋ. 10, 41) सत्यं त्वेना अमवन्तो॰ (ऋक्. 1, 38, 7) इत्यादि मंत्रेषु स्पष्ट:।=Deserts. (मनीषाम्) प्रज्ञाम्। मनीषी इति मेधाविनाम (NG 3, 15) तस्मान्मनीषा-मेधा प्रज्ञा वा।=Intellect, wisdom.

Sūktam-84

Seer or Rishi of the Sūktam—Atri. Devatā or subject—Prithvi. Chhanda—Anushtup of various kinds.

What should men do is told :

बळित्था पर्वतानां खिद्रं बिभर्षि पृथिवी।
प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि ॥१॥

1. *TRANSLATION* :—O learned and respectable lady! for bearing nature like the earth, which contains some low regions also, you uphold the earth by the greatness of the clouds and in this manner uphold the truth and destroy poverty. Therefore you are worthy of honour.

PURPORT :—As the mountains are steadfast on the earth, in the same manner those persons become venerable in whose heart Dharma (righteousness) and other good dealings are firmly established.

NOTES & REMARKS :—(बट्) सत्यम् । बडिति सत्यनाम (NG 3,10) =Truth. (खिद्रम्) दैन्यम् । (खिद्-दैन्ये (दिवा०) ।=Poverty. (महिनि) पूज्ये । मह-पूजायाग् (भ्वा०) ।=Revenerable.

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The character of an ideal lady is told :

स्तोमा॑सस्त्वा विचारिणि॒ प्रति॑ ष्टोभन्त्य॒क्तुभिः॑ ।
प्र या वाजं॒ न हेष॑न्तं पे॒रुमस्य॑स्यर्जुनि ॥२॥

2. *TRANSLATOIN* :—O thoughtful and beautiful lady ! like the dawn, admirers and praises you on account of virtues like the mighty-peaceful disposition etc., you throw away an impetuous evil thought that fills the heart with grief and misery which is like neighing horse.

PURPORT :—*As the enlightened persons praise only the really admirable, likewise a highly educated lady praises only him who is truly praiseworthy.*

NOTES & REMARKS :—(अक्तुभिः) रात्रिभिः । अक्तु इति रात्रिनाम (NG 1, 7) ।=By right virtues like the nights peaceful disposition etc. (अर्जुनि) उषर्वद्वर्त्तमाने । अर्जुनी इति उषोनाम (NG 3, 7) अर्जुनम् इति रूपनाम (NK 3, 7) ।=Beautiful like the dawn. (पेरुम्) पूरकम् ।=That which fills the heart with grief or misery etc.

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The attributes of an ideal woman are mentioned :

दृ॒ळ्हा चि॒द्या वन॒स्पती॑न्क्ष्म॒या दर्ध॒र्ष्योज॑सा ।
यत्ते॑ अ॒भ्रस्य॑ वि॒द्युतो॑ दि॒वो वर्ष॑न्ति वृ॒ष्टयः॑ ॥३॥

3. *TRANSLATION* :—O noble lady ! being firm (in the discharge of duties), you sustain the plants by the power (fertility.

Ed.) of the good soil. Uphold with your strength the divine rains of the cloud which shower waters.

PURPORT :—That lady who is of forebearing nature like the earth and endowed with sons and grandsons, showers of happiness like the rain.

NOTES & REMARKS :—(क्ष्मया) पृथिव्या । क्ष्मा इति पृथिवीनाम (NG 1, 1) ।=With the earth or soil. (दर्धर्षि) भृशं दधासि—धृञ्-धारणे ।= Upholder well.

Sūktam—85

Seer for Rishi of the Sūktam—Atri. Devatā—Varuna. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Panchama, Dhaivata and Rishabha.

What should men do is told :

प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥१॥

1. *TRANSLATION* :—O man! honour a renowned noble king who shines like the sun on account of his virtues, with offer of abundant dear wealth or food (likeable. Ed.) kills the wicked like the sun (dispelling darkness) like a man who performs peace living Yajna covers the ground with the Asana (seat) made of leather (of a dear) मृगचर्म ।

PURPORT :—The men who gladden the king like the performer of the Yajnas, attain much wealth or prosperity.

NOTES & REMARKS :—(सम्राजे) यः सम्यग्राजते तस्मै । सम्—राजृ-दीप्तौ (भ्वा०) ।=For him who shines much on account of his virtues.

(शमितेव) यथा यज्ञमयः । शमु-उपशमे (दिवा०) ।=The performer of Yajna which gives peace.

TRANSLATOR'S NOTES :—It was not correct on the part of prof. Wilson and other to translate the word शमिता as immolator. It simply means the doer of a work that gives peace— the Yajna being a work of this nature.

God's supreme acts are described :

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥२॥

2. *TRANSLATION* :—O men ! it is (Varuna) God the Best and Supreme Being, Who has extended the firmament over the forest or rays. He has given strength to horses, water or sap on the earth, knowledge or determination in the heart. It is He who has placed fire (energy. Ed.) in the waters (hydro-electricity) or sky (in the form of lightning), the sun in the heaven and the Soma plant in the mountains.

PURPORT ;—O men ! constantly meditate upon that One' God Who has made all this vast universe.

NOTES & REMARKS :—(वनेषु) किरणेषु जङ्गलेषु वा । वनम् इति रश्मिनाम (NG 1, 5) ।=The rays or the forest. ((उस्त्रियासु) पृथिवीषु । उस्त्रिया इति गो नाम (NG 2, 11) आपइत्यन्तरिक्षनाम (NG 1, 3) ।=On lands or earth, parts of. (अप्सु) आकाशप्रदेशेषु । आपइत्यन्तरिक्षनाम (NG 1, 3) ।= In the regions of the sky or firmament.

What are the acts of God is told :

नीचीनबारं वरुणः कबन्धं प्र ससर्ज रोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥३॥

3. *TRANSLATION* :—Varuna (God the Best and Supreme

Being) has created the cloud which rains down water on low region and the heaven, earth and the firmament. He is therefore the monarch of the whole world, watering the soil as the rain grows the barley and other corn. Let us be happy with Him.

PURPORT :–O men ! always adore God, Who is the creator of the world and being king nourishes the subjects as the cloud nourishes the grass and grains.

NOTES & REMARKS:—(नीचीनबारम्) यो नीचप्रदेशे वृष्टिं करोति तम् ।= Which rains down water on low regions. (कवन्धम्) मेघम् । कबन्धम् इति उदकनाम (NG 1, 12) अत्र जलवर्षकस्य मेघस्य ग्रहणं कृतं भाष्यकृता । कम् इति उदकनाम । कं जलमस्यान्तर्वर्तते इति कवन्धो धोमेघः ।= Cloud. (व्युनत्ति) क्लेदयति । वि-उन्दी-क्लेदने ।= Wets.

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How should a king behave is told :

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेणां वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥

4. *TRANSLATION* :–O king ! when God waters earth, middle region and heaven, when He pleases to send forth the milk (of the cloud). O brave persons ! desiring a strong army, live on earth like the clouds benevolently and destroy the wicked.

PURPORT :—Those kings (rulers or administrators. Ed.) are the best who always desire the welfare of their subjects. As the clouds shower happiness on all through rains, so the kings should fulfil the noble desires of their people.

NOTES & REMARKS :—(तविषीयन्तः) सेनां कामयमानाः । तविषीति बलनाम (NG 2,9) । अत्र बलवती सेना ग्रहणम् ।=Desiring a strong army. (श्रथयन्त) हिंसत ।= Destroy.

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What do God and enlightened persons do is told :

इमामू ष्वासुरस्यं श्रुतस्यं महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

5. *TRANSLATION* :—O men ! I proclaim this great speech of the renowned God, Whose glory is manifest in the clouds also; Who abiding everywhere, has meted the earth or the firmament with the sun, as if with due honour.

PURPORT :—*O men ! you should always adore that God, Who creates all this world and the enlightened person who admired the speech and intellect of the man, who is knower of the science of the cloud.* (*Meterology*. Ed.).

NOTES & REMARKS :—(आसुरस्य) मेघभवस्य । असुर इति मेघनाम (NG 1, 10) ।=Manifest in the cloud. (महीम्) पूज्यां वाणीम् । मह-पूजायाम् (चुरा०) महीति वाङ्नाम (NG 1, 11) ।=Venerable speech.

What should men do is taught further :

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयःसमुद्रम् ॥६॥

6. *TRANSLATION* :—O men ! no one is able to counteract the wisdom and the venerable Divine Speech of the most sagacious God, whereby the buried water shedding rivers running like the female deer fill the ocean with water. You should know them well.

PURPORT :—*Blessed are those persons who having acquired great wisdom and speech from the great scholars, teach it to others.*

NOTES & REMARKS :—(एनी:) एन्यो: मृगस्त्रिय इव धावन्त्य: ।=Running like the female deer. (अवनयः) अवन्ति यास्ता नद्यः । अवनय इति नदीनाम

(NG 1, 13) =Rivers. (वष्टि) कामयते। वश-कान्तौ। कान्तिः-कामना = Desire.

Men should at once remove anything done by oversight :

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥

7. *TRANSLATION :—* O noble and highly learned person ! if we have sinned against the man who is dispenser of justice, have ever wronged a brother, friend or comrade, the neighbour ever with us, or a stranger, o most acceptable person ! remove from us that guilt or trespass.

PURPORT :— O highly learned persons ! whatever sloth or negligence we may commit by ignorance or oversight, related to the noble persons; please remove that from us.

NOTES & REMARKS ;— (अर्यम्यम्) अर्य्यमसु न्यायाधीशेषु भवम् ।= Regarding the dispensers of justice. (वरुणा) श्रेष्ठ विद्वन् वृञ्-वरणे। वरणीयः श्रेष्ठो विद्वान्। अरणः अपार्णो भवति (NK 3, 2) ।=O noble and highly learned person.

Who should be respected and who should be condemned is told :

कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।
सर्वा ता वि ष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः ॥८॥

8. *TRANSLATON :—* O highly learned noble person ! if any gamesters (gamblers. Ed.) are engaged in gambling or playing dice, let they be punished. If we do not know what is good for the righteous persons or do not know the truth, please put an end to it,

i.e. to this our ignorance or sloth like a loose thing. Let us be your beloved and enlightened person.

PURPORT :—O men! those who are deceitful men engaged in gambling and other evil acts, should be punished and those whose conduct is in accordance with truth should be honoured.

NOTES & REMARKS :—(कितवास:) द्यूतकरा: ।=Gamblers. (स्य) अन्तं कुरु । षो-अन्तकर्मणि (दिवा०) ।=Put an end to finish off.

Sūktam—86

Seer or Rishi of the Sūktam—Atri. Devatā—Indrāgni. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gāndhāra.

What should the scholars do is told :

इन्द्राग्नी यमवथ उभा वाजेषु मर्त्यम् ।
दृळ्हा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥१॥

1. *TRANSLATION* :—O teachers and preachers! you are like the air and electricity. The man whom you protect in the battles breaks through even the strongly-guarded wealth or good reputation, like a highly learned person breaks through even the difficult portions of the shastras with his teaching, preaching and protection.

PURPORT :—Where there are good teachers who are righteous, highly learned, brave and mighty, none can remain miserable.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकोपदेशकौ यो वै वायु: स इन्द्र । य इन्द्रः स वायु: (Stph 4, 1, 3, 19) । =Teachers and preachers who are useful like the air and electricity. (द्युम्ना) धनानि यशांसि वा । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5, 1, 5) द्युम्नमिति धननाम

(NG 2, 10) ।=Wealth of various kinds, or good reputation. (त्रित:) त्रिभ्योऽध्यापनोपदेशरक्षणेभ्य: ।=By the things, i.e. teaching, preaching and protection.

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The duties of scholars are mentioned :

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥

2. *TRANSLATION :*—We accept or admire chief of the Commander of the army and the President of the State. They are like the air and energy invincible in war, worthy to be praised in battles and on the occasion of distribution of food among the needy. They protect five Prānas or five classes of men.

PURPORT :—The king and Chief Commander of the Army should appoint chiefs of the army, servants and others after testing them thoroughly, so that there may always be victory over the foes.

NOTES & REMARKS :—(वाजेषु) अन्नादिषु सङ्ग्रामेषु वा । वाज इति बलनाम (NG 2, 9) अत्र बलयुक्तसंग्रामग्रहणम् । वाज इत्यन्ननाम (NG 2, 7) ।=On the occasions of the distribution of food or in the battle.

TRANSLATOR'S NOTES :—चर्षणय इति मनुष्यनाम (NG 2, 3) पृतना इति मनुष्यनाम । पंचर्षणय: पंच जना चत्वारो वर्णा निषाद: पंचम इति (NKT 3, 2, 8) । चर्षणिरिति पदनाम (NG 4, 2) तेन सुखप्रापकप्राणानामपिग्रहणम् । पृतना इति मनुष्यनाम (NG 2, 3) अत्र वीरमनुष्यनिर्मित सेनार्थ ग्रहणम् ।

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The same subject of scholar's duties are stated :

तयोरिदमवच्छ्रवस्तिग्मा दिद्युन्मघोनोः ।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते ॥३॥

3. *TRANSLATION* —O men ! as the sun uses his rays for

the destruction of the cloud, so the Chief Commander of the Army and the President, who are actively going about to discharge their duties and are endowed with abundant wealth possess impetuous strength like home, and very sharp is their thunderbolt-like weapon in their arms. You should also hold that weapon in your hands.

PURPORT :—O officers of the State ! as the sun nourishes the people by killing the cloud, likewise you should protect the people constantly by slaying the wicked.

NOTES & REMARKS :—(द्रुणा) गन्तारौ। द्रु-गतौ (भ्वा) ।=Going about, active. (गवाम्) किरणानाम्। गाव: इति रश्मिनाम (NG 1, 5) ।=Of the rays. (ईषते) हिनस्ति। ईष-गतिहिंसा दर्शनेषु (भ्वा०) ।=Kills, destroys.

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The scholar's duties are described :

ता वामेषे रथानामिन्द्राग्नी हवामहे ।
पती तुरस्य राधसो विद्वांसा गिर्वणस्तमा ॥४॥

4. *TRANSLATION* :—O men ! we desire to acquire the knowledge of the air and electricity (energy. Ed.) which are protectors of the various charming vehicles leading wealth to quick happiness. We invoke also the teachers and preachers, who are benevolant like the air and electricity, who are endowed with much knowledge and who use most cultured or refined speech.

PURPORT :—Men should receive knowledge and good education by the association of the enlightened persons who pervade in good virtues (knowledge. Ed.) related to air and electricity. Thereafter they should deal with all people like friends.

NOTES & REMARKS :—(हवामहे) प्राप्तुमिच्छेम। हु—दानादनयो: आदाने च (जुहो०) अत्र आदानार्थ:+आदानं ग्रहणं प्राप्तिर्वा ।= May desire to attain. (तुरस्य) शीघ्रं सुखकरस्य। तुर-त्वरणो (जुहो०)।=Bestowing happines quickly.

(गिर्वणस्तमा) अतिशयेन सुशिक्षितां वाचं सेवमानौ ।=Using most refined or cultured speech.

The duties of the scholars are further dealt :

ता वृधन्तावनु द्यून्मर्ताय देवावदभा ।
अर्हन्ता चित्पुरो दधेऽशेव देवावर्वते ॥५॥

5. *TRANSLATION* :—O men ! you should honour the twins-teachers and preachers like two partners. They help a man to grow or increase his power. They are non-violent and worthy of respect, liberal doners and shining on account of their virtues. I place them before me as ideal personages. They also try to acquire knowledge and spread it far and wide.

PURPORT :—Those men only are venerable, who endeavour day and night for the welfare of mankind.

NOTES & REMARKS :—(अदभा) अहिंसकौ । दभ्नोति वधकर्मा (NG 2, 19) =Non-violant. (अर्हन्ता) पूज्यौ । अर्ह-पूजायाम् (भ्वा०) ।=Venerable (अर्वते) विज्ञानाय । ऋ-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम् ।=For knowledge.

The subject of scholar's duties are highlighted :

एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the sun and fire by which days are upheld and with the help of the clouds, food materials are produced. They are worthy of acceptance, the pure and invigorating like the clarified butter. They uphold great

wealth among the praising enlightened persons which uphold (distribute. Ed.) food among the singing and praising men.

PURPORT :—If you live among the highly learned persons, you can know the science of electricity and cloud etc.

NOTES & REMARKS :— (इन्द्राग्निभ्याम्) सूर्य्याग्निभ्याम् । अथ यः सः इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) ।=The sun and fire. (अद्रिभिः) मेघैः । अद्रिरिति मेघनाम (NG 1, 10) ।=By clouds. (श्रवः) अन्नम् । श्रव इत्यन्ननाम (NG 2, 7) ।=Food.

Sūktam— 87

Seer or Rishi of the Sūktam—Evayamarut Ātreya. Devatā—Marutah. Chhanda—Jagati of various kinds. Svara—Nishāda.

What and how to get largest articles is told :

प्र वो॑ म॒हे म॒तयो॑ यन्तु॒ विष्ण॑वे म॒रुत्व॑ते गिरि॒जा ए॑व॒याम॑रुत् ।
प्र शर्धा॑य॒ प्रय॑ज्यवे सु॒खाद॑ये त॒वसे॑ भ॒न्ददि॑ष्टये॒ धुनि॑व्रताय॒ शव॑से ॥१॥

1\. *TRANSLATION :—* O men! the influences born out of a cloud go to the Agni in the form of energy which is praised by good men and is pervading all. So let your intellects or thoughts also be similar. A man approaches those highly learned persons who lead to happiness achieves strength which is powerful, mighty, enabling a man to perform yajnas of various kinds and to eat good food well, which unites with auspicious delight and whose vow is shaken. So you should also do.

NOTES & REMARKS :— (एवया मरुत्) य एवान्प्रापकान् यन्ति तेषां यो मरुन्मनुष्यः । आ+इण=गतौ (अदा०) ।=One of the men who approaches to those who lead to happiness. (सुखादये) यस्सुष्ठु खादति तस्मै । खाद-भक्षणे (भ्वा०) ।=For him who eats well.

What should the enlightened persons do is told further :

प्र ये जाता महिना ये च नु स्वयं प्र विद्मना ब्रुवत एवयामरुत् ।
क्रत्वा तद्वो मरुतो नाधृषे शवो दाना मह्ना तदेषामधृष्टासो नाद्रयः ॥२॥

2. *TRANSLATION* :—O men! a man of learning can not subdue the strength with my knowledge or action by donation or glory (greatness) of those of you who are manifest with greatness and who teach us well with true knowledge. I can not overcome the might of those who are motionless (firm in their determination) like the mountains or clouds.

PURPORT :—Those men who are dear to men like their breaths, and having done good to all, are real benefactors of the world.

NOTES & REMARKS :—(एवयामरुत्) विज्ञानवान् मनुष्यः ।=A man endowed with special knowledge or wisdom.

The enlightened persons duties are described :

प्र ये दिवो बृहतः शृण्विरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः
प्र स्यन्द्रासो धुनीनाम् ॥३॥

3. *TRANSLATION* :—O men ! you should know those persons well who are perfectly pure, who are always engaged in righteous dealings, who are pervading in their forms (truthful manifestations) or well-versed in the knowledge of energy and other subjects, who are like fires melting or ripening earthern articles (pots, pitchers. Ed.) and who listen to the words (advice or sermon. Ed.) of the greatmen. There impeller is the master of those who

approaches them that leads to happiness living on the same soil.

PURPORT :—O men ! the noble desires of those persons are fulfilled who desire to acquire knowledge, and having attained the knowledge related to many sciences have control over energy and other articles.

NOTES & REMARKS :—(सुशुक्वान:) सुष्ठु शुद्धाः । सु+ईशुचिर्-पूतीभावे (दिवा.) ।=Perfectly pure. (इरी) प्रेरकः ।=Impeller. (धुनीनाम्) कम्पनक्रियावतीनाम् भूम्यादीनाम् (दिवा०) ईर्-गतौ कम्पने च । धूञ्-कम्पने (स्वा.) ।=Of the earth and other things which have shaking.

Now about the communion with God is narrated :

स चंक्रमे महतो निरुरुक्रमः संमानस्मात्सदंस एवयामंरुत् ।
यदायुंक्त त्मना स्वादधि ष्णुभिर्विष्पंर्धसो विमंहसो
जिगांति शेवृंधो नृभिः ॥४॥

4. *TRANSLATION* :—O men ! a highly learned and wise Yogi ! you have great order in all you do, and come out of the spacious common dwelling place. God makes you united with Himself in Samadhi (deep meditation, a trance). Then you being endowed with pure virtues and associated with very virtuous leaders go to men who particularly complete (associate fully. Ed.) with him. Such a Yogi should be served and God who enables him to attain this high success should be ever adored.

PURPORT :—Those persons who practise communion with God from the enlightened persons become upholders and bestwoers of happiness.

NOTES & REMARKS :—(स्तुभिः) पवित्रैर्गुणैः ।=With pure virtues. (विष्पर्धसः) ये विशेषेण । स्पर्धन्ते तान् । ष्णु-प्रस्रवणे (अदा०) अत्र पवित्रप्रस्तावकगुणार्थः ।=Most virtuous. (शेवृधः) सुखवर्धकान् ।=Multipliers of happiness

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What should be the qualities of highly learned officers of the state is told :

स्वनो न वोऽमवान्रेजयद्वृषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त ऋञ्जत स्वरोचिषः स्थारश्मानो
हिरण्ययाः स्वायुधास इष्मिणः ॥५॥

5. *TRANSLATION* :—O men! a person who has good house like your good sound, who is powerful, splendid, going with power and endowed with knowledge transacts dealings, by which men who are of forbearing nature, self luminous, whose dealings are firm like the rays of the sun, full of splendour, impetuous and well weaponed, and having many noble desires accomplishes his works.

PURPORT :—Those persons only achieve victory whose righteous dealings are manifest, who are endowed with peace and self-control full of splendour, mighty and are experts in the science of warfare.

NOTES & REMARKS :—(स्थारश्मान:) स्थिरा रश्मान:—किरणा इव व्यवहारा येषान्ते ।=Those whose dealings are firm like the rays of the sun. (हिरण्यया:) तेजोमया: । तेजो वे हिरणयम् (तैत्ति० 1, 8, 9, 1) ।=Full of splendour. (इष्मिण:) बहुविधमिष्मेच्छा येषान्ते । इषु-इच्छायाम् (तुदा०) ।= Whose noble desires are of several kinds.

The qualities of the renowned and to be honoured by the enlightened persons are told :

अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता
निदः शुशुक्वांसो नाग्नयः ॥६॥

6. *TRANSLATION* ;—O you men of mighty power ! your greatness is unbounded like fires. May your bright vigour be to our aid. May it protect our glorious strength. Those who reproach us urgently be in bondage (in prison etc) and full of grief (on account of injustice). You are visible helpers (are constantly at our disposal. Ed.) in time of trouble. Save us from shame and insult.

PURPORT :—O men ! imprison those people who are in the habit of censuring unjustly and telling lies. Always honour those who are broad-minded, truthful, admirers of good men and benevolent.

NOTES & REMARKS :—(वृद्धशवस:) वृद्धं शवो बलं येषां तत्सम्बुद्धौ । शव इति बलनाम (NG 2, 9) ।=Those whose might is very much advanced. (शुशुक्वांस:) शोकयुक्ता: । शुच-शोके (भ्वा०) ।=Full of grief. (प्रसितौ) प्रकृष्टे बन्धने । प्र+षिञ्-बन्धने (स्वा०) ।=In great bondage, inprison.

The character of deserving persons to be honoured is defined :

ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत् ।
दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः
शर्धांस्यद्भुतैनसाम् ॥७॥

7. *TRANSLATION* :—O men ! may the Rudra Brahmacharis (who have observed Brahmacharya upto the age of 44 years), who are performers of good Yajnas and just with splendid brilliancy like fires, endowed with much wealth and good reputation, be our protectors. They are the noble persons whom none can suspect of sin. In the battles with great sinners, their strength is manifested and their great and spacious dwelling place becomes famous.

PURPORT :—Those persons only become glorious and renowned who like fires; are destroyers of sins, illuminators of truth, punishers of the wicked making them to weep and protectors of the righteous men.

NOTES & REMARKS :—(रुद्रासः) मध्यमा विद्वासः ।=Highly learned persons of middle grade, observing Brahmacharya upto the age of 44 years, the first grade being of those who observed Brahamcharya upto the age of 48 years known as Adityas. (अज्मेषु) अजन्ति गच्छन्ति येषु संङ्ग्रामसु । अज्मेति संग्रामनाम (NG 2, 17) ।=In the battles. (सुमखाः) शोभनन्यायाचरणयज्ञानुष्ठातारः मख इति यज्ञ नाम (NG 3, 17) मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिबन्धसामर्थ्यात् । छिद्रं खमित्युक्तं तस्य मेति प्रतिबन्धः । मा यज्ञं छिद्रं करिष्यतीति । (गोपथ ब्राह्मणे) 1, 2,5) इति बहुनाम (NG 3, 1)=Performers of Yajnas and just. (तुविद्युम्नाः) बहुधनयशोन्विताः । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5, 1, 5) ।= Endowed with much wealth and good reputation.

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More about deserving and honourable persons is told :

अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत् ।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो३ न दंसनाप
द्वेषांसि सनुतः ॥८॥

8. *TRANSLATION :-* O thoughtful men ! possessing wealth or righteous indignation (against injustice and falsehood), make us free from malice like the enlightened persons. Come to this place on earth, hear (observe. Ed.) my admireable dealings. Unite us with the greatness or glory of the most admirable Omnipresent God. Keep enmity far from us with your deeds of wonder, like the masters of the chariot in the form of body.

PURPORT :—Through enlightened preachers who make men free from malice and other evils, attain the most desirable nature of the all—pervading God.

NOTES & REMARKS :—(गातुम्) पृथिवीम् ।=Earth. (हवम्) प्रशंसनीयं व्यवहारम् ।=Admirable dealing. (दंसना) कर्म्माणि । दंस इति कर्मनाम (NG 2, 1) दंस एव दंसन्त ।=Actions.

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The same subject of deserving and honourable person is continued :

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत् ।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः
स्यात दुर्धर्तवो निदः ॥९॥

9. *TRANSLATION* :—O performers of Yajnas (non-violent sacrifices) ! come to our Yajna in the form of truthful dealings, like a man endowed with wisdom and knowledge. Hear about our good work and what we have studied. Remove that which is not worthy of keeping. Dwelling constantly in God, Who is all-pervading like the sky, be advanced by knowledge and age. Be the enlighteners of God who is Omnipresent. Those who are revilers and unfit to uphold, be their removers.

PURPORT :—O highly learned persons ! do always righteous deeds and by the propagation of the knowledge and ethical duties, prompt others also to do the same. Keep men away from censure and other evils and make them devoted to God. Be yourself also of the same type.

NOTES & REMARKS :—(यज्ञम्) सत्यजनकं व्यवहारम् ।=Truthful dealing. (सुशमि) शोभनं कर्म्म । शमि इति कर्मनाम । (NG)=Good action. (हवम्) पठनपरीक्षाख्यम् ।=The test of what has been studied. (ज्येष्ठास:) विद्यावयोवृद्धा: प्रशस्तवाच: ।=Mature and sound in knowledge and age and endowed with and utterers of admirable speech.

END OF MANDALEM—V

॥ इति पञ्चमं मण्डलं समाप्तम् ॥

अथ षष्ठं मण्डलम्
Mandalam–VI

Sūktam—1

Rishi or seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should an enlightened person do like Agni (fire or electricity) is told :

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥१॥

1. *TRANSLATION* :—O enlightened person ! you are like Agni (electricity/energy), you are the first and foremost among scholars, are going quickly (active) like the wind, destroyer of miseries and are a liberal donor. You become happy by increasing the power of intellect. O virile highly learned person ! bestow upon us the inviolable strength to overcome all hostile powers. Let us possess the power of fire.

PURPORT :—*Those persons are accomplishers of welfare of others who put with all troubles caused by ignorant people and still endeavour to do good to all.*

NOTES & REMARKS :—(मनोता) मनोवद् गन्ता ।= Going quickly like the wind. (दस्म) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) =Destroyer of miseries. (वृषन्) वीर्यसेक्तः । वृषु-सेचने (भ्वा.)= Virile inseminator.

The way to acquire knowledge is told :

अधा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

2. *TRANSLATION :*—O learned person ! a performer of Yajnas who is acceptee of good virtues, confers joy on all and such a worthy of admiration person is praised by all. He is seated in a high position (on a high seat. Ed,) on earth, so should you also be. As the men desiring the welfare of all and enlightening others, follow the First and the Best Leader (God) so let them follow you for the achievement of great wealth of all kinds.

PURPORT :—The person who desire the association of the enlightened persons and want to acquire the knowledge of Agni (fire/energy and electricity) and other elements, becomes full of knowledge.

NOTES & REMARKS :—(होता) आदाता। हु-दानादनयो: आदाने च (जु०) अत्र आदानार्थग्रहणम् = Accepter of good virtues or of presents given with love. (इषयन्) प्रापयन् । इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । = Conveying happiness etc. (देवयन्तः) कामयमानाः । दिवुधातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः-कामना = Desiring. (चितयन्तः) ज्ञापयन्तः। चिती-सञ्ज्ञाने (भ्वा.) = Enlightening. (इलः) पृथिव्या वाचो वा। अग्निः कस्मादग्रणीर्भवति इडेति पृथिवी नाम (NG 1, 1) इडेति वाङ्नाम (NKT 7,4,15)(NG 1, 11)= Of the earth or speech.

What should the enlightened men know is told :

वृतेव यन्तं बहुभिर्वसव्यै३स्त्वे रयिं जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥३॥

3. *TRANSLATION* :—O highly learned person ! enlightened persons being ever alert follow Agni (in the form of knowledge)

with many objects (purposes. Ed.) of the earth. Destroying ignorance, going on or leading to right path, showing true path or nature of things, possessing many good Sanskaras or impressions, radiant and mighty, they are blazing and enlightening every day.

PURPORT :—Those who know the nature of the Agni (in the form of electricity etc) which goes everywhere, is illuminator of all, pervading all objects and disintegrator apply it in various works. They become prosperous.

NOTES & REMARKS :—(वृतेव) वर्त्तन्ते यस्मिंस्तेन मार्गेण। वृतु-वर्तने=By the path. (रुशन्तम्) हिंसन्तम्। रुश-हिंसायाम्।=Destroying or burning (here destroying ignorance). (अग्निम्) विद्यादिरूपम् (अग्निः) अग्ने नयति यस्तम् अत्र विद्यारूपम्।=Agni in the form of knowledge etc. (वपावन्तम्) बहूनि वपनाधिकरणानि विद्यन्ते यस्मिँस्तम्। डुवप्-बीजसन्ताने छेदने च (भ्वा.) = Possessing many Sanskaras or impressions (lit. which are sown).

What should men know is told further :

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम्।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त संदृष्टौ ॥४॥

4. *TRANSLATION* :—O highly learned persons! pervading in all knowledgc and good actions, and desiring food, you can attain food on earth and know the nature of the Agni (fire and energy) which is shinig in all objects and is subtly within the food-grains. They uphold the sacred names of this radiant object and are delighted in your auspicious sight. (guidance. Ed.)

PURPORT :—Those men who having known the qualities, functions and nature of the fire/electricity and other objects accomplish many works, and enjoy bliss and delight.

NOTES & REMARKS :—(नमसा) अन्नादिना वज्रवच्छेदकत्वेन गुणेन वा। नम इति अन्ननाम (NG 2, 7) नम इति वज्रनाम (NG 2, 20) =With food or

dissecting power like the thunderbolt. (श्रवः) पृथिव्यन्नादिकम् । श्रव इति अन्ननाम (NG 2, 7) = Food materials born of earth. (अमृक्तम्) शुद्धि-रहितम् । मृजूष-शुद्धौ (अदा.) = Not pure and therefore to be purified or cleaned.

TRANSLATOR'S NOTES ;—This mantra is also applicable to God from the spiritual point of view if देवस्य is taken for Him. नमसा for with reverence, श्रवस्यवः for desiring real good reputation. The rest is quite clear.

What is to be used (activated. Ed.) by the people is told further :

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं त्राता तरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

5. *TRANSLATION* ;—O men ! you should know Agni (in the form of electricity/energy) which all men on earth (whether highly learned or ordinary) praise and apply for various purposes. All kinds of wealth magnify it. That Agni is preserver, to be known for getting out of difficulties and sufferings (solving problems. Ed.) and is nourisher like the father. It makes a man worthy of respect like the mother, pervading the objects of the world.

PURPORT :—Those persons become the bestowers of happiness who apply properly the electric/fire/energy pervading earth and water etc.

NOTES & REMARKS :— (क्षितयः) निवासवन्तो मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) = Men living on earth. (तरणे) दुःखादुद्धरणे । तृ-प्लवनसन्तरणयोः (भ्वा.) पा. रक्षणे (अदा.) = In rising above trouble. (माता) मातेव मान्यप्रदः माङ्-माने शब्दे च (जुहो.) माङ्-माने (दिवा.) = Making a man worthy of respect like the mother. (पिता) पितेव पालकः । = Nourisher like the father.

TRANSLATOR'S NOTES :—From the spiritual point of view (Adhyatmik), the mantra is clearly applicable to God, and has thus been aptly translated by Vedic scholar Pandit Ayodhya Prasad in 'Gems of Vedic Wisdom'. (page 59). O God ! men glorify You exceedingly on the earth and even both kinds of riches (i.e. material and spiritual) belonging to mankind magnify you. You are our Protector and you are the only Being to be remembered for crossing the river of sorrow. O God ! you are father and mother of all mankind for ever. It does not contradict the cosmic interpretation given by Dayananda Sarasvati as the spiritual interpretation of the same mantras which have been interpreted in the ARYABHIVINAYA from the material point of view in the commentary of the Rigveda does not contradict the other interpretation.

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What should be served or used by men is toid :

सपर्येण्यः स प्रियो विक्ष्वग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप ज्ञुबाधो नमसा सदेम ॥६॥

6. *TRANSLATION* :—O highly learned person ! with reverence and food, we approach you who applies to Agni (fire) which is worthy of being served or applied to is dear or desirable, taker of what is put in it as oblation etc. You are giver of delight, means of the performance of Yajna and unifier that is seated at the altar among the people. You apply it properly for the accomplishment of various purposes. We praise you with knelt knees with reverence and good food.

PURPORT :—*Those who possess the knowledge of Agni (fire or electricity) and other elements enjoy happiness.*

NOTES & REMARKS :—(सपर्य्येण्यः) सेवितुमर्हः । सुपर-पूजायाम (काङ्क०) =Worthy of service or application. (दीदिवांसम्) प्रकाशमानम् । दिवु धातोरनेकार्थेष्वत्र द्युत्यर्थं ग्रहणम् ।=Shining.

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What should men do and how is told :

त्वं त्वां वयं सुध्यो३ नव्यमग्ने सुम्नायवं ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

7. *TRANSLATION* :—O highly learned leader ! you are shining with knowledge like fire (burning all evils) as longing for happiness, endowed with pure intellects, desiring the welfare of all. We come to the fire, so we approach you. As the refulgent sun with its exalted splendour takes the people to desirable objects. So you should lead them.

PURPORT :—Those who serve or use Agni (fire and electricity) for various purposes, are able to fulfil many of their desires.

NOTES & REMARKS :—(अग्ने) अग्निरिव वर्त्तमान अग्निः । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 14)=O highly learned leader acting like the fire. (अग्ने) पावक इव विद्याप्रकाशित ।=O illumined with knowledge like the fire. (दीद्यानः) देदीप्यमानः । दीदयति ज्वलतिकर्मा (NG 1, 16)= Resplendent.

What should men attain is told :

विशां कविं विश्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥८॥

8. *TRANSLATION* :—O men ! we use the fire which is among the people (eternal by the nature of souls) is farsighted (enabling us to see far), the nourisher of the people. It is burner of things, very mighty, conveying to men riches, leading to happiness, purifying, worthy of application in various ways and bright. So you should also do.

PURPORT :—Those persons who serve or use fire like the body, become protectors and masters of the people.

NOTES & REMARKS :—(नितोशनम्) पदार्थानां हिंसकम्। नितोशते वधकर्मा (NG 2, 19)=Disintegrater or destroyer of things by burning them. (इषयन्तम्) प्रापयन्तम्। इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्। =Conveying, leading to.

TRANSLATOR'S NOTES :—The mantra is also applicable to God from the Adhyatmik or spiritual point of view. In that case शश्वतीन्तं विश्पतिम् will mean Lord of the eternal souls, नितोशनम् Destroyer of all evils, कविम् in case of God means Omniscient.

How is that Agni is told further :

सो अ॑ग्न ईजे शश॒मे च॒ मर्तो॒ यस्त॒ आन॑ट् स॒मिधा॑ ह॒व्यदा॑तिम्।
य आहु॑तिं॒ परि॒ वेदा॒ नमो॑भि॒र्विश्वेत्स वा॒मा द॑धते॒ त्वोतः॑ ॥ ॥

9. *TRANSLATION* :—O enlightened! you are a person purifier like the fire. I associate myself with and admire the mortal who approaches you, who are giver of oblations in the fire with kindled fuel. He who knows well the nature of the—oblation that is to be put in the fire, being protected by you upholds all admirable actions with reverence and food offered to you.

PURPORT :—O men! you should know the fire that is the doer of many admirable works

NOTES & REMARKS :—(ईजे) सङ्गच्छ। ईजे is from यज-देवपूजा-सङ्गतिकरणदानेषु Here the second meaning of the root YAJ has been taken सङ्गतिकरण or association =I associate with. (शशमे) प्रशंसामि। शशमान इति अर्चतिकर्मा (NG 3, 14) =I admire. (वामा) प्रशस्यानि कर्म्माणि। वाम इति प्रशस्यनाम (NG 3, 8)=Admirable works.

Those who endeavour to acquire the knowledge of the physics, become very fortunate is told :

अस्मा उं ते महिं महे विधेम नमोंभिरग्ने समिधोत हव्यैः ।
वेदीं सूनो सहसो गीर्भिरुक्थैरा तें भद्रायां सुमतौ यंतेम ॥१०॥

10. *TRANSLATION* :—O son of the mighty father ! O enlightened leader ! the men kindle fire with fuel and knowledge and by putting in it oblations of foodgrains etc., enjoy all happiness. Those who know well the nature of the oblations to be put in the fire and at the altar, let us honour them well with admirable words and offering food. May we always endeavour to be in your auspicious and noble intellect or favour, which bestows happiness.

PURPORT :—O men ! you should perform Yajna (non-violent sacrifice) for the good of all beings.

NOTES & REMARKS :—(समिधा) इन्धनादीनेव विद्यया। सम+इन्धी-दीप्तौ (रुधा०) = With knowledge which is like fuel etc. (उक्थैः) कीर्त्तनीयैर्वचनैः। उक्थैः। वच परिभाषणे (अदा०) पातृतुदि वचिरिचिसिचिभ्यः थक् प्रत्ययः (उणादिकोषे 2, 7) इतिथक् प्रत्ययः) = With admirable words.

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What should men attain is told :

आ यस्ततन्थ रोदसी वि भासा श्रवोंभिश्च श्रवस्य॑स्तरुत्रः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भांहि ॥११॥

11. *TRANSLATION* :—O enlightened leader ! enlighten us about that Agni (fire or electricity) which by its splendour and food oblations is worth bearing. It takes men across many diseases and miseries and pervades heaven and earth with great experienced and rich people struggling hard to acquire wealth. Cotinue to shine upon us with strength abundant, rich and long enduring.

PURPORT :—If highly learned persons know the great power or potency of Agni (fire and electricity) with good knowledge of science, they will be astonished or wonderstruck.

NOTES & REMARKS :—(तरुत्रः) दुःखात्तारकः । तृ-प्लवन सन्तरणयोः (भ्वा०) =Taking across misery and diseases. (वाजैः) सङ्ग्रामैः सह वर्त्तमानैः । वाज इति बलनाम (NG 2, 9)। अत्र बलयुक्त सग्रामग्रहणम्=Existing with battles or struggles.

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What should the enlightened persons do is told :

नृवद्वसो सदमिद्धह्यस्मे भूरि तोकाय तनयाय पश्वः ।
पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥

12. *TRANSLATION* :—O enlightened person ! living here happily and righteously, vouchsafe us ever abundant wealth of kine for sons and offspring, food, noble far from sin and evil, so that we may have good articles prepared properly and you bestowing upon us happiness and health and like good men.

PURPORT :—Those are truly enlightened persons who give good things to the men of world which are beneficial like, like the parents.

NOTES & REMARKS ;—(इषः) अन्नादिसामग्री । अन्नं वा इषः (ऐतरेयारण्यके 1, 1, 4 कोषीतकीब्राह्मणे 28, 5)=Food and other articles. (सौश्रवसानि) सुश्रवसि संस्कृतेऽन्ने भवानि ।=Prepared from well-cooked food.

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Now the duty of nourishing the people like God is told :

पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

13. *TRANSLATION* :—O learned person ! shining on account of knowledge and wisdom, may I obtain much wealth and many things in many places by your love and through your grace. O leader ! you are worthy of acceptance by many in your kingship, there are many forms for him, who utilises his wealth and distributes it to the needy. Be you our ruler.

PURPORT :—Those kings only are good who nourish their subjects like children, justly like God, giving up all partiality. Those subjects only are good who are devoted to God and loyal to their rulers.

NOTES & REMARKS ;—(राजन्) विद्याविनयाभ्यां प्रकाशमान् । राजृ-दीप्तौ (भ्वा०)= Shining on account of knowledge and humility. (वसूनि) द्रव्याणि ।=Articles, things.

Sūktam—2

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik. Anushtup and Atijagati of various kinds. Svaras—Rishabha, Gāndhāra and Nishāda.

How is Agni is told :

त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

1. *TRANSLATION* :—O highly learned person ! illuminator of truth and purifier like 'the fire', you are the master of wealth, food or glory like a friend. O Inhalitor or support of all ! you make increase fame like full prosperity. Therefore you are happy.

PURPORT :—As the earthly objects are dry and insipid, so

those who are not learned become un-righteous and hard hearted (without feeling. Ed.).

NOTES & REMARKS :—(क्षैतवत्) क्षितौ भववत् । क्षितिरिति पृथिवीनामधेयम् (NG 1, 1) तत्भवं-क्षैतम् ।=With earthly things. (यशः) धनमन्नं कीर्त्ति वा । यश इति धननाम (NG 2, 1) यशः इति अन्ननाम (NG 2, 7) कीर्ति नाम तु जगद्विख्यातमेव ।=Wealth, food or good reputation (glory). (विचर्षणे) प्रकाशक । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः ।= Illuminator.

How should the enlightened persons deal is told :

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

2. *TRANSLATION* ;—O highly learned person ! men verily praise you with the Yajnas (in the form of study and teaching etc.) and with good words. The man who is not a thief and keeps himself always away from the company of thieves or dishonest persons. He always tries to multiply good virtues and happiness in the world and has many good men as his followers, being full of strength and rapidity approaches you.

PURPORT :—An enlightened person should impart knowledge to those who serve him.

NOTES & REMARKS :—(यज्ञेभिः) अध्ययनाध्यापनादिभिः । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र-विद्यादानम् । अध्यापनं ब्रह्मयज्ञः (मनु०) स्वाध्याय ज्ञानयज्ञस्य यतयः संशितव्रताः (गीतायाम् 4, 28) ।=By Yajnas in the form of the study and teaching etc. (रजस्तूः) यो रजांसि लोकान् वर्धयति । रजस्तूः-तु गतिवृद्धिहिंसासु सौत्रोधातुः (अदा०) अत्र वृद्ध्यर्थकः । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) ।= He who multiplies good virtues and happiness.

The ideal behaviour of enlightened persons is told :

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते।
यद्ध स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

3. *TRANSLATION* ;—O enlightened person ! leading men of one accord and serving one another, desiring truth, iiluminate you and the intellect of the just dealings. As you are a well-known thoughtful person desiring true happiness in the Yajnas (or non-violent sacrifices), I invite and follow you.

PURPORT :—Men should have the association with only such a person whom ritghteous and highly learned men admire.

NOTES & REMARKS :—(संजोषः) समानप्रीतिसेविनः । जुषी-प्रीति सेवनयोः (तुदा०) ।=Men who love and serve one another equally. (दिवः) सत्यं कामयमानाः । दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः कामना । =Desiring truth. (यज्ञस्य) न्याय्यव्यवहारस्य । यज धातोः सङ्गतिकरणार्थ-मादाय न्याय्यव्यवहारस्येति व्याख्यानम् । सङ्गतिकरणं न्याय्यव्यवहारेणैव संभवति ।= Of just dealing. (अध्वरे) अहिंसामये । अध्वर इति यज्ञनाम । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NG 1, 3, 8) ।=In a non-violent sacrifice.

What should men do is told :

ऋधद्यस्ते सुदानवे धिया मर्तः शशमते।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

4. *TRANSLATION* :—O enlightened person ! that mortal who supports you who is a liberal donor with his intellect and attains peace goes far beyond the men desiring worldly subjects like the sins of the foes.

PURPORT :—Those persons who are bestowers of happiness upon the righteous men, overcome their enemies as the righteous persons give up all falsehood.

NOTE S& REMARKS :—(ऋधत्) ऋध्नुयात्समर्द्धयेत् । ऋधु-वृद्धौ (दिवा०) = Support, increase. (शशमते) शाम्येत् । शमु-उपशमे (दिवा०) । = Have peace.

What should men do again is told :

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

5. *TRANSLATION* :—O highly learned ! the mortal who lights fire with fuel and obtains your sharp oblation grows harmoniously having got a house containing all requisite articles (like the balances of time) and lives a hundred years.

PURPORT :—Those who cultivate by the service of the enlightened men noble virtuous, actions and temperament, become happy and longlived and possessing good houses develop themselves physically and spiritually.

NOTES & REMARKS :—(निशितिम्)तीक्ष्णाम । नि+शो-तनूकरणे (दिवा०) । = Sharp. (नशत्) व्याप्नोति । नशदिति व्याप्तिकर्मा । (NG 2, 18) । = Pervades, obtains. (वयावन्तम्) बहुपदार्थयुक्तम् । = Containing many articles. (क्षयम्) गृहम् । (क्षयम्) क्षि-निवासगत्योः (तुदा०) अत्र निवासार्थमादाय गृहम् इति व्याख्यानम् । = Home.

How is that Agni is told further :

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥

6. *TRANSLATION* :—O enlightened learned leader ! purifier like the fire, your bright and purifying smoke lifts itself aloof and

far extends, shines in the heaven. Like the sun you beam with your radiant glow and with your grace.

PURPORT :—O enlightened persons ! let you be illumined with noble virtues having acquired the knowledge of the science of the smoke of fire by which the air and other elements are purified and which is the cause of many other things.

NOTES & REMARKS :—(शुक्रः) शुद्धिकरः । शुचिर्-पूतीभावे (दिवा०) ।= Purifying. (ऋण्वति) गच्छति । ऋण्वतीति गतिकर्मा (NG 2, 4)। =Proceeds. (द्युता) प्रकाशेन । द्युत-दीप्तौ (भ्वा०) ।=With glow with light of knowledge.

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How should men deal is told :

अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रण्वः पुरीव जूर्यः सूनुर्न त्रययाय्यः ॥७॥

7. *TRANSLATION* ; –O highly learned person ! you are praiseworthy among the people and beloved, you are beatulful like a charming city. Being old and experienced, you are like a well-loved guest and are innocent like a son going to his guardian. You are therefore to be respected by all.

PURPORT :- As guests should be honoured by the people, as children are to be fostered by their parents, so righteous and enlightened persons should be adored by all.

NOTES & REMARKS :—(त्रययाय्यः) यस्त्रय रक्षकं याति प्राप्नोति सः । त्रैङ्-पालने (भ्वा०) पालनमेव रक्षणम् ।=A child who goes to his guardian. (रण्वः) रममाणः । रमु-क्रीडायाम् (भ्वा०) ।=Delighted, beautiful.

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What should an enlightened man do is told :

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्वार्यः शिशुः ॥८॥

8. *TRANSLATION* :—O learned person ! purifier like the fire, you go on your noble way like a rapid stead, and like wind moving everywhere discharging your duties quickly. You are like food and home, are innocent and beloved like a child walking here and there.

PURPORT :—Those enlightened persons who lead ignorant people to the path of righteousness by giving them true knowledge and teach them as the parents do to their children should be respected with food and other articles.

NOTES & REMARKS :— (परिज्मेव) य: परित: सर्वतो गच्छति स वायु: (परिज्म) परि+अज-गतिक्षेपणयो: । अत्र गत्यर्थः । अकारलोपः ।=Wind. (स्वधा) अन्नम् । स्वधा इत्यन्न नाम (NG 2, 7) ।=Food. (गय:) गृहम् । गयः इति गृहनाम (NG 3, 4) ।=Home. (कृत्वय:) करणीयं कर्म्म । कृत्वीति कर्म्मनाम (NG 2, 1) =Worthwhile acts. (द्रोणे) गन्तव्ये मार्गे ।=On the right path.

How should men deal act and behave is told :

त्वं त्या चिदच्युताग्ने पशुर्न यवंसे ।
धामां ह यत्ते अजर वनां वृश्चन्ति शिक्वंसः ॥९॥

9. *TRANSLATION* :—O enlightened person ! free from (the troubles of) the old age and diseases, your virtues—who are resplendent with them, rend asunder the defects and evils. Attain imperishable splendour like a beast (animals. Ed.) cow etc. eating the straw etc.

PURPORT :—Those teachers are benefactors of the world whom students approach like calves go to the cows and received good knowledge like milk, and you enlightened men burn all evils like fire.

NOTES & REMARKS :—(शिक्वसः) प्रकाशमानस्य । शीक-भासार्थं (चुः) ।= Of the radiant or resplendent. (वृश्चन्ति) छिन्दन्ति । (म्रा) म्रश्चू-छेदने (तुदा०) Rend asunder, cut.

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How should men deal is further told :

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।
समृधो विश्पते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

10. *TRANSLATION* :—O learned protector of the people! you are like the Prāna (vital breath), you pervade the home of the persons who are performers of the non-violent sacrifices—Yajnas make people prosperous, and accept this our present (gift. Ed.) which is worth taking (accepting. Ed.).

PURPORT :—*O men! as the fire accomplishes the works of the performers of the Yajnas and the people, likewise enlightened person accomplish the purposes of all.*

NOTES & REMARKS : –(समृधः) सम्यगृद्धिमन्तः । ऋधु वृद्धौ (दिवा०) ।= Prosperous. (अङ्गिरः) अङ्गानां मध्ये रसरूपः । अङ्गिरा-प्राणोवा अङ्गिरा प्राणोऽङ्गनां रसरूपः ।= (Stph 6, 1, 2, 28) ।= Like the sap of organs.

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The duties of the enlightened persons is told :

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नॄन्द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम
॥११॥

11. *TRANSLATION* :—O enlightened person! your friends are adored. O liberal! enlighten us well who are scholars, good

intellect between earth and the sky, so that people desiring the welfare of all may enjoy happiness or place and may dwell securely. May we overcome the foes and their sin which cause us miseries. May we overcome them, through your protection.

PURPORT :—Man should associate with the enlightened persons, should achieve strength conquer foes and cross over the ocean of miseries.

NOTES& REMARKS : —(वीहि) व्याप्नुहि। वी-गतिव्याप्तिप्रजन-कान्त्यसादनेषु (अदा॰) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=Attain, achieve. (मित्रमहः) मित्रं सखा पूजनीयोयस्य तप्सम्बुद्धौ। मह-पूजायाम् (चुरा॰) ।=One whose friend is adorable.

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Sŭktam—3

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas or Meters—Trishtup and Pankti. Svaras or Tunes—Dhaivata and Panchama.

What should the enlightened persons do is told :

अग्ने स क्षेषदृतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे।
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजंसा मर्तमंहः ॥१॥

1. *TRANSLATION* :—O giver of happiness ! O enlightened person ! you are full of splendour like the lightning. Like the sun being the guardian of truth or the true eternal law ordained by God and born in that eternal law, he attains great light. In the same manner, you being desirous of attaining divine virtues and associating with the enlightened persons, you are the guardian of truth and renowned on that account alongwith your friend, because

he equally loves and serves a noble person. You guard a sinful person by urging him to give up sins, then he being a noble minded dwells in peace.

PURPORT :—As the sun created by God illuminates the whole world; in the same manner, persons becoming enlightened by the association of great scholars illumine the souls of all. As the sun destroys dankness and generates day, likewise a highly learned and righteous person dispels ignorance and manifests true knowledge.

NOTES & REMARKS :– (अग्ने) विद्युदिव तेजस्विन् विद्वन् ।=O highly learned person full of splendour like the lightning or electricity. (सजोषा:) समान प्रीतिसेवी । जुषी-प्रीतिसेवनयो: (तुदा०) ।=Who equally loves and serves. (त्यजसा) त्यागेन । त्यज्-हानौ (भ्वा०) ।=By giving up, by sacrifice.

It is wrong on the part of Griffith to translate अंह, as trouble. It means sin and not trouble.

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The same subject of duties of enlightened persons is emphasized :

ई॒जे य॒ज्ञेभिः शश॒मे शमी॑भिॠ॒धद्वा॑राया॒ग्नये॑ ददाश ।
ए॒वा च॒न तं य॒शसा॒मजु॑ष्टि॒र्नांह्॒ो मर्तं॑ नश॒ते न प्रदृ॑प्तिः ॥२॥

2. *TRANSLATION :–* To that enlightened persons who is united with the Yajnas in the form of the service rendered to great scholars and speaking of truth etc. He attains peace by doing good deeds, who gives charity to a deserving person, and whose dealing is augmenter of peace, truthful and acceptable. There is no lack of wealth, food and good reputation, and the sin does not approach such a person nor delusion or ignorance touches him.

PURPORT :—Those Yogis who are habituated to speak the truth and observe other rules or righteousness and give fearlessness,

having given up sin and delusion, they acquire true knowledge and enjoy happiness.

NOTES & REMARKS :—(यज्ञेभिः) विद्वत्सेवासत्यभाषणादिभिः। यज-देवपूजा-सङ्गतिकरणदानेषु (भ्वा०) यज्ञो वै श्रेष्ठतमं कर्म ।=By the service rendered to the enlightened persons, speaking of truth and other noble acts. (शमीभिः) शुभैः कर्मभिः। शमी इति कर्मनाम (NG 2, 1) ।=By noble deeds. (ऋधद्वाराय) ऋधत्संवर्धकः सत्यो वारस्वीकरणीयो व्यवहारो यस्य तस्मै। ऋधु-वृद्धौ (दिवा०) ।=For a person whose dealing is promoter of peace, truthful or honest and acceptable. (यशसाम्) धनानामन्नानां वा यश इति अन्ननाम (NG 2, 7) यश इति धननाम (NG 2, 10) ।=Of wealth or food. (प्रदृतिः) प्रकृष्टो मोहः। वीत्यर्थस्तु सुप्रसिद्ध एव। दृप-हर्षमोहनयोः (दिवा०) ।=Great delusion or ignorance.

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(Below is the translation by the Editor as Mshad no pages)

The characterestics of the way of thinking (mind) is described :

सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रण्वो वसतिर्वनेजाः ॥३॥

3 .*TRANSLATION* :—O enlightened person ! your philosophy has good reputation and consoling to the grief-stricken people. Your mind or way of thinking is sinless and terrifying to wickeds. It shines just like the sun, which smashes the darkness and carries glamour. Like sun, the enlightened person thrashes the darkness (ignorance) and dwells in the beautiful rays (ingenousness) of the public. We all should serve such people.

PURPORT :—The mantra carries a simile with the sun. An enlightened person has a penetrating mind, like the lightning and such a person is able to acquire the science and intellect as much as he deserves and applies.

NOTES & REMARKS :—(दृशतिः) दर्शनम् ।=Visualization or way of thinking or philosophy. (सूरः) सूर्यः ।=Sun. (अरेपाः) निष्पापः । Sinless. (शुचतः) शोकातुरस्य ।=Of grief stricken. (हेषस्वतः) हेषाः प्रसिद्धाः शब्दा विद्यन्ते यस्य तस्य ।=Of reputed. (शुरुधः) यः शुरुमन्धकारहिंसकं तेजो दधाति स सूर्य्यः ।=The sun which diespels darkness. (रण्वः) रमणीयः ।= Beautiful. (वनेजाः) किरणसमुदाये जायते सः ।=A bunch of rays.

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How should the enlightened persons deal is told :

तिग्मं चिदेम महि वर्पो अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥४ ।

4. *TRANSLATION* :—O men ! let us attain that great and sharp form of the enlightened person, which he illuminates with his mouth, like a controlled and neighing horse, like an axe cutting the wood, like the sap of the palate and like the fire burning the wood.

PURPORT :—*O enlightened person ! as a horse leads a man to the path, so you lead to the path of Dharma (righteousness). As a carpenter cuts the wood with an axe, so cut all our evils. As the wet sap from the palate goes to the tongue, so you make people relish the taste of true knowledge.*

As fire burns the wood, likewise you burn all our vices.

NOTES & REMARKS :—(वर्पः) रूपम् । वर्प इति रूपनाम (NG 3, 7) । =Form. (विजेहमानः) शब्दायमानः । जेहृ-प्रयत्ने । अत्रोपसर्गादिबलात् शब्दार्थकः ।= Neighing. (भसत्) भासयति । भस-भर्त्सन दीप्त्योः (जुहो०) अत्र दीप्त्यर्थः । दीप्तिः-प्रकाशः ।=Illuminates.

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How should men deal mutually is told :

स इदस्तेव प्रति धादसिष्यञ्छिशीत तेजोऽयसो न धाराम् ।
चित्रध्रजतिररतियों अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥५॥

5. *TRANSLATION* :—O men ! the fire (energy. Ed.) which has a wonderful movement, which is not attached to any particular object, is present in many liquid and other things, like a bird at night. It gives up slow speed of flight and flies rapidly like an archer, not tied to any thing, and it upholds the tongue like that of the gold, and sharpens its splendour.

PURPORT :—If men fasten (control) the fire, strengthen it and apply it in preparing battle hardwares, they can go (fly in. Ed. *(to the sky like the birds.*

NOTES & REMARKS :—(चित्रध्रजतिः) विचित्रगतिः । ध्रज-गतौ (भ्वा०) । Endowed with peculiar movement. (धाराम्) वाचम् । धारेति वाङ्नाम (NG 1, 11) ।=Speech. (अक्तोः) रात्रेः । अक्तोः इति रात्रिनाम (NG 1, 7) Of the night.

The pattern of behaviour is described :

स ईं रेभो न प्रति वस्त उस्राः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नॄनमर्त्यो अरुषो यो दिवा नॄन् ॥६॥

6. *TRANSLATION* :—The man who being of reddish qualities (full of splendour and vigour) and guarding his delicate parts well and knowing the immortality of his soul approaches leaders with good desire or love day in and during night (all time. Ed.). Being venerable and respector of the enlightened persons, he covers rays with his glow like the sun and honouring has friends delivers good sermons.

PURPORT :—O men ! as the sun bestows happiness on all beings by drawing water and raining down, in the same manner, accepting virtues from all, makes all seekers after knowledge happy.

NOTES & REMARKS :—(रेभः) पूजनीयो विद्वान्, विदुषां सत्कर्त्ता वा । रेभतीत्यर्चतिकर्म्मा (NG 3, 14) । रेभ इति स्तोतृनाम (NG 3, 7) ।=Venerable

enlightened person or the respecter of the scholars. (उस्राः) किरणान्। उस्रा इति रश्मिनाम (NG 1, 5)।=Rays of the sun. (दिवा.) कामनया प्रीत्या। दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम्। कान्तिः-कामना।=With good desire or love. (शोचिषा) दीप्त्या सह। शोचिः ज्वलतोनाम (NG 1, 76) =With glow or radiance.

The nature of Agni (fire/energy) is told further :

दि॒वो न यस्य॑ विध॒तो नवी॑नो॒द्वृषा॑ रु॒क्ष ओष॑धीषु नूनोत्।
घृणा॒ न यो ध्रज॑सा॒ पत्म॑ना॒ यन्ना रोद॑सी॒ वसु॑ना॒ दं सु॒पत्नी॑ ॥७॥

7. *TRANSLATION* :—That Agni (fire) should be known by all whose light is praised by everyone like a Vaidya (physician), who preserves medicines and who being mighty and full of splendour is admired much for his knowledge and use of the herbs and plants. By his radiance going to the earth and heaven, which have God as their Lord, with his movement and progress and with his wealth of good wisdom he praises a man of self-control (restraint).

PURPORT :—The fire which is in the earth and other things when kindled by rubbing etc, is very useful to men in various ways.

NOTES & REMARKS ;—(नवीनोत्) भृशं स्तुस्तो भवति। (षु) स्तुत्यै (अदा०)। =Is much admired. (दम्) यो दमयति तम्। दमु-उपशमे (दिवा०)।=To the man who controls his senses. (नूनोत्) भृशं स्तौति।=Praises much.

What sort of man is fit to be a ruler is told :

धायो॑भिर्वा॒ यो युज्ये॑भिर॒र्कैर्वि॒द्युन्न द॑वि॒द्योत्स्वेभि॒: शुष्मै॑:।
शर्धो॑ वा॒ यो म॒रुतां॑ त॒तक्ष॑ ऋ॒भुर्न त्वे॒षो र॑भसा॒नो अ॑द्यौत् ॥८॥

8. *TRANSLATION* :—O learned person! that man alone should be made a king who by his upholding and applicable virtues

and honourable powers shines like the lighłning, or who augments the strength of men like a wise person and who being resplendent and quick-going (vigorous) glows.

PURPORT :—O men ! he alone can become a ruler, who is vigorous like the lightning, mighty, expert in the knowledge of uniting and dividing people, exceptionally wise or genius, highly learned, self-controlled, fond of cherishing the subjects like their father and is a true Kshatriya (brave soldier).

NOTES & REMARKS :—(अर्कैः) अर्चनीयैस्सत्कारहेतुभिः (गुणैः) । (अर्कैः) अर्च-पूजायाम् ।=By venerable and respectable virtues. (शुष्मैः) बलैः । शुष्मिति बलनाम (NG 2, 9) ।=By strength. (शर्धः) बलम् । शर्धः इति बलनाम (NG 2, 9) ।=Strength.

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Sūktam—4

Seer or Rishi of the Sūktam—Bhāradvaja-Bārhaspatya. Devatā-Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should men do is told :

यथा॑ होत॒र्मनु॑षो दे॒वता॑ता य॒ज्ञेभि॑ः सूनो सहसो॒ यजा॑सि ।
ए॒वा नो॑ अ॒द्य स॑म॒ना स॑मा॒नानु॒शन्न॑ग्न उश॒तो य॑क्षि दे॒वान् ॥१॥

1. *TRANSLATION* :—O liberal donor ! desiring the welfare of all, you are the son of a mighty and enlightened person who purifies like the fire. You being a thoughtful man, perform the Yajna (divine-non-violent sacrifice) with all requisite means and implements. So be united with us who are desirous of doing good to others and are learned and consequently equal or agreeable to you in battles.

PURPORT :—As highly learned Ritviks-performers of the Yajnas, adorn a Yajna with all necessary means and implements, so the kings should achieve victory in the battles with the (help of. Ed.) brave, learned and powerful warriors.

NOTES & REMARKS :—(देवताता) दिव्ये यज्ञे । देवताता इति यज्ञ नाम (NG 3, 17) ।=In the divine Yajna. (यज्ञेभिः) सङ्गतैः साधनोपसाधनैः। यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०), अत्र सङ्गतिकरणार्थः ।=With joint means and auxiliaries. (समना) सङ्ग्रामे। विभक्तेराकारादेशः । समनमिति संग्राम नाम (NG 2, 17) ।=In the battale. (उशतः) कामयमानान् (उशतः) वश-कान्तौ (अदा०) कान्तिः-कामना ।=Desiring the welfare of all.

What attributes are of God is taught further (The concept of God is explained Ed.)

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुद्भूदतिथिर्जातवेदाः ॥२॥

2. *TRANSLATION* :—O men ! God is like the sun Illuminator of the day, is purifying like the fire, Resplendent, Worthy of being known, Eternal and Imperishable, Immortal among the mortals, Venerable like a guest who gets up early at the dawn (for meditation and practice of Yajna), is Omnipresent and Omniscient. He upholds all food materials and other articles. Let Him be auspicious to us.

PURPORT :—O men ! all of you should adore only that one Lord of the world (universe. Ed.) who is self-effulgent like the sun, worthy of being known, free from decay and death, venerable like a guest and is Omnipresent.

NOTES & REMARKS :—(चक्षणिः) प्रकाशकः सूर्यः । चक्ष-प्रकथने दर्शनेऽपि (अदा०) अत्र दर्शनार्थः ।=Like the sun which is illuminator. (जातवेदाः) यो जातेषु विद्यते, जातान् सर्वान् वेत्ति वा । जातवेदाः) जाते जाते विद्यते इति वा जातानि वेद वेति (NKT 7, 5, 10) ।=He who is Omnipresent and Omniscient.

The same subject of nature and acts of God is continued :

द्यावो न यस्यं पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरंः पावकोऽश्नंस्य चिच्छिश्नथत्पूर्व्याणिं ॥३॥

3. *TRANSLATION* :—O men ! that Lord of the world is worthy of being known whose grand glory is sung by men like the enlightened persons who desire the welfare of all. He (God) being Resplendent and Illuminates all, who is decayless, Pure and Purifier pervading all. He dissolves at the end all things whichever are made by men.

PURPORT :—O men ! adore only that one God who is the Illuminator of the luminaries, Eternal among the eternal matter and souls, and Giver of knowledge to the conscious souls.

NOTES & REMARKS :—(अभ्वम्) महान्तं महिमानम् ।= Great gloy. (द्याव:) कामयमाना विद्वांसः । (द्याव:) दिवुधातोः कान्त्यर्थमादाय व्याख्या । कान्ति:-कामना । =Enlightened men desiring the welfare of all. (अश्नस्य) व्यापकस्य । अशूङ्-व्याप्तौ (स्वा०) ।=Of the pervading of vast universe. (पनयन्ति) स्तावयन्ति । पण-व्यवहारे स्तुतौ च (भ्वा०)=Glorify or make others to glorify.

How should men do (act. Ed.) is told further :

वद्मा हि सूंनो अस्यंद्मसद्वां चक्रे अग्निर्जनुषाज्मान्नंम् ।
स त्वं नं ऊर्जसन ऊर्जं धा राजेंव जेरवृके क्षेष्यन्तः ॥४॥

4. *TRANSLATION :*—O God—Creator of the world (universe. Ed.) ! you are utterer of true words (in the form of the Vedas) and pervading all edibles and other articles. You are purifier of all like the fire, while pervading them. Grant us strength in the acts requiring strength like a king. Remain in the pure heart af a man who is honest and not a thief. Enable us to conquer all evils.

PURPORT :—O men ! those who are highly learned persons, they should be free from partiality and prejudice and observing righteousness, should glorify God.

NOTES & REMARKS :—(सूनो) यत्सूते सकलं जगत्, तत्सम्बुद्धौ। षू-प्रसवैश्वर्ययो: (स्वा०) अत्र प्रसवार्थ: ।=Creator of the whole world. (ऊर्जम्) पराक्रमम् ।=Strength, energy. (अवृके) अचौरे। वृक इति स्तेननाम (NG 3, 24) ।=Not a thief, but an honest man.

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The subject of God is dealt :

नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्र्यत्येत्यक्तून् ।
तुर्याम यस्त आदिशामरातीरत्यो न ह्रुतः पततः परिह्रुत् ॥५॥

5. *TRANSLATION* :—O men ! let us serve that highly learned person who eats good, well-cooked and most acceptable food and goes to all objects (places. Ed.) like the air, who duly punishes the crooked people, like horses (?), the violators of whose orders and adversaries are slayed by us. Let us remain always in justice like God.

PURPORT :—O men ! you should accept him only as a king who eats good food and uses pure drinks like water and milk etc, who is mighty like the air, free from partiality like God and is destroyer of the crooked and unjust persons.

NOTES & REMARKS :—(राष्ट्री) ईश्वर:। राष्ट्रीतीश्वरनाम (NG 2, 22)। =God. (अक्तून्) प्रसिद्धान् पदार्थान्। (अक्तून्) अन्जू-व्यक्तिम्रक्षणकान्तिगतिषु। अत्र व्यक्त्यर्थ:। व्यक्ति: प्रसिद्धि: ।=Manifest objects. (ह्रुत:) कुटिलत्वं गत:। ह्रु-कौटिल्ये (भ्वा०) ।=Crooked.

(The relevance of horses in the translation is not solved. Ed.)

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The same subject of God is dealt :

आ सूर्यो न भानुमद्भिरर्कैरग्ने ततन्थ रोदसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ।।६।।

6. *TRANSLATION* :—O learned person ! you are purifier like the fire. As the wonderful sun with his refulgent rays over-spreads both the worlds (heaven and earth) with splendour, and dispels all darkness, likewise going on the path of righteousness and truth, you should spread Dharma everywhere like the son of a person desiring the welfare of all.

PURPORT :—O men ! as the sun by manifesting all the objects by its light dispels the darkness of night, likewise you should illuminate good virtues and dispel the darkness of ignorance.

NOTES & REMARKS :—(अर्कैः) वज्रवच्छेदकैः । अर्क इति वज्रनाम । (NG 2, 20) ।=Destroyers of darkness like the thunderbolt or sharp weapon. (अक्तः) प्रसिद्धः ।=Manifest, famous. (औशिजः) कामयमानस्य पुत्रः (औशिजः) वश-कान्तौ (अदा.) कान्तिः-कामना ।=The son of person desiring the welfare of all. (दीयन्) गच्छन् । दीयतीति गतिकर्म्मा (NG 2, 14) ।= Moving and going.

TRANSLATOR'S NOTES :—It is wrong on the part of Griffith to take Aushija as the name of a particular person, as it is against the accepted principles of the Vedic terminology as denoted in आख्याप्रवचनात्—परन्तु श्रुतिसामान्यमात्रम् and other aphorism of the Meemansa Shastra. It is noteworthy that even Shri Sayanacharya has taken औशिजः as the sun उशिजः स्तोतारः तत्स्तुत्यतया तत्सम्बन्धयौशिजः सूर्यः and prof. Wilson following him has translated the word as "the adored sun but Griffith has put the misleading foot-note saying—"Like Aushija" perhaps some contemporary priest who is regarded as bringing back the daylight by praiser and sacrifice pp, 5590. How absurd all is ?

In the praise of donors of food and other things :

त्वां हि मन्द्र तममर्कशोकैर्ववृमहे महिं नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥७॥

7. *TRANSLATION* :—O enlightened person ! purify like the fire, as you listen to our great request. We accept the vast ghee as the giver of delight by the purification of food and other means. O the best leaders ! as God gladdens the whole world, so you make Prāna and others happy, with your strength and wealth. We accept you like electricity.

PURPORT :—Those who are the best among men---enlightened persons with good food and other things and are givers of the best bliss are worthy of respect.

NOTES & REMARKS :—(मन्द्रतमम्) अतिशयेनानन्दकरम् मदि-स्तुति-मोदमदस्वप्नकान्तिगतिषु (भ्वा०) अत्र मोदार्थः। मोदः आनन्दः ।=Giver of the great delight. (अर्कशोकैः) अन्नादीनां शोधनैः। अर्कम्-अर्कमन्नं भवत्यर्चति भूतानि (NKT 5, 1, 4) ।=By the purification of the food etc. (देवता) जगदीश्वरः। (ई०) शुचिर-पूतीभावे (दिवा०)। देवो दानाद् वा दीपनाद् वा द्योतनाद् वा। यो देवः सा देवता (NKT 7, 4, 16) दातृतमत्वादिमुक्तवाद देवता जगदीश्वरः।=The Lord of the world.

The attributes of the enlightened persons are told further :

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पर्ष्यंहः ।
ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥८॥

8. *TRANSLATION* :—O highly learned leader ! as you lead us to welfare alongwith honest persons who are not thieves, you guard us and fill us with wealth of all kinds by treading upon the path of righteousness, bestow upon the enlightened persons and

devotees of God who glorify Him and admire other good virtues happiness and remove all sins. Let us therefore attain all these good things with you and being good heroes, let us enjoy bliss for hundred years or more.

PURPORT :—O men ! having given up theft, the company of the thieves and dishonest persons, injustice and sinfulness, attain happiness and live up to hundred years.

NOTES & REMARKS :—(अंहः) अपराधम् । = Guilt, crime, sin. (सूरिभ्यः) विद्वद्भ्यः । सूरिरिति स्तोतृनाम (NG 3, 16) For true, enlightened persons are those who are true devotees of God and the enlightened persons. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । Happiness.

Suktam—5

Seer or Rishi of the Sūktam—Bhāradvāja. Chhandas—Trishtup and Pankti of various kinds. Devatā—Agni. Svaras—Dhaivata and Panchama.

What should men take or accept is told :

हुवे वः सूनुं सहसो युवानमद्रोघवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अध्रुक् ॥१॥

1. *TRANSLATION* : – O men! I invoke for your guidance. You are a man who is endowed with exalted knowledge or wisdom, accepted by many, devoid of malice, youthful, most energetic, son of a mighty person and whose speech is free from all kinds of animosity; and who obtains all objects desired by all. You are surrounded by wise men.

PURPORT :—O men ! you should take sermons from only such persons who are impartial, devoid of malice, associating themselves

with wise men, adored by many highly learned persons and youthful (energetic) by the observance of Brahmacharya (continence).

NOTES & REMARKS :—(इन्वति) व्याप्नोति। इति-व्याप्तौ (स्वा॰) ।= Pervades, obtains. (अद्रुक्) यो न द्रुह्यति। अ+द्रुह—जिघांसायाम् (दिवा॰) ।= Free from malice. (मतिभिः) मनुष्यैः प्रज्ञाभिर्वा। मतय इति मेधाविनाम (NG 3, 15) ।=With wise men or intellects.

What should men achieve and in whose presence, is told :

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

2. *TRANSLATION* :—O king ! you are the master of many armies. O liberal donor ! let us honour you, because under your auspices as purifier like the fire and guardian, the performers of Yajnas urge the people of the whole world to acquire wealth (of all kinds) and all living beings have established their happiness on them on firm ground and by them all their prosperity is upheld.

PURPORT :—It is only when a noble king is there as protector, that the subjects grow every day and in every night and enjoy happiness by acquiring wealth.

NOTES & REMARKS :—(पुर्वणीक) पुरूण्यनेकानि सैन्यानि यस्य तत्सम्बुद्धौ। =The master (or commandar. Ed.) of many armies. (दोषा) रात्रौ। दोषा इति रात्रिनाम (NG 1, 7) वस्तोरित्यहर्नाम (NG 1, 9) ।=In day time, and at night.

The aim of achievement by knowledge is described :

त्वं हि नु प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् ।
अतं इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥३॥

3. *TRANSLATION:*—O king ! endowed with abundant wisdom and knowledge as being agreeable, you convey wealth to a noble person who is engaged in doing good deeds and is respector of the enlightened men; and you are the master of chariots and sender of desirable objects among these people by your intellect (one who establishes supply line. Ed.). So be always seated in the middle of good light (of knowledge).

PURPORT :—He alone can become a ruler, who knows politics well.

NOTES & REMARKS :—(विधते) सत्कर्त्रे। विधेम परिचरणकर्मा (NG 3, 5) ।=Respecter of good men and doer of good deeds. (प्रदिवः) प्रकृष्टस्य प्रकाशस्य मध्ये। प्र-दिवुधातोर्द्युत्यर्थमादाय प्रकाशस्येति व्याख्या। द्युतिः-प्रकाशः। द्युत-दीप्तौ ।=In the middle of the exalted light (of knowledge).

What should men do is told further :

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

4. *TRANSLATION* :—O hero of great enduring power ! O man of great friends ! O highly learned leader ! he who attcks or enslaves us secretly pretending to be a good man, burn him with your undecaying sharp and powerful weapons or purify (amend. Ed.) him, so that he may repent for his evil actions. Who ever being an outsider asks for help, give it to a deserved one. You who have led a life of austerity with the observance of Brahmacharya and practice of Prānāyama, observe Tapas (penance. Ed.) and go on doing good deeds.

PURPORT :— O men ! if a man asks you for help, you should render that help to him, in case he deserves it. If a man harms yon, punish him duly. Being ascetics, observe always rules of Dharma or righteousness.

NOTES & REMARKS ;—(सनुत्य:) निर्णीतान्तर्हितेषु सिद्धान्तेषु भव: साधुर्वा । =Pretending to be a good man and knower of principles. (अभिदासात्) अभिक्षियति । अभि+दसु—उपक्षये (दिवा०) ।=Harms, attacks, enslaves. (वनुष्यात्) याचेत । वनु+याचने (तना.) ।=May beg or ask for a help. (तपसा) ब्रह्मचर्यप्राणायामादिकर्मणा ।=With the observance of Brahmacharya and practice of Pranayama etc.

TRANSLATOR'S NOTES :—In the Bhagavad Gita also Yogi Raj Shrikrishna has enumerated Brahmacharya as शारीरतप Physical Tapas (austerity)—देवद्विजगुरुप्राज्ञ: पूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।। गीता १७. Prāṇāyama comes under mental Tapas आत्म विनिग्रह :—Self-control for which Prāṇāyama is a great help.

The aim of achievement of knowledge is further elaborated :

यस्ते॑ य॒ज्ञेन॑ स॒मिधा॒ य उ॒क्थैर॒र्केभि॑: सूनो सहसो॒ ददा॑शत् ।
स मर्त्ये॑ष्वमृत॒ प्रचे॑ता रा॒या द्यु॒म्नेन॒ श्रव॑सा॒ वि भा॑ति ।।५।।

5. *TRANSLATION* :—O son of a mightly father ! O immortal (by the nature of soul) ! whoever gives you with the Yajna in the form of the honour, due to an enlightened person, with the words revealing truth or fuel etc. for Yajna or food. This Yajna is performed with respectful words or with admirable articles, shines out in the midst of mortals, like a sage or a man endowed with profound knowledge, with wealth, with full knowledge of good food and glory.

PURPORT :—Those persons who try in this life with admirable virtues and actions, and are endowed with knowledge, glory and wealth, become glorious in the world.

NOTES & REMARKS :—(यज्ञेन) विद्वत्सत्काराख्येन। यज-देवपूजासङ्गतिकरणदानेषु। अत्र देवपूजार्थग्रहणम्। विद्वांसो हि देवाः (Stph 3, 7, 3, 7)।= With the Yajna in the form of the honour shown to the enlightened persons. (द्युम्नेन) यशसा। द्युम्नमिति धननाम (NG 2, 1)। द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)।=With glory or good reputation. (श्रवसा) अन्नेन श्रवणेन वा। श्रवः इति धननाम (NG 2, 10) अत्र विद्याधनग्रहणं यतो हि 'विद्याधनं सर्वधनप्रधानम्' ।=With good food or with knowledge of the Shastras.

What should men do is told :

स तत्कृंधीषितस्तूयंमग्ने स्पृधो बाधस्व सहंसा सहंस्वान् ।
यच्छुस्यसे द्युभिंरक्तो वचोंभिस्तज्जुंषस्व जरितुर्घोषि मन्मं ॥६॥

6. *TRANSLATION* :—O full of splendour like the fire ! you who are admired day and night (on account of your noble virtues and acts), accept with love the declared wisdom of the devotee, expressed in good words. Being endowed with the power of endurance and overcoming the enemies, subdue the armies of the foes, with your might, or urged by us, do the noble deeds quickly.

PURPORT :—Those persons who urged by God or the enlightened men, endeavour day and night for the accomplishment of Dharma (righteousness) Artha (acquisition of wealth) Kama (fulfilment of noble desires) and Moksha *(emancipation) having given up all laziness, become very capable and drive away all misery.*

NOTES & REMARKS :—(स्पृधः) स्पर्धन्ते यासु ताः सङ्ग्रामसेनाः। स्पर्ध-सङ्घर्षे (भ्वा०)।=The armies of the foes. (मन्म) विज्ञानम्। (मन्म) मन-ज्ञाने (दिवा०) सर्वधातुभ्यो मनिन् (उणादिकोषे 4, 145) इति मनिन् प्रत्ययः।=Good knowledge.

What should men do with whose association is told :

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

7. *TRANSLATION :*—O youthful wealthy and learned king shining like the fire ! under your protection, may we gain this wish, and may we gain riches conveying great heroes. Enlightening others, may we gain good food etc. and may we enjoy eternal glory.

PURPORT :—Men should have the desire that by the association with the enlightened men, we may have the fulfilment of our noble desires, abundant wealth, heroes and ever-lasting glory.

NOTES & REMARKS :—(वाजम्) अन्नादिकम् । वाज इति अन्ननाम (NG 2, 7) ।=Food etc. (वाजयन्तः) विज्ञापयन्तः। वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय णिच् प्रत्यये विज्ञापयन्त इति व्याख्यानम् ।=Enlightening others. (द्युम्नम्) यशो धनं वा। द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5, 1, 5) ।—Glory or wealth.

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Sūktam—6

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhanda—Trishtup. Svara—Dhaivata.

How should a man generate noble progeny is told :

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

1. *TRANSLATION :*—O men ! a man who desires to havegood land and protection through the Yajna (in the form of association with the enlightened men) with admirable and new dealing, goes to the son of a mighty person. Such a son guides the people on

the path by the observance of 5 Yamas (non-violence, truth etc.) and is destroyer of evils, like an axe to cut the forest trees, liberal donor by his pervasiveness, and endowed with pure dealings.

PURPORT :—O men! you should become powerful by the observance of Brahmacharya and then generate (procreate. Ed.) good children so that they being mighty and endowed with good character and temperament, make you constantly happy.

NOTES & REMARKS :—(यज्ञेन) सङ्गतिमयेन। यज-देवपूजासङ्गतिकरण-दानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः ।=Through Yajna in the form of an association with the enlightened men. (रुशन्तम्) हिंसन्तम्। रुश-हिंसायाम् (तुदा०) ।=Destroying evils. (वीती) वीत्या व्याप्त्या। वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) अत्र-व्याप्त्यर्थः ।=By pervasiveness or presence.

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The form of Agni (in the form of electricity) is told :

स श्वि॒तान॒स्तन्य॒तू रो॑च॒न॒स्था अ॒जरे॑भि॒र्नान॑दद्भि॒र्यवि॑ष्ठः ।
यः पा॑व॒कः पु॑रु॒तमः॑ पु॒रूणि॑ पृ॒थून्य॒ग्निर॑नु॒याति॒ भर्व॑न् ॥२॥

2. *TRANSLATION* :—O men! you should apply Agni (electricity) for the accomplishment of various purposes which is white coloured, very powerful like the most youthful person, purifier, multiformed, loud voiced and undecaying, dwelling in splendour, and on burning (switching to. Ed.) goes to various objects.

PURPORT :—O learned person! if you know the sciences of energy/electricity with all its branches, you can enjoy much happiness.

NOTES & REMARKS :—(तन्यतुः) विद्युत् ।=Electricity/power/energy. (भर्वन्) (भर्जन्) दहनं कुर्वन् ।=Creating burning. (भर्व) हिंसायाम् ।=Destroying, here burning. (रोचनस्थाः) रोचने दीपने तिष्ठति। रुच-दीप्तौ (भ्वा०) ष्ठा-गतिनिवृत्तौ (भ्वा०) ।=Dwelling in splendour.

The subject of Agni is further dealt :

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

3. *TRANSLATION* :—O pure enlightened leader ! your pure righteous indignations or wraths which are impetuous like the winds, move onward in all directions united with others, and divine of new movement, (the knowledge of or acquiring new sciences). It is they are mighty and destroying the evil minded enemies. They also serve the noble men and noble objects.

PURPORT :—*Those men who are pure like electricity, are fill of wrath on the wicked. They associate with noble persons, and acquire new sciences, moving from place to place to enlighten others also.*

NOTES & REMARKS :—(तुविम्रक्षासः) बहुभिः सह सङ्गताः । प्रक्ष-संघाते (भ्वा०) । तुवीति बहुनाम (NG 3, 1) ।=United with many. (नवग्वाः) नवीनगतयः । वन-संभक्तौ (भ्वा०) ।=Of new movement or acquiring new sciences.

The character of Agni is continued :

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥

4. *TRANSLATION* :— O learned king ! full of splendour like the fire, your good instructions to all those who are virile, pure, rapid-going like horses and who till the soil, your movement of (or inspection etc,)giving punishment to the evil doers shines on earth and in the firmament with your multi-formed splendour.

PURPORT :—*Men should always keep pure and absolutely truthful enlightened persons with themselves or should associate with them.*

NOTES & REMARKS :—(यातयमानः) दण्डं प्रयच्छन् ।=Giving punishment. (उविया) बहुरूपया दीप्त्या । उरु इति बहुनाम (NG 3, 1) ।= With splendour of various forms. (पृश्नेः) अन्तरिक्षस्य मध्ये । पृश्निः इति साधारणनाम (NG 1, 4) अन्तरिक्षद्युलोकसाधारणमित्यर्थः । पृश्निः-इयं वै भूमिरस्यां वै स भवति य एवं भवति (Stph 7, 2, 1, 11) पृश्न्या वै मरुतो जाताः वाचो वा अस्या वा पृथिव्याः (काठक संहिता 1, 11) ।=In the middle of the firmament.

How should men behave is told :

अर्ध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

5. *TRANSLATION* :—O highly learned person ! the tongue of the mighty person who fights on earth against the wicked does not go in vain, (such a brave person does not use his tongue uselessly). When it is used, it generates zeal and is like the fierce fire which is radiant; and its exalted restraint and destroying power destroy the wicked, like the fire burns the trees and grass of the forests.

PURPORT :—Those men only are considered as powerful who never go astray from the path of Dharma or righteousness and are calm (supportive. Ed.) towards the righteous, but fierce against the wicked like the fire.

NOTES & REMARKS :—(प्रसितिः) प्रकृष्टं बन्धनम् । प्र+षिञ्-बन्धने (स्वा०) =Exalted restraint. (क्षतिः) क्षयः ।=Destroying power. (दयते) हिनस्ति । दय-दानगतिरक्षणहिंसादानेषु (भ्वा०) । अत्र हिंसार्थकः ।=Destroys.

What should men do and like whom is told :

आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥

6. *TRANSLATION* :—O highly learned person or ruler !

the way you extend all known great functions or actvities of the universe or of the earth, which are worth knowing from all directions, you should treat them with your inspiration, and powerfulness. The same way you hinder or check the fears with your potentiality and destroy (the enemies Ed.) in the battle-fields, delighting your followers with your niceties.

PURPORT :—*Here is a simile in the mantra. Those who score over their enemies in the battle-fields like the sun which thrashes the darkness with love and in a friendly manner, they are always honoured and respected. (Translation and purport were not available on manuscript and were rendered by the Editor).*

NOTES & REMARKS :– (ज्रयांसि) ज्ञातव्यानि। ज्रयतीति गतिकर्मा (NG 2, 14) ।=Worth knowing. (तोदस्य) प्रेरणस्य ।=Of impelling power. (स्पृधः) सङ्ग्रामान्। स्पृध इति संग्रामनाम (NG 2, 17) स्पर्ध-संघर्षे (भ्वा०) =Battles.

What should men do is elaborated :

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम्।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

7. *TRANSLATION* :—O king of wonderful merits ! you are active and of sober temperament, whose kingdom or wealth is wondrous. O gladdener of all ! as a highly learned person praises (you. Ed.) alongwith delightful subjects, (it is. Ed.) wealth in the form of delightful gold etc. It is wondrous, marked, most wonderful and life-giving, giver of many heroes and great (by. Ed.) dissimnating knowledge. So you also associate with him.

PURPORT :—*Those persons who accept wonderful merits and actions and urge others also to do so and thus make people rich, become wonderfully renowned and glorious.*

NOTES & REMARKS :—(चितयन्तम्) ज्ञापयन्तम् । चिती-संज्ञाने (भ्वा०)। =Teaching or disseminating knowledge. (चन्द्र) आह्लादकारक। चदि-आल्हादे (भ्वा०) चन्द्रमिति हिरण्यनाम (NG 1, 2) ।=Source of delight, gladdener. (चित्रक्षत्र) चित्रमद्भुतं क्षत्रं राज्यं धनं वा यस्य । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) ।=Whose kingdom or wealth is wonderful. (युवस्व) संयोजय।=Unite.

Sūktam—7

Seer or Rishi of the Sŭktam—Bhåradvāja. Devatā or subject-Vaishvānara. Chhandas—Trishtup, Pankti and Jagati of various kinds. Svraras—Panchama, Dhaivata and Nishāda.

What kind of Agni should be known (studied or learnt. Ed.) by men is told :

मूर्धानं दिवो अंरतिं पृंथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं साम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

1. *TRANSLATION* :—O men ! those enlightened men who are always happy make that person the sovereign and protector who is head or a chief among men who is like the sun that is head of heaven, lord of the earth, leader among all men, renowned in truth, shining and purifier like tha fire, a sage endowed with extraordinary wisdom, and venerable like a guest.

PURPORT :—Those men can make all happy who are just like God, and illumined with knowledge and humility like the fire and being so, they attain sovereignty.

NOTES & REMARKS :—(वैश्वानरम्) विश्वेषु नरेषु नायकम् । वैश्वानर: कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=Leader of all men. (आसन्) सन्ति ।=Are. (पात्रम्) य: पाति तम् । पा-रक्षणे (भ्वा०) ।=Protector, Guardian.

The same subject of character of Agni is continued :

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

2. *TRANSLATION* :—O men ! you should also praise that fire which is manifested and admired by the enlightened men which is the mid-point or centre of the Yajnas (truthful noble acts), great, and conveyer of riches. (That Agni is. Ed.) to be invoked or applied to for various purposes, shining in the world to drive the vehicles, ensign and manifester of the non-violent sacrifices and all unifying dealing.

PURPORT :—Those persons accomplish their works who know the nature of the Agni (fire/energy/power/electricity) which is all pervading and accomplisher of all works and manufactures various vehicles applying it properly.

NOTES & REMARKS :—(यज्ञानाम्) सत्यक्रियामयानाम् । यज्ञो वै श्रेष्ठतमं कर्म (काठकसंहितायाम् 30, 9) (Stph 1, 7, 1, 5) ।=Of truthful acts. (वैश्वानरम्) विश्वस्मिन् राजमानम् ।=Shining in the world. (अध्वराणाम्) अहिंसनीयानाम् ।=Of the non-violent and inviolable Yajnas.

The necessary virtues of a king are told :

त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥

3. *TRANSLATION* :—O highly learned king ! you are mighty like the fire, as it is from you as protector that a mighty and quick-going (active) wise man is born (a good ruler or government creates congenial conditions). It is for you (under your protection) that heroes spring up conditional (atmosphere to make people wise. Ed.)

to subdue all haughty foes. Therefore, O leader among all men ! bestow you on us excellent wealth of all kinds, worthy to be longed for.

PURPORT :—That man alone is fit to be a ruler by whose association even the wicked become good, cowards become brave and miserly fellows become donors.

NOTES & REMARKS :—(विप्रः) मेधावी। विप्र इति मेधाविनाम (NG 3, 15)।=A genius, very wise man. (अग्ने) पावकवत्प्रतापिन् विद्वन् ।= A learned mighty person like the fire. (अभिमातिषाहः) येअभिमात्या-अभिमानेन युक्तान् शत्रून् सहन्ते । आप्मा वा अभिमतिः (तैत्तिरीय सं॰ 2, 1, 3, 5 काठक 11, 3) अत्राभिमानादीनि पाप्मानि ग्राह्यानि । षरु-चक्यर्थे, चक्यर्थः शक्तिः द्वाराभिभव इत्यर्थः । काशकृत्स्नधातुपाठे । षरु-शक्तौ सामर्थ्ये (3, 17) इति स्पष्टमेव ।=Those who subdue the haughty foes.

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Something about the second birth (through initiation) is told :

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

4. *TRANSLATION* :—O immortal, absolutely truthful enlightened person ! leading all men towards the path of righteousnes, all highly learned truthful persons praise you or (acclaim. Ed.) sing for joy as to their infant, when you are born for the second time (through initiation). By your intelligent or wise actions, thoughtful men attain immortality or (final. Ed.) liberation—Moksha. You illumine by the union of Vidya (the knowledge) and Acharya (preceptor) as parents. You are (stand. Ed.) therefore blessed.

PURPORT :—There is upamalankara or simile used in the mantra. The men who having taken birth from their parents, get second birth at the eighth year onward from the Acharya (preceptor) by receiving education from him become praise-worthy and are able to accomplish धर्म *Dharma (righteousness)* अर्थ *Artha (acquisition of wealth)* काम *Kāma (fulfilment of noble desires) and* मोक्ष *emancipation.*

NOTES & REMARKS : (वैश्वानरः) यो विश्वान्नरान् धर्मकार्य्येषु नयति तत्सम्बुद्धौ । वैश्वानरः कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=He who leads all men towards righteous acts. (पित्रोः) मातापित्रोरिव विद्याऽऽचार्य्ययोः । तत्र यद् ब्रह्मजन्मास्य मौञ्जीबन्धनं चिन्हितम् । तत्रास्य माता सावित्री, पितात्वाचार्य उच्यते । इति मनुस्मृतौ 2, 1, 70 अस्य द्वितीयजन्मनो वर्णनम् ।=From Vidya (knowledge) and Acharya (preceptor) as from their parents.

TRANSLATOR'S NOTES :- It is not correct on the part of Griffith and other western translators to translate the word देवाः here as elsewhere as all the Gods'. It should be 'highly learned or enlightened persons. (etymologically. Ed.).

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What should be the aim of men is told :

वैश्वा॑नर॒ तव॒ तानि॑ व्र॒तानि॑ म॒हान्य॑ग्ने॒ नकि॒रा द॑धर्ष ।
यज्जाय॑मानः पि॒त्रोरु॒पस्थेऽवि॑न्दः के॒तुं व॒युने॒ष्वह्ना॑म् ॥५॥

5. *TRANSLATION* :—O leader in (of) the world ! by the illumination of Vidya (knowledge) and Dharma (righteousness), endowed with illumined soul like the fire, when born out of Vidya and Acharya (knowledge and preceptor) like from the parents, you acquire in day time knowledge of all objects from earth to God (materialism to spiritualism. Ed.) and good intellect, none can resist (bypass. Ed.) those your great vows of Brahmacharya (continence), acquirement of knowledge, speaking of truth and others.

PURPORT :—Men should know clearly that if they take second birth through initiation, all their actions will become successful, i.e. all their efforts will be crowned with success. They will not go in vain.

NOTES & REMARKS :—(वैश्वानर) विश्वस्मिन् विद्याधर्मप्रकाशनेन नायक । =Leader in the world by the illumination of Vidya and

Dharma. (व्रतानि) ब्रह्मचर्यविद्याग्रहणसत्यभाषणादीनि । Vows like Brahmacharya (continence), knowledge, speaking truth etc. (अग्ने) पावकवत्प्रकाशात्मन् ।=Endowed with illumined soul like the fire.

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What shold men know is further elaborated :

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्रुहः ॥६॥

6. *TRANSLATION* :—O men ! you should associate with such a great scholar who shines among all men with knowledge and humility, by whose knowledge all the seven worlds, moving like the birds and created by the Resplendent and Immortal God are measured. And in their (scholars. Ed.) head (brain. Ed.) they (worlds, the knowledge their of. Ed.) are manifested.

PURPORT :—There is simile in the mantra. That enlightened person who knows the worlds created by God and moving like birds and their movement, is admired by all as the head or chief of the great scholars.

NOTES & REMARKS :—(चक्षसा) प्रज्ञानेन । चक्षिङ्-व्यक्तायां वाचि । अयं दर्शनेऽपि । (अदा०) अत्र दर्शनार्थः । दर्शकं-ज्ञानमेव ।=By knowledge. (विस्रुतः) विसरन्ति विशेषेण गच्छन्ति । वि+सृ-गतौ (भ्वा०) ।=Moving.

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What type God is told again :

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

7. *TRANSLATION* :- O learned person ! God who is the Supreme Leader of the world, Whose wisdom and actions are all

very good and Omniscient, measures out the resplendent worlds of the sun. It is He, Who has spread out all the worlds on all sides. He is the Inviolable Protector and Preserver of Immortality.

PURPORT :—*O men ! all of you should adore that one God only, Who is the creator and Lord of the universe. He alone is the Protector of all.*

NOTES & REMARKS :—(रजांसि) लोकान् । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) ।=Worlds. (दिवः) प्रकाशमानस्य सूर्य्यस्य । दिवु धातोर्द्युत्यर्थमादाय व्याख्यानम् ।= Of the resplendent sun. (अदब्धः) अहिंसनीयः ।=Inviolable.

Sūktam—8

Seer or Rishi of the Sŭktam—Bhāradvāja. Devatā—Vaishvānara. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What should men know and what should they preach are told :

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोमइव पवते चारुरग्नये ॥१॥

1. *TRANSLATION* :—O men ! I will tell aloud (proclaim. Ed.) the might of the fire which is connected with all, is sprinkler of happiness, non-violent (useful) and present (existent. Ed.) in all things. Let me also proclaim its science. Let me uphold the intellect of that great illuminator of the whole world, whose most modern intellect is pure like the Soma (moon-creeper) and beautiful.

PURPORT : - *Those persons only enjoy bliss whose intellect is purifying like the Soma (moon creeper), unparallelled strength and the science of Agni (fire and electricity).*

NOTES & REMARKS :—(पृक्षस्य) सर्वत्र सम्बद्धस्य, सम्पृक्तस्य । पृची-सम्पर्चने (अदा०) ।=Connected with all. (अरुषस्य) अहिंसकस्य । रुष-हिंसायाम् (दिवा०) ।=Non-violent, not harmful. (विदथा) विज्ञानानि ।= Knowledge, sciences.

What should men do is told further :

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

2. *TRANSLATION* :—O highly learned persons ! you should know well that Agni born in the highest heaven in the form of the sun, is the protector of good actions and causes water (rains). It is the doer of noble deeds, is shining among all men, and touches the state of liberation (where there is no misery) by its greatness.

PURPORT :—O men ! yon should always worship that God, doing good deeds, Who has done a very great benevolent act to us by creating the sun and other worlds.

NOTES & REMARKS :—(व्रतानि) सत्यभाषणादीनि कर्म्माणि । व्रतमिति कर्मनाम (NG 2, 1) ।=Speaking truth and other good acts. (अन्तरिक्षम्) उदकम् । अन्तरिक्षम् इत्युदकनाम (NG 1, 12) इति महर्षि दयानन्देन ऋ. 3, 34, 10 भाष्ये उदलेखि, यद्यपि वैदिक यन्त्रालयमुद्रिते निघण्टावपि न बुध्यते । अन्तरिक्षशब्दः उदकनामसु संभवतः लिपिकप्रमादवशात् । अन्येष्टव्यानि निघण्टोर्विविध-संस्करणानि ।=Water. (वैश्वानरः) विश्वेषु नरेषु प्रकाशमानाः ।=Shining among all men.

How the sun acts is told further :

व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥

3. *TRANSLATION* :—O men ! you should know well and properly utilise the sun, (solar energy. Ed.). It is like a wonderful friend, shining among all men (beings including the human ones. Ed.) upholding the heaven and earth like hair in the skin, and dispelling the darkness by its light, and moving in his own circumference. He props or supports the whole mighty world.

PURPORT :—*O men ! you should know that this sun created by God upholds all worlds by His power of attraction like the skin upholding the hair, and moves them regularly and moves Himself in His own circumference.*

NOTES & REMARKS :—(अन्तर्वावित्) यो अन्तभृशं वाति गच्छति । वा-गतिगन्धनयोः (अ॰) अत्र गत्यर्थः । =Which moves with in its circumferenc. (धिषणे) सर्वस्य धारिके । धिषणे इति द्यावापृथिवी नाम (NG 3, 30) । डु-धाञ्-धारणपोषणयोः (जुहो॰) अत्र धारणार्थः । =Upholdes of all, (heaven earth).

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What is the nature of air and what it does is told :

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुर्ऋग्मियम् ।
आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥

4. *TRANSLATION* :—O learned persons ! you should know well that wind which causes sufferings (hardships or natural calamities. Ed.) (when hot or strong in the form of storm), which supports the shining Agni (heat) of the distant sun. The scientists praise it, as the people praise their good king and approach (it. Ed.) lovingly. It goes near the sun, which standing near the Prānas or waters, and great scientists take it (for proper application).

PURPORT :—*As the air upholds the splendour even of the distant sun, similarly a good king should uphold his subjects even though they may reside in distant places.*

NOTES & REMARKS :—(द्रूत:) यो दुनोति परितापयति स: (दु) दु-उपतापे (स्वा०) ।=Which causes suffering (when very hot or strong). (मातरिश्वा) यो मातर्य्यन्तरिक्षे शेते स: वायुः ।=The air which moves in the firmament. (महिषा:) महान्त: इति महन्नाम (NG 3, 3) =Great. (अपाम्) प्राणानां जलानां वा । आपो वै प्राणा: (Stph 3, 8, 2, 4, जैमि 3 प्र. 3, 1, 9) ।= Of the Prānas or waters.

What should a king do is told further :

युगेयुगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।
पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

5. *TRANSLATION* :—O king ! shining like the fire and free from the weakness of old age, you smite down with your splendour a thief (or other sinner), like the sun smites down the cloud, or as a hero smites down with thunderbolt-like sharp weapon a wicked fellow. And in every age or every year, you bestow upon the devotees of God wealth, which is glorious and acquired from scientific works and battles, good reputation or food, and new knowledge (linked with. Ed.) action.

PURPORT :—The simile is used in the mantra. As the sun disperses the clouds and as the thunderbolt cuts asunder what is to be broken, so a king should destroy the thieves and other wicked fellows and should bestow upon the righteous persons wealth and prosperity.

NOTES & REMARKS :—(विदथ्यम्) विदथेषु सङ्ग्रामविज्ञानादिषु भवम् ।= Acquired from the battles and scientific works. (यशसम्) कीर्तिमन्नं वा ।=यश इति अन्ननाम (NG 2, 7) कीर्त्यर्थ: सुप्रसिद्ध: ।=Glory or food. (पव्येव) वज्रेणेव । पवि: इति वज्रनाम (NG 2, 20) ।=As with thunderbolt like sharp weapon. (अघशंसम्) स्तेनम् । अघशंस इति स्तेननाम (NG 3, 2, 4) =Thief (or other sinner).

The ruler's or king's duties are elaborated :

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥६॥

6. *TRANSLATION* :—O leader of all ! shining like the fire and highly learned king with your protections, let us win in battles an army consisting of a hundred, a thousand or more soldiers. You bestow upon our wealthy chiefs undecaying state (territories. Ed.) or wealth, good strength which is unbending, but which is full of humility.

PURPORT :—If the king and commanders of his armies are righteous, highly learned, just and men of self-control, they can achieve victory everywhere.

NOTES & REMARKS :— (क्षत्रम्) राष्ट्रं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 227) क्षत्रमिति धननाम (NG 2, 10) ।=State, kingdom or wealth. (वाजम्) सङ्ग्रामम् ।=Battle. (अनामि) अनमनहिम् अथवा नम्येतु ।= Unbending. May be full of humility though unbending or strong.

What should kings and others do is told :

अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

7. *TRANSLATION* :—O king ! shining in a unifying act with knowledge and humility like the sun, illuminating all the three worlds-above below and middle—or like Agni dwelling in three places in the form of fire on earth, lightning in the firmament and sun in the heaven, protect our enlightened devotees with your non-violent protective (guarding. Ed.) powers. Protect also all our kith

and kin, so that the strength of the givers of tributes to you and ours may grow. Being praised by us, (you. Ed.)overcome all enemies with our help.

PURPORT :—As the sun illuminates the worlds above, below and the middle, likewise you, O king ! protect all your subjects, make such laws so that the number of the highly learned persons may ever grow.

NOTES & REMARKS :—(प्रदब्धेभिः) अहिंसकैः। दभ्नोति वधकर्मा (NG 2, 19) ।=Non-violent. (वैश्वानर) विद्याविनयप्रकाशमान ।=Shining with knowledge and humility. (शर्धः) बलम्। शर्ध इति बलनाम (NG 2, 9) । Strength, might.

TRANSLATOR'S NOTES ;—त्रिषधस्थ may also mean according to Dayanand Sarasvati commentary on Rig. 5.8.8 त्रिभिः प्रजाभृत्यादिभिर्जनैः सह: पक्षपातरहितस्तिष्ठति तत्सम्बुद्धौ। One who remains impartial towards his subjects, servants and his own kith and king.

Griffith's foot-note on the hymn is amusing. He says "The hymn is somewhat obscure; but the general purport appears to be : Agni is the priests' guide and teacher. As the sun-light dispels the darkness, so he enlightens our understandings. "(The Hymns of the Rigveda, translated by Griffith Vol. I Page 563).

As a matter of fact, there is no obscurity in the hymn. The mistake lies with Griffith and other scholars of his type in taking Agni only for material fire and to (assume. Ed.) think that fire is the teacher and guide of the priests. It is quite clear that by Agni here is meant an enlightened leader who as Griffith also says "enlightens our understanding and dispels the darkness" of ignorance. This substantiates the interpretation given by Dayananda Sarasvati.

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Sūktam—9

Seer or Rishi of the Sūktam—Bhārādvāja Devatā—Vaishvānara. Chhandas—Trishtup, Pankti and gagati. Svaras—Dhaivata, Panchama and Nishāda.

How should the rulers and their subjects deal with one another is told :

अह॑श्च कृ॒ष्णमह॒रर्जु॑नं च॒ वि व॑र्तेते॒ रज॑सी वे॒द्याभिः॑ ।
वै॒श्वा॒न॒रो जाय॑मानो॒ न राजावा॑तिर॒ज्ज्योति॑षा॒ग्निस्तमां॑सि ॥१॥

1. *TRANSLATION* :—O men ! one half of the day (night) is dark and the other one is bright which is endowed with straight movements and other qualities. Both day and night move on with (our. Ed.) knowledge and actions. The fire when kindled with its lustre overcomes the darkness like the sun illuminating the world.

PURPORT :—*There is simile used in the mantra. As day and night are associated with each other, so the king and his subjects should be agreeable to each other. As the sun disples darkness by (its. Ed.) light, so a king should (also. Ed.) dispel the darkness of ignorance by the light of Vidya (knowledge) and humility.*

NOTES & REMARKS :—(अहः) व्याप्तिशीलम् । अह-व्याप्तौ (स्वा०) ।= Pervading. (अर्जुनम्) ऋजुगत्यादिगुणम् । अर्जुनम् इति रूपनाम (NG 3, 7) ।= Endowed with straight movement and other qualities.

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Whose is the offspring (i.e. The quality of an ideal) are told :

नाहं तन्तुं॒ न वि जा॑ना॒म्योतुं॒ न यं वय॑न्ति सम॒रेऽत॑मानाः ।
कस्य॑ स्वि॒त्पु॒त्र इ॒ह वक्त्वा॑नि पुरो व॑दा॒त्यव॑रेण पि॒त्रा ॥२॥

2. *TRANSLATION* :—O learned persons ! I do not know either

the warp or woof, I know not the web they weave when moving to the contest or battlefield. Whose pure (ideal, Ed.) son who is giver of happiness shall here speak words that must be spoken (meaning ideal. Ed.) without assistance from the father near him (meaning indepently or without any prompting. Ed.) Such a son is very rare.

PURPORT :—It is difficult for us (ordinary persons) to decide (the parenthood of a man. Ed.), but the principle accepted by the wise is that a boy is (not only Ed.) the son of his parents, but he is (also. Ed.) the son of the Acharya (a preceptor) and Vidya (Knowledge or wisdom). Indeed, they give him second birth through initiation.

NOTES & REMARKS :—(समरे) सङ्ग्रामे। समर्य इति संग्राम नाम (NG 2, 17)। समर समर्थ शब्दो पर्यायौ।=In the battle or contest. (पुत्रः) पवित्रः सुखप्रदो वा। पूङ्-पवने। त्रैङ्—पालने (भ्वा०)।=Pure or giver of happiness.

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Something about the son is more is told :

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति।
य ईं चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

3. *TRANSLATION* :—O men ! he understands the warp and woof or the origin and the Protector of the world, who being the the Protector of the Immortal soul goes up and below i.e. every where. He sees with another eye of wisdom and knows or preserves the semen (i. e. Observes Brahmacharya. Ed.). He speaks at proper time the right thing.

PURPORT :—Those persons only are able to know and tell others about the origin of this materials. Ed world, who receive true knowledge and education from the absolutely truthful enlightened persons with Brahmacharya (continence).

NOTES & REMARKS :—(तन्तुम्) कारणम् ।=Cause, origin. (ओतुम्) रक्षकम् । (ओतुम्) अव-रक्षणादिषु (भ्वा०) ।—Protector. (ईम्). उदकम् इव शुक्रम् । ईम् इति उदकनाम (NG 1, 12) अत्र वीर्यार्थे ।=Semen like water.

The body has both, soul and God is told :

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा३ वर्धमानः ॥४॥

4. *TRANSLATION* :—O learned men ! behold that First (efficient cause), Giver of Peace and Bliss, Immortable, Immortal Light like the sun among the mortals. That is God. Behold also the another seated in the body and ever-working with it, manifesting (though not born) itself with the body. This is your immortal soul.

PURPORT :—O men ! in this body there are two conscious and eternal spirits called soul and God. One of them called Jeevātmā (soul) is limited in space (size. Ed.), knowledge and power, and it having received the body is manifested, grows, changes, decays and enjoys the fruits of its good or bad actions. The other Paramātāmā (God) is Eternal, Immortable, Omniscient, free from the fruit of actions. In fact, this is what you should know decidedly.

NOTES & REMARKS :—(ज्योतिः) सूर्य्यं इव स्वप्रकाशं चेतनं परमात्मानम् । =Self-refulgent conscious God like the sun. (होता) दाता-ग्रहीता । (होता) हु-दानादनयोः आदाने च (जुहो०) ।=Giver of Peace and Bliss and the fruit of actions of the souls and accepter of men's true devotion.

TRANSLATOR'S NOTES :—ज्योतिः is from द्युत-दीप्तौ । द्युतोरिसिन्नादेश्च

जः (उणादिकोषे 2, 111) इति इसिम् प्रत्ययः आदेशच जः This and other mantras clearly show that the Vedas do not support अद्वैतवाद or monism.

What should be known in this body is told :

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ।५॥

5. *TRANSLATION* :—O men ! you should know that there is a Firm (immortable and unwavering) light which is All-Bliss and steady. This is known as Brahma, Supreme Being or God. Based upon that there is the mind swiftest among all things that fly. On the basis of the mind, there are all the senses of one accord, with one intention, manifesting their own objects—eyes ears etc. having mind as their common means and of common knowledge. They go well unobstructed to receive knowledge of the soul.

PURPORT :—O men ! in this body there is one self-refulgent Brahma (God) Who has Absolute existence, consciouness and Bliss. The second is Jeeva or soul. Third is the mind. Fourth are the senses, fifth are the Pranas (vital breaths) and sixth is the body. In this way, all dealings are accomplished. Among them, Goa is the support or axle of all, the soul is the upholder of the body, senses, Prānas and inner senses (mind, intellect etc) and the seat of the soul is body. All about this truth you must know well.

NOTES & REMARKS :—(कम्) सुखस्वरूपम् । कम् इति सुखनाम (NG 3, 6) ।=Embodiment of abiding happiness or bliss. (देवाः) स्वस्वविषयप्रकाशकानि श्रोत्रादीनीन्द्रियाणि । (देवाः) दिबु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा०)अत्र द्युत्यर्थमादाय व्याख्या द्युतिः-प्रकाशः ।=Senses which manifest their objects. (क्रतुम्) जीवस्य प्रज्ञानम् ।=The knowledge of the soul.

TRANSLATOR'S NOTES :—It is not correct on the part of

Griffith to translate विश्व देवा: here and almost everywhere else as "All Gods". He seems to be obsessed with the erroneous idea of polytheiom in the Vedas.

What should be known in the human body is told :

वि मे कर्णा पतयतो वि चक्षुर्वी३दं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥

6. *TRANSLATION* :—O learned persons ! my ears unclose to hear, and my eyes go here and there. The light within my heart also goes here and there. The same is the case with my mind which thinks of the distant objects. What shall I speak under these conditions ? What shall it reflect ? Please tell me all about this.

PURPORT :—O enlightened men ! you instruct me about who am I and what are my means and such other things.

NOTES & REMARKS :—(दूरआधीः) दूररस्थानां पदार्थानां समन्ताच्चिन्तकम् । Thinking about the distant objects. (नू) सद्यः । अत्र ऋचितुनुघेति दीर्घः । आ ध्यैचिन्तायाम् ।=Quickly.

Whom men should fear and never indulge in sin is told :

विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

7. *TRANSLATION* :—O God—our supreme leader ! all learned persons bow down before you in fear. They are like our very life like the Prānas. You purifying God stand even in the

darkncss (depth. Ed,) of matter etc. May you Immortal God, the Illuminator of the whole world be our Protector for our growth, for our harmonious (and integrated. Ed.) development.

PURPORT :—*O men ! as the earth and other things have their basis in Prāna and electricity and all beings are afraid of fire, so knowing God as Omnipresent and Indwelling Spirit, enlightened men are ever afraid of committing sins. All people should be afraid of Him (God).*

NOTES & REMARKS :—(अनमस्यन्) प्रह्वीभूता भवन्ति ।=To be polite. (भियाना:) भयं प्राप्ता: ।=Terrified. (त्वम्) परमात्मानमिव विद्युद्युक्तं प्राणमिव परमात्मानम् ।=To you who are energetic life-giving like God. (तस्थिवांसम्) प्रतिष्ठन्तम् ।=Establish. (वैश्वानरः) विश्वस्य संसारस्य प्रकाशकः ।=Illuminator of the whole universe. (अमर्त्यः) मृत्युधर्मरहितः । One who is immortal.

Sūktam—10

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Brihati of various kinds. Svaras—Panchama, Dhaivata and Madhyama.

What should men do is told :

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

1. *TRANSLATION* :—O men ! in the inviolable Yajna—consisting of combination of various articles, which is to be accomplished with great labour, uphold or install with words worth uttering. Agni in the form of electricity/power/energy etc. is giver of great delight or is admirable. That Agni is pure and makes our paths (achirties. Ed.) pleasant. At the same time, we must adore

that Omniscient God who is the greatest Illuminator and who makes us endowed with non-violence and other essentials of Dharma (righteousness).

PURPORT :—O men ! as the priests or the performers of the Yajnas enkindle Agni (fire) in the Yajna, place it in front and benefit the world by putting oblations in it, in the same manner, they should always keep God in the bottom of their souls. The priests should put the oblation of mind intellect and other things, and should behold Him (with the internal eyes of wisdom), and (thus Ed.) benefit the world by delivering sermons about Him.

NOTES & REMARKS :—(मन्द्रम्) आनन्दप्रदं प्रशंसनीयं वा मदि-स्तुतिमोद मदस्वप्नकान्तिगतिषु (भ्वा०) ।=Giver of joy or admirable. (विभावा) विशेषेण प्रकाशक: । वि-भा-दीप्तौ (अदा०) । Chief Illuminator. (स्वध्वरा) सुष्ठु अहिंसादि-धर्मयुक्तान् । ध्वरतिहिंसाकर्मा तत्प्रतिषेध: । (NKT 1, 3, 8) ।=Endowed with non-violence and other essentials of Dharma (righteousness.) (जातवेदा:) यो जातान् सर्वान् वेत्ति स: । जातवेदा: कस्मात् जातानि वेद (NKT 7, 5, 19) ।—God who knows all things.

What should men do is told :

तमुं द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मतयः पवन्ते ॥२॥

2. *TRANSLATION* : - O learned leader ! distributor of wealth and knowledge etc. among many, resplendent and upholder of good virtures, you purify like the fire; hear the praise of that Agni (fire) which is purified by you and illumine men and other wise men with pure ghee (clarified butter) and strength, like the affectionate regard.

PURPORT :—All should know that fire is the accomplisher of many works, which proves to be so when applied properly.

NOTES & REMARKS :—(पुर्वणीक) बहूनां सम्भाजक। पुरु इति बहुनाम (NG 3, 1) वन-संभक्तौ (भ्वा०) ।=Distributor among many of various articles. (शूषम्) बलम्। शूषम् इति बलनाम (NG 2, 9) ।=Strength. (मतय:) मनुष्या:—मतय: इति मेधाविनाम (NG 3, 15) ।=Thoughtful or wise men.

The men's duties are elaborated :

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः।
चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥३॥

3. *TRANSLATION* :—O learned men ! a wise man among the human beings is a great devotee of God praising Him exceedingly. Endowed with wonderful light (of knowledge), he enhances Agni (fire) with the oblation of foodgrains and gives with (performs. Ed.) admirable deeds; and with wonderful protective powers, he upholds it during the battle with clouds (raining). This mystery, you should know.

PURPORT :—*You should properly utilise that Agni (fire) which has wonderful properties, functions and nature.*

NOTES & REMARKS ;—(गोमत:) अतिशयितस्तोता। गोरिति स्तोतृनाम (NG 3, 16) ।=A great devotee of God who glorifies Him exceedingly. (पीपाय) वर्धयति। (ओ) प्यायी-वृद्धौ (भ्वा०) ।=Multiplies increases. (व्रजस्य) व्रजन्ति घना यस्मिंस्तस्य मेघस्य। व्रज गतौ (भ्वा०) ।=Of the cloud.

TRANSLATOR'S NOTES :- This interpretation of गोमत: shows that according to Dayananda Sarasvati the correct reading of the text before him should be गोतम: and not गोमत:. This requires further research.

Again the duties of men are described :

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अध बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

4. *TRANSLATION* :—O men! you should know the properties of that Agni (fire and electricity) which when manifested or kindled fills heaven and earth with far extending splendour, as it has travelled a long way (through its smoke). (or wirelines. Ed.) It dispels the thick darkness of the night by its light. It is seen as the purifying fire.

PURPORT ;—Men must know the science of Agni (both in the form of fire and electricity).

NOTES & REMARKS :—(उर्वी) द्यावापृथिव्यौ । उर्वी इति द्यावापृथिवीनाम (NG 3, 30) ।=Heaven and earth. (ऊर्म्यायाः) रात्र्याः । ऊर्म्येति रात्रिनाम (NG 1, 7) ।=Night.

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What should men do is told further :

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान् ॥५॥

5. *TRANSLATION* :—O absolutely truthful person! shining like fire with your protections endowed with much knowledge and exertion, confer wonderful wealth upon us and wealthy persons. Those persons get much respect who stand pre-eminent, surpassing others in offering liberal gifts, in (order to promote Ed.) fame and heroic virtues.

PURPORT :—O men! respect them much who give you knowledge and wealth.

NOTES & REMARKS :—(पुरुवाजाभिः) बहुज्ञानपुरुषार्थयुक्ताभिः । वाजः-वज गतौ । गतोस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । वाज इति बलनाम (NG 2, 9) तेन पुरुषार्थ परकोर्थः सो बलमूलक एव सम्भवति ।=Endowed with much knowledge and industriousness. (श्रवसा) अन्नादिना । श्रव इत्यन्ननाम (NG 2, 7) ।= With food and other things.

What should the enlightened persons do is told :

इमं यज्ञं चनों धा अग्न उशन्यं तं आसानो जुंहुते हविष्मांन् ।
भरद्वांजेषु दधिषे सुवृक्तिमवीर्वाजंस्य गध्यंस्य सातौ ॥६॥

6. *TRANSLATION* :—O industrious learned leader ! let every thing be easy for you who is seated here and desiring the welfare of all performs this Yajna (in the form of benevolence etc.) and uphold food and other eatable and proper things. Protect this worshipper (me. Ed.) in the battle or contest of desirable scientific knowledge. You have good path among the upholders of food, knowledge and strength.

PURPORT :—Those who do good to others, get all their good desires fulfilled.

NOTES & REMARKS :—(चनः) अन्नादिकम् ।=Materials and other articles. (यज्ञम्) परोपकाराख्यम् । (यज्ञम्) यज-देवपूजासङ्गतिकेरणदानेषु =Yajna in the form of benevolence or doing good to others. Respect shown to the enlightened persons, unification, charity— all these are included in benevolence. (भरद्वाजेषु) ये वाजानन्नादीन् भरन्ति तेषु । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 6) । (वाजः) वज-गतौ गतेस्त्रिष्वर्थेषु ग्रहणम् ।=Among those who uphold food and other things including knowledge and strength. (गध्यस्य) अभिकाङ्क्षितुं योग्यस्य ।=Desirable.

The duties of the enlightened persons is told further :

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ।।७।।

7. *TRANSLATION* :—O learned leader ! give up all acts of malice and urge upon others to do so. Increase (our. Ed.) noble speech and food material so that we may enjoy gladness for a hundred years, possessing brave son and other persons.

PURPORT :—The learned men should always do such deeds and should urge upon others to do so, by which all evils may be set aside and intellect, strength and life-span may grow.

NOTES & REMARKS :—(इनुहि) विशेषेण व्याप्नुहि । इण् गतौ (अदा॰) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । प्राप्तिः व्याप्तिः इत्यनर्थान्तरकम् । इलाइति अन्ननाम (NG 2, 7) इला इति वाङ्नाम(NG 2, 11) Pervade well or increase. (इलाम्) वाचम् अन्नं वा ।=Good speech or food.

Sūktam—11

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the enlightened persons do is told

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ।।१।।

1. *TRANSLATION* :—O liberal donor ! enlightened man purifier like the fire, (and. Ed) performing the Yajna (non-violent sacrifice) (is. Ed.) well impelled by the wise. Do you invite us with

good deeds like the teachers and preachers who are like Prāna and Udāna and are devoid of all false conduct. They unite for giving and taking (people. Ed.) to heaven (from the. Ed.) earth. Having removed all obstacles put (up. Ed.) by mighty men who are like impetuous winds, you unite all.

PURPORT :—Those enlightened men who are dear like the Prāna and Udāna, and industrious, are able to make all happy.

NOTES & REMARKS :—(यजस्व) सङ्गमय। यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थग्रहणम् ।=Unite. (मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12 II 3, 6, 1, 16, 5, 3, 5, 34) ।=Teachers and preachers who are like Prāna and Udāna (two vital airs). (इषित:) प्रेरित:। इष-गतौ (दिवा०) गति-प्रेरणम्। =Impelled, urged. (होत्राय) आदानाय दानाय वा। हु-दानादनयो: आदाने च (जुहो०) अत्र दानादानार्थग्रहणम् ।=For making and giving. (मरुताम्) वायूनामिव मनुष्याणाम्। मरुत: मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14) ।=Mighty men who are like impetuous winds.

The enlightened men's duties are described :

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा वह्निरासाग्ने यजस्व तन्वं तव स्वाम् ॥२॥

2. *TRANSLATION* :—O benevolent like the fire! O enlightened person like the Agni (in the form of fire) which is giver of delight and heat health etc, shining within the Yajna united you and us with its purifying flame. The electricity and sun do it with their power; in the same manner, you being free from malice among mortals unite us and our bodies through the performance of Yajna and other noble philanthropic deeds. [Make us always united and engaged in the performance of Yajnas (non-violent sacrifices) and other noble deeds.]

PURPORT :—As Agni (in the form of electricity, fire and sun) does good to the whole world, so the enlightened men gladden the the universe.

NOTES & REMARKS :—(मन्द्रतमः) अतिशयेनानन्दयिता । (मन्द्रतमः) मदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्रमोदार्थः ।=Giver of much delight. (अग्ने) अग्निरिव परोपकारिन् ।=Benevolent like the fire. (विदथा) विदथे यज्ञे । विदथः इति यज्ञनाम (NG 3, 17) ।=In the Yajna.

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What and how should the enlightened persons do is told :

धन्या॑ चि॒द्धि त्वे धि॒षणा॒ वष्टि॒ प्र दे॒वाञ्जन्म॑ गृण॒ते यज॑ध्यै ।
वेपि॑ष्ठो अङ्गि॑रसां॒ यद्ध॒ विप्रो॒ मधु॑च्छ॒न्दो भन॑ति रे॒भ इ॒ष्टौ ॥३॥

3. *TRANSLATION* :—O highly learned person ! your blessed intellect which longs for the enlightened men, that is, they praise to take birth among or like the scholars who are dear like the Prānas (vital breaths). When a very wise man who shakes or terrifies the wicked and is a devotee of God always glorifying Him, utters words of sweet wisdom and freedom in the Yajna, it increases knowledge. All these things let us gladly take.

PURPORT :—Blessed are those persons who by the association with the enlightened persons and with their intellect long for the acquisition of knowledge and preach others about truth.

NOTES & REMARKS :—(धिषणा) प्रज्ञा द्यौः पृथिवी वा । विद्या वै धिषणा (तैत्तिरीय संहिता 5, 1, 7, 2 मैत्रायणी सं० 4, 2, 1, काठक सं० 19, 7, अत्र विद्या-धारिका बुद्धिः । =Intellect. (वष्टि) कामयते । वश-कान्तौ (अ.) कान्तिः-कामना । वेपृ कम्पने (भ्वा०) ।=Desires, longs for. (वेपिष्ठः) अतिशयेन कम्पकः ।= Shaker or terrifies. (अङ्गिरसाम्) प्राणानामिव विदुषाम् । प्राणो वा अङ्गिराः (Stph 6, 1, 2, 28, 5, 2, 3, 4) ।=Of scholars who are dear to us like long life. (छन्दः) स्वातन्त्र्यम् । छदिर्-ऊर्जने (भ्वा०) पराक्रमवर्द्धकं स्वातन्त्र्यमेव ।=

Freedom. (इष्टौ) विज्ञानवर्धके यज्ञे। (इष्टौ) यज-देवपूजासङ्गतिकरणदानेषु। विद्वांसो वै देवा:। विदुषां पूजायैव विद्याप्राप्ति: वृद्धिश्च स्वाध्यायो वै ब्रह्मयज्ञ: (Stph 17, 5, 6, 2)।=In the Yajna which increases knowledge.

How should the enlightened person do is told further :

अदिद्युतत्स्वपाको विभावाग्ने यजस्व रोदसी उरूची।
आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जना: ॥४॥

4. *TRANSLATION :*—O learned person! you are purifier like the fire, Good men like five Prānas who are givers of proper things, manifest (honour) you with good food etc, because you are industrious. You who are not yet perfectly mature but sufficiently bright with knowledge shine like the good life. You unite the wide-spreading heaven and earth i. e. (make proper use of them travelling in the vehicles and aircrafs).

PURPORT :—As five Prānas (vital breaths) uphold the body, so that who are regular in their taking of food, walk and other movements can maintain their bodies for a long time. In the same manner, the teaching or sermons of the enlightened persons make the knowledge long enduring or permament.

NOTES & REMARKS :—(अञ्जन्ति) सुप्रकटयन्ति। अञ्जु-व्यक्तिम्रक्षणा कान्तिगतिषु (रुधा०)।=Manifest well, honour. (सुप्रयसम्) सुष्ठु-प्रयत्नवन्तम्। सु+प्र+यसु-प्रयत्ने (दिवा०)।=Industrious. (पंच जना:) पंच प्राणा इव वर्तमाना:। पंच प्राणा: प्राणापानव्यानोदानसमाना: पंच जना:-गन्धर्वा: पितरो देवा: असुरा: रक्षांसीत्यर्थ:। चत्वारो वर्णा: निषाद: पंचम: इत्यौपमन्य: (NKT 3, 2, 8)।=Men who are like five Prānas.

What should men do is again told :

वृञ्जे ह यन्नमसा बर्हिरग्नावयामि स्रुग्घृतवती सुवृक्तिः ।
अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

5. *TRANSLATION :*—O highly learned persons ! I put the ghee (clarified butter) in the fire alongwith some food materials and other things as oblations. I obtain the ladle with the drops of ghee as a river full of water to which men go for taking bath. Firm on the seat of earth is based the altar like the eye, turning towards the sun. All must perform such Yajna very well.

PURPORT :—As the performers of the Yajnas put ghee in the fire, so the enlightened persons should put knowledge in other's intellects. (mind Ed.)-As the eye goes towards the sun (sees through the sun light. Ed.) so the oblations put in the fire pervade the firmament.

NOTES & REMARKS :—(वृञ्जे) त्यजामि । वृजी-वर्जने (अदा.) ।=Leave, put. (बर्हिः) घृतम् । बृह-वृद्धौ । वर्धंते जनोऽनेन शक्ताविति बर्हिः घृतम् ।= Ghee (clarified butter created. Ed.) fires. (अयामि) प्राप्नोमि । अय-गतौ (भ्वा०) ।=Obtain, achieve.

How should men behave is told :

दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नांहः ॥६॥

6. *TRANSLATION* :—O king purif)ing like the fire ! you have many armies. O son of a mighty person ! shining alongwith the brave persons who are full of splendour like the fire, you are a liberal donor. Bestow upon us riches, so that becoming safe (lit. covered on all sides), we may escape from the evil strength of our foes as well as from sins.

PURPORT :-O men ! as the fire grows by puttnig the fuel, so you should grow with industriousness. As men give up the adversaries soon, so you should (also. Ed.) give up all unjust conduct and sin quickly.

NOTES & REMARKS :—(दशस्या) दाशंति ददति येन तद्‌ शस्तदात्मानमिच्छ। अत्र संहितायामिति दीर्घः ।=Give. (अग्निभिः) अग्निवद्वर्त्तमानैर्वीरैः। दासृ-दाने स्वा०) With brave men who are full of splendour like the fire. (वावसानाः) आच्छाद्यमानाः । वस-आच्छादये (अ०) ।=Being covered, safe. (वृजनम्) वर्जनीयं बलम् । वृजनमिति बलनाम (NG 2, 9) ।=Evil strength.

Sūktam—12

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā- Agni. Chhandas—Trishtup and Pankti. Svaras– Dhaivata and Panchama.

What should men do is told :

मध्ये होतां दुरोणे बर्हिषो राळग्निस्तोदस्य रोदंसी यजंध्यै ।
अयं स सूनुः सहंस ऋतावां दूरात्सूर्यो न शोचिषां ततान ॥१॥

1. *TRANSLATION :*—O men ! this Agni (fire) is the giver of heat and happiness, and placed in the middle of space at home is resplandent and remover of cold and many diseases caused by it. It unite heaven and earth (through the smoke etc.). So similarly this highly learned who is the son of a mighty person endowed with the power of endurance, and who always seeks truth, spreads the light of knowledge like the sun with his light, and dispels all darkness.

PURPORT :—These active persons who are illuminators of all good works like the sun, are capable to romote the happiness of all.

NOTES & REMARKS :—(दुरोणे) गृहे । दुरोणे इति गृहनाम (NG 3, 4) ।

At home. (बर्हिषः) अवकाशस्य । बर्हिः इति अन्तरिक्षनाम (NG 1, 3) ।=Of the space or firmament. (तोदस्य) व्यथायाः । तुद-व्यथने (तुदा०) यज-देवपूजा-संगतिकरणदानेषु-अत्र संगतिकरणार्थः ।=Of the pain or disease etc. (यजध्यै) यष्टुं-संगन्तुम् ।=To unite.

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The men's duties are highlighted :

आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥२॥

2. *TRANSLATION* :—O king ! you are worthy of association. In you who are not yet perfectly mature in knowledge (but desire to do so), the light (knowledge. Ed.) of electricity etc. is united like the Yajna which is the cause of the advancement of all Like the air present on earth, firmament and the solar world which is remover of many diseases while blowing on in pure places, perform Yajna for uniting the riches that are worth taking and giving, urging others also to emulate the same.

PURPORT :—Where the king is mighty like the sun, resides all happiness.

NOTES & REMARKS :—(द्यौः) विद्युदादिप्रकाशः । दिवु धातोर्द्युत्यर्थमादाय व्याख्यानम् ।=The light of electricity etc. (सर्वतातेव) सर्वेषां वर्धको यज्ञ इव । सर्व+तन्-विस्तारे (तन्त) सर्वं तनाति विस्तारयति सर्वेषां शक्तिं वर्धयतीति यज्ञः सर्वतात ।=Like the Yajna which is the cause of advancement of all. (जंहः) सद्यो गन्ता ।=Fast goer.

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The qualities of an ideal are told :

तेजिष्ठा यस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥३॥

3. *TRANSLATION* ;—O men ! the inspiring achievements

of the king who is full of splendour like the fire, blazes most splendid like the fire in the finest rays of the sun. His achievement shines waking on the way like a pain (in stomach etc.) growing on the movement. He himself being immortal (by the nature of the soul) active and invincible gives the knowledge about the Soma and other plants.

PURPORT ;—That man alone can get all his desires fulfilled and is blessed, where (his. Ed.) nature and prompting is full of splendour or inspiring. Such a man being devoid of malice, can alleviate the miseries of others as a medicine removes diseases.

NOTES & REMARKS :—(द्रविता) गन्ता । द्रु-गतौ (भ्वा.) गति प्रापणयो: । गतेष्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=Going from place to place, active. (अरति:) प्राप्ति: ।=Achievement. (अवर्त्रः) अनिवारणीयः । वृञ्-आवरणे (चुरा०) Invincible.

How should the enlightened persons deal is told :

सास्माकेंभिरेतरी न शूषैरग्निः ष्टवे दम आ जातवेदाः ।
द्र्वन्नो वन्वन् क्रत्वा नार्वोस्रः पितेव जारयायि यज्ञैः ॥४॥

4. *TRANSLATION* :—O men ! that king is to be served by us who is like the father, taking good food, and preserving the strength of the body (that attains old age only in the course of time), who is rapid-going like a horse and who serves the cows with his good actions. In the same manner, a man who knows the nature of all objects and who shines like the fire living in his admirable house comes to our aid in undesirable dealing or (in distress at proper time. Ed.).

PURPORT :—As in a praiseworthy (ideal. Ed.) home, a men dwells happily, in the same manner, under the rule of a king who is nourisher of the subjects, people live happily. As a man who has obtained

self-control by the use of his good intellect guards the orphans on having attained kingdom. In the same manner, the enlightened men should protect the (people. Ed.) by preaching truth.

NOTES & REMARKS ;—(जारयायि) जारं जरावस्थां दातुं शीलं यस्य तच्छरीरम् ।=Body which has to obtain old age in course of time. (शूषैः) बलादिभिः । शूषमिति बलनाम (NG 2, 9) ।=With strength and vigour. (एतरी) प्राप्तव्ये । (एतरी) इण् गतौ । अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् ।= In an attainable or desirable dealing.

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The nature of electricity/energy is told :

अध स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
सद्यो यः स्यन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥

5. *TRANSLATION* :—O learned persons ! scientists praise (take maximum use of. Ed.) the properties of electricity/energy when pervading melting and shaking secretly present like a useless (hidden. Ed.) thief. It makes subtle the glow and goes to the earth quickly. Having known it well and having acquired the knowledge of this science, a glorious or renowned archer (armed man. Ed.) knows the elements of the Dhanurveda (military science).

PURPORT :- *O highly learned persons ! if you know the science of electricity, produce it by rubbing with machines and harness for men with it. Then it becomes very impetuous and it shakes all. If it is put in a glass cover and men are kept away separately, then it goes to the earth quickly. This pervading all is very admirable by using it. With its proper use, the king can conquer his enemies quickly and become prosperous.*

NOTES & REMARKS :—(विषितः) व्याप्तः । विष्लृ-व्याप्तौ (जु०) ।= Pervading. (धवीयान्) अतिशयेन कम्पकः धूञ्-कम्पने (स्वा०) ।=That which shakes much. (तायुः) स्तेनः । तायुरिति स्तेननाम (NG 3, 24) ।=Like thief.

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An ideal man is described :

स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

6. *TRANSLATION* :—O king! you are full of splendour like the fire and moving all quickly like the horse (-power. Ed.) as shining with the various forms of electricity and other objects. Thus you conquer your adversaries who censure (defame. Ed.) you unjustly and take away their riches. Subduing dog-like wicked armies, therefore let us enjoy delight for hundred years being brave heroes.

PURPORT :—Men should accomplish all works by the proper application of Agni (fire and electricity etc.) and other things, and should punish the unjust people and make them calm (disciplined. Ed.). In this way, by doing righteous and just works, all may live for hundred years.

NOTES & REMARKS :—(अवन्) अश्वेव शीघ्रं गमयन्। अर्व-गतौ ।= Moving swiftly like a horse. (वेषि) व्याप्नोषि। वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु। अत्र व्याप्त्यर्थः ।=Pervade.

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Sūktam--13

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

In what way, a king can be good is told :

त्वद्धि॒श्वा सु॑भग॒ सौभ॑गा॒न्यग्ने॒ वि य॑न्ति व॒निनो॒ न व॒याः ।
श्रु॒ष्टी र॒यिर्वाजो॑ वृत्र॒तूर्ये॑ दि॒वो वृ॒ष्टिरीड्यो॑ री॒तिर॒पाम् ॥१॥

1. *TRANSLATION* :—O prosperous and auspicious king ! you are full of splendour like the fire, like the birds of the forest. The men obtain all riches and prosperity from you. Like the flow of water from the firmament, the admirable wealth which enables men to go from place to place for (trading and self-sufficieney in. Ed.) food materials are obtained from you in the battles. Therefore, you are worthy of respect.

PURPORT :—There is simile in the mantra. As the sun gladdens the whole world by raining down water from the firmament, so the king should constantly gladden and feed all, by increasing the prosperity by just industriousness (right conduct. Ed.).

NOTES & REMARKS :—(वयाः)पक्षिणः ।=Birds. (वृत्रतूर्ये) वृत्रस्य मेघस्य हननं यत्र, तद् वद् वर्तमाने संग्रामे । वृत्र इति मेघनाम (NG 1, 10) तूरी-गतित्वरण-हिंसनयो (दिवा०) अत्र हिंसनार्थः । वृत्रतूर्ये इति संग्रामनाम (NG 2, 17) ।=In the battle where enemies are killed like the clouds. (श्रुष्टी) क्षिप्रम् । अत्र संहितायामिति दीर्घः ।=Obtain quickly.

How should the enlightened men behave is told :

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेः ॥२॥

2. *TRANSLATION* :—O liberal donor ! enlightened persons are purifying like the fire. You are worthy of respect as you as a friend are the discriminator (between the untruth and. Ed.) admirable great truth. Therefore you dwell, like circumambient air with wonderous splendour, and being endowed with admirable wealth, enable us to obtain the charming wealth.

PURPORT :—Those enlightened persons who (rightly. Ed.) uphold the beauty of wealth and prosperity like the Prāna, should deal with all in a friendly manner and should make all happy.

NOTES & REMARKS :—(इषे) प्राप्तुम् । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् ।=To obtain. (वामस्य) प्रशस्यस्य । वाम इति प्रशस्यनाम (NG 3, 8) ।=Of the admirable. (दस्मवर्चाः) दस्ममुपक्षयितं निवासितं वर्चो दीप्तिर्येन सः । वर्च-दीप्तौ (भ्वा.) दसु-उपक्षये (दि०) क्षि-निवासगत्योः ।=Full of splendour.

How should the enlightened men behave is told :

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ।।३।।

3. *TRANSLATION* :—O enlightened leader! you are renowned on account of truth. As the sun protector of waters slays the cloud by its might and upholds the food or knowledge of a dealer or student. So you being endowed with love and the spirit of service, enable to grow with the proper application of electricity grows on all sides.

PURPORT :—Those geniuses who illuminate knowledge like the sun and dispel all ignorance enjoy unparallelled happiness.

NOTES & REMARKS :—(पणे) व्यवहर्त्तुः । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थग्रहणम् ।=Of a dealer. (वाजम्) अन्न विज्ञानं वा । वाज इत्यन्ननाम (NG 2, 7) वज-गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Food or knowledge. (हिनोषि) वर्धयसि । हि-गतौ (भ्वा.) वृद्धौ च (स्वा.) ।=Multiplies, enables to grow.

What should men do is told further :

यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ।।४।।

4. *TRANSLATION* :—O son of the mighty father! O

enlightened person purifying like the fire, the mortal who approaches and honours you with the most admirable Vedic mantras within the Yajnas, consisting of the honour shown to the scholars, association and charity and with the construction of an altar, gives profound delight. He enjoys all precious things with the Yajnas performed with good wealth, gains wealth of corn and becomes the lord (owner. Ed.) of the treasures. You should associate with such a noble person.

PURPORT :—O men ! you should develop your physical and spiritual power with perfect Brahmacharya (continence) and then should (procreate and bring up Ed.) good children.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारादिभिः। (यज्ञैः) यज-देवपूजासंगतिकरणदानेषु ।=By the Yajnas consisting of the honour shown to the enlightened persons, association with them and charity. (उक्थैः) वक्तुमर्हैर्वेदितव्यैर्वेदवचनैः उक्थैः । वच-परिभाषणे (अदा.) पातृ तु दिवि रिचिसिचिभ्यः स्थक् (उणादिकोषे 2, 7) ।=With the admirable and worth knowing Vedic mantras. (वेधा) सुखप्रापिकया। (वेधा) विद्लृ-लाभे । लाभः प्राप्तिः । सुखं प्रापयतीति वेदिः ।= With an altar that leads to happiness.

The men's duties are further continued :

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

5. *TRANSLATION :*—O son of a mighty person ! shining like the fire, as you are nourished by strength, uphold for men those powers (for. Ed.) the accomplished famous scholars endowed with heroic progeny. You give long life even to animals and punishment to the violent wolf-like enemy. Therefore, you are just.

PURPORT :—That king who drives away all thieves and other wicked persons and makes the people strong, is well-wisher of all.

NOTES & REMARKS :—(जसुरये) हिंसकाय । जसु-हिंसायाम् (चुरा०) । =For a violent person. (सौश्रवसा) सुश्रवसा विदुषा विवृत्तानि । श्रवः प्रशंसामिति निरुक्ते (NKT 4, 4, 24) श्रव इच्छमानः प्रशंसामिच्छमानः (NKT 9, 1, 10) । =Accomplished by an enlightened person of good reputation.

The ideal duties are elaborated :

व॒क्ता सू॒नो सहसो नो॒ विहा॑या॒ अग्ने॑ तो॒कं तन॑यं वा॒जि नो॑ दाः ।
विश्वा॑भिर्गी॒र्भिर॒भि पू॒र्तिम॑श्यां॒ मदे॑म श॒तहि॑माः सु॒वीरा॑ः ॥६॥

6. *TRANSLATION* :—O son of a mighty person ! O learned person ! you are purifier like the fire, and preacher of truth and benevolence, vouchsafe us with your all speeches an offspring full of vigour. You are increaser of a man having abundant food and thus extender of happiness, so that I may fulfil my noble desires and may (have. Ed.) brave sons and followers (to. Ed.) gladden us through a hundred years.

PURPORT :—O enlightened persons ! it is your duty to make the sons and daughters of householders happy by giving them good education and preaching truth, so that they may be long-lived and may do the same for other's welfare.

NOTES & REMARKS ;—(वक्ता) सत्यहितोपदेष्टा । =Preacher of truth and benevolence. (विहायाः) महान् । विहायेति महन्नाम (NG 3, 3) । = Great. (तोकम्) वर्धकम् । =Increaser. (तनयम्) सुखविस्तारकमपत्यम् । तनु-विस्तारे (त०) वद-व्यक्तायां वाचि (भ्वा०) । =A son who is extender of happiness.

Sūktam—14

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik, Trishtup, Anushtup and Atijagati of various kinds. Savaras—Rishabha, Gāndhāra and Nishāda.

What should men do is told :

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥१॥

1. *TRANSLATION* :—That man is very fortunate who serves fire with his fingers and other parts of the body alongwith his intellect and work, shines in the world as trained by the old enlightened and accepts good food or knowledge. He quickly becomes distinguished as the first among men.

PURPORT :—Those persons who give up laziness and other evils and are engaged in doing good works with labour, get all desired happiness.

NOTES & REMARKS :—(दुवः) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3,5) ।=Service. (धीतिभिः) अङ्गुल्याद्यवयवैः । धीतयः इत्यङ्गुलिनाम (NG 2, 5) =With fingers and other organs. (भसत्) प्रकाशते । भस-भर्त्सनदीप्त्योः (जु०) अत्र दीप्त्यर्थः । दीप्तिः प्रकाशः । =Very shining.

What should the men do is further told :

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

2. *TRANSLATION* :—O men ! you should also glorify that God who is the upholder and giver of all, whom an enlightened man likes the electricity, who is the giver of knowledge to others and is a seer i.e. the knower of the meanings of the mantras and the

the greatest scholar or wiseman. To him other thoughtful persons glorify in Sandhya (meditation & prayer) and other noble works.

PURPORT :—You should know for certain that God alone should be glorified, reflected upon, meditated upon, and adored by you and none else.

NOTES & REMARKS :—(वेधस्तमः) विद्वत्तमः । वेधा इति मेधाविनाम (NG 3, 5) ।=The greatest scholar. (ऋषिः) मन्त्रार्थवेत्ता । ऋषयो मन्त्र-द्रष्टारः । ऋषिदर्शनात् स्तोमान् ददर्शेति औपमन्यवः (NKT 2, 3, 11) ।=The knower of the meanings of the mantras. (यज्ञेषु) सन्ध्योपासनादिषु सत्कर्मसु ।=Sandhya (meditation and prayer) to God and other noble works.

TRANSLATOR'S NOTES :—In this mantra, Agni has been called as प्रचेताः वेधस्तमः and ऋषिः, which Prof. Wilson has translated as 'most wise' and 'a holy sage'. Griffith has translated these words as "Passing wise and a Seer',. How are these eptithets applicable to the material fire and yet many of and these Western translators have taken Agni to mean mere fire. Dayananda Sarasvati is therefore right in taking Agni here for a wise and enlightened leader, as shown above.

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What the men should do is told :

नाना ह्यग्नेऽवसे स्पर्धन्ते रायो अर्यः ।
तूर्वन्तो दस्युमायवो व्रतैः सीक्षन्तो अव्रतम् ॥३॥

3. *TRANSLATION* :—O learned leader ! the master of wealth should respect those several persons who punish the wicked man who is devoid of righteous acts, and by their noble deeds desire to overcome him and compete with one another for protection, while doing so.

PURPORT :—Those men become prosperous who always try to remove the wicked persons.

NOTES & REMARKS :—(तूर्वन्तः) हिंसन्तः । तुर्वी-हिंसायाम् (भ्वा०) ।= Punishing, slaying. (सीक्षन्तः) सोढुमिच्छन्तः । षह-शक्तौ सामर्थ्ये (ताशकृत्स्नधातुपाठे 3, 17) ।=Desiring to put up with or subdue. (अर्य्यः) स्वामी । अर्य इतीश्वरनाम । (NG 2, 22) (अर्यः स्वामिवैश्ययोः इति पाणिनीये Ed.)=Master.

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What does a good man is told further :

अ॒ग्निर॑प्सामृ॑तीषहं॑ वी॒रं द॑दाति॒ सत्प॑तिम् ।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्र॑वो भि॒या ॥४॥

4. *TRANSLATION* :—O men ! Agni (the mighty leader) from whose might his enemies tremble with fear no sooner they look upon him, bestows a hero who is divider of good actions (according to the different aptitudes and capabilities of the persons concerned), subduer of the enemies who take away others' articles by force and the protector of the righteous person.

PURPORT :—From those learned persons who being Brahmacharis and men of self-control, do not waste their energy of body and soul, the foes (either. Ed.) flee away or come under your control.

NOTES & REMARKS :—(अग्निः) महाबलिष्ठो वीरपुरुषः । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) ।=A very powerful brave person. (ऋतीषहम्) ये ऋतीन् परपदार्थप्रापकाञ्छत्रूंस्सहते । अत्र संहितायामिति दीर्घः ऋ-गति प्रापणयोः ।=He who subdues those foes who take away other's articles by force. (संचक्षि) समक्षे । अत्र दर्शनार्थः ।=In front of.

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What should men do is told further :

अ॒ग्निर्हि वि॒द्मना॑ नि॒दो दे॒वो मर्त॑मुरु॒ष्यति॑ ।
स॒हावा॒ यस्याव्॑ृतो र॒यिर्वाजे॒ष्ववृ॑तः ॥५॥

5. *TRANSLATION* :—O men ! a sage is purifier like the

fire even though not accepted (or inspite of all opposition. Ed.) by all. Shining on account of virtues and putting up with all difficulties, he serves a man (mankind. Ed.). You should know him. Keep far away those who are your reproachers by the help of a man whose wealth (in fighting. Ed.) in battles is not covered (open to public sight. Ed.) but is manifest.

PURPORT i—Men should know the properties of electricity| energy which creates all things by knowing which many weapons like the Agneyastra|firearm etc. are manufactured. You must carry on research about that electricity.

NOTES & REMARKS :—(उरुष्यति) सेवते । उरुष्यति:-रक्षाकर्मा । सेवा रक्षाद्वारैव भवति । (NKT 5, 4, 23) ।=Serves. (अग्नि:) पावक इव पवित्रोपचितो मुनि: ।=A muni (hermit) who is pure and purifier like the fire. (अवृत:) अनाच्छदित: । वृञ्.आवरणे (चुरा०) ।=Not covered or hidden manifest. (अवृत:) अस्वीकृत: । वृञ्-वरणे (स्वा०) ।=Not accepted by all.

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What should the enlightened men do evey day is told further :

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुक्षितिं दिवो नॄन्द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥६॥

6. *TRANSLATION* :—O Giver of happiness! worthy of adoration by all friends, shining llke purifying fire, you cultivate good intellect or give knowledge about the Agni (fire and electricity etc.) and earth to the learned persons. Attain that delight in which the whole earth looks good. Enlighten those men who desire to acquire knowledge about physics and other sciences. By your protection, may we swim or overcome across all foes, all sins, all evils, defects of bad association and wicked dealings. May we overcome all these evils through your protection over us.

PURPORT :—O highly learned persons! what knowledge you acquire, give it to others correctly. Caste aside the evils and vices

of men by preaching truth. Always keep yourselves away from all unrighteous dealings. Being pure by the association of the noble persons and by labour, rise above all miseries and enjoy happiness.

NOTES & REMARKS :—(मित्रमहः) मित्रैः पूजनीयः । मह-पूजायाम् (भ्वा०) । =Worthy of adoration by the friends. (रोदस्योः) अग्निपृथिव्योः ।= Of the Agni (fire, electricity etc.) and the earth. (दिवः) कामयमानान् । दिवु-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्र कान्त्यर्थग्रहणम् । कान्तिः कामना ।=Desirous of acquiring knowledge. (वीहि) व्याप्नुहि । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु । अत्र व्याप्त्यर्थग्रहणम् ।=Pervade, attain.

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Sūktam—15

Seer or Rishi of the Sŭktam—Bhārdvāja or Veeta Havya. Devatā Agni. Chhandas—Jagati, Trishtup, Shakvari, Pankti, Brihati and Anushtup of various kinds. Svaras—Nishāda, Panchama, Dhaivata and Gāndhāra.

What should men know is told :

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
वेतीद्दिवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥१॥

1. *TRANSLATION* :—O highly learned person ! as you please this Guru or preceptor who is the protector of all people, who is venerable like a guest, and asks his pupils at the dawn, to sit within himself i.e. like embryo keeps the pupils in his Asharama and creates in them the knowledge of all objects as in day time, and who being pure enjoys the imperishable soul or God, who ever knows all this also becomes an enlightened person.

PURPORT :—*O men ! as a guest is venerable, so a knower*

of physics and other sciences also is worthy of respect. Those who know the properties of electricity that is within all, enjoy desirable happiness.

NOTES & REMARKS :—(ऋञ्जसे) प्रसाध्नोषि। ऋजतिः प्रसाधनकर्मा (NKT 6, 4, 21) ।=Accomplish, here please. (दिवः) दिवसस्य पदार्थबोधस्य। दिवु धातोद्युत्यर्थमादाय गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम्।=Of the knowledge of all objects of the day.

What should men do is told further :

मि॒त्रं न यं सुधि॑तं॒ भृग॑वो द॒धुर्व॒नस्प॒तावीड्य॑मू॒र्ध्वशो॑चिषम्।
स त्वं सुप्री॑तो वी॒तह॑व्ये अद्भुत॒ प्रश॑स्तिभिर्महयसे दि॒वेदि॑वे ॥२॥

2. *TRANSLATION* :—O you, who are wonderfully great, whom enlightened men of mature knowledge establish in the sun (regard him as the sun of knowledge illuminatings all sciences), you are firm, admirable and purifier like the fire whose flames go upward. By the praiseworthy righteous acts being very much delighted, you are honoured every day by a person who has pervaded all acceptable things or virtues.

PURPORT :—O men ! as a friend accomplishes works, so Agni (fire or electricity) when applied correctly accomplishes many works.

NOTES & REMARKS :—(भृगवः) विद्वांसो मनुष्याः (भृगवा) प्रथिमुदिभ्रस्जों सम्प्रसारणं सलोपश्च (उणादिकोषे 1, 28) इति भ्रस्ज पाके इति धातोर्भृगु शब्दसिद्धिः तस्मात् परिक्ववविज्ञाना: विद्वांसः।=Enlightened men. (वीतहव्ये) वीतं व्याप्तं हव्यं ग्रहीतव्यं वस्तु येन तस्मिन्। वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु। अत्र व्याप्त्यर्थः।=In a man who has accepted a thing worth taking. (वनस्पतौ) वनानां किरणानां पालके सूर्ये। वनमिति रश्मिनाम (NG 1, 15) पा रक्षणे।=Rays of the sun.

How should men be is told :

स त्वं दक्षस्यावृको वृधो भूरर्यः परस्यान्तरस्य षतरुः ।
रायः सूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय
सप्रथो भरद्वाजाय सप्रथं ॥३॥

3. *TRANSLATION* :—O son of the mighty person! you are the honest multiplier of the wealth, you are the master of the wealth which is exalted, is different from wealth earned by unfair means and which take across all troubles. You are famous among mortals, are the giver to a man who has attained what was to be attained and to the upholder of knowledge. Being endowed with vast knowledge and wisdom, bestow a good and comfortable home to dwell.

PURPORT :– If men develop their power (physical, mental and spiritual), why should they not be wealthy and prosperous.

NOTES & REMARKS :—(अवृक:) अस्तेन: । वृक इति सोमनाम (NG 3, 24) स्तेन:-चोर: । स्तेन: संस्त्यामं संहतं पापकम् अस्मिन् ष्यास्त्या हृभदिभ्य: इनच् (उणादिकोषे 2, 40) स्तेन: स्तेन इति नैरुक्ता: (NKT 3, 4, 20) वृक इति स्तेननाम ।=Not a thief, an honest man. (छर्दि:) गृहम् ।=Home. (वीतहव्याय) प्राप्त-प्राप्तव्याय । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ-ग्रहणम् । हु-दानादनयो: आदाने च (जुहो०) ।=For a man who has attained what was to be achieved. (भरद्वाजाय) धृतविज्ञानाय । (वाजा) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम । भृज धारणपोषणयो: (जुहो.) अत्र धारणार्थक: =For a man who has uphold true knowledge or wisdom.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take भरद्वाज and हृयवीति as Proper Nouns instead of taking their derivative meanings as given above, as it is against the fundamental principales of the Vedic Terminology. आख्याप्रवचात्, परन्तु श्रुति सामान्यमात्रम् (मीमांसा संहिता) ।

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What should men do is again told :

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥

4. *TRANSLATION* :—O highly learned person! let us honour you who respect and please a leader who is illuminator or truthful, is venerable like a guest who leads to happiness, who purified like the fire in which Yajnas(non-violent sacrifices) are performed and which is begger of men's oblations, good acts, revealer of words expressing truth, conveyor of what is to be upheld, bestower of joy and shining like a glorious genius.

PURPORT :—As an enlightened man is able to accomplish noble deeds properly, so the Agni (fire or electricity) when utilised properly can accomplish all dealings.

NOTET & REMARKS :—(द्युक्षवचसम्) द्योतकवचनस्य प्रकाशकम् । द्युक्षम् द्यौरिति प्रकाशः क्षियतिमिव सति यास्मिन् तत् महर्षिः दयानन्दः (यजु. 3, 31 भाष्ये) ।= Illuminator or reveraler of words expressing truth. (अरतिम्) प्रापकम् । अरतिः ऋ-गतिप्रपणयोः (भ्वा०) अत्र प्रापणार्थः हर्षप्रापकः ।=Conveyor. (सुवृक्तिभिः) सुष्ठु व्रजन्ति याभिः क्रियाभिस्ताभिस्सहितम् ।=By acts by which men go well—on the path of righteousness.

What should men manifest is told :

पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।
तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

5. *TRANSLATION* :—O men! that enlightened leader is to be served who shines upon the earth by his purifying and enlightening grace, who is untouched by old age and comes as one athirst in heat (thirsty for acquiring more and more knowledge), who shines like the rider of the horse whipping himself when necessary on the way to the battlefield.

PURPORT :—O men ! as the rays of the sun illuminate the dawn, in the same manner, the enlightened persons should illumine the hearts of all.

NOTES & REMARKS :—(एतशस्य) अश्वस्य। एतश: इत्यश्वनाम (NG 1. 14) ।=Of the horse. (तूर्वन्) हिंसन्। तूर्वी-हिंसायाम् (भ्वा.) ।= Whipping up, inflicting punishment. (यामन्) यन्ति यस्मिंस्तस्मिन्मार्गे ।= On the road. (क्षामन्) पृथिव्याम्। क्षमा इति पृथिवीनाम (NG 1, 1) ।= On earth.

What should men do is told further :

अ॒ग्निम॑ग्निं वः स॒मिधा॑ दुवस्यत प्रि॒यंप्रि॑यं वो॒ अति॑थिं गृणी॒षणि॑ ।
उप॑ वो गी॒र्भिर॒मृतं॑ विवासत दे॒वो दे॒वेषु॒ वन॑ते॒ हि वार्यं॑ ।
दे॒वो दे॒वेषु॒ वन॑ते॒ हि नो॒ दुवः॑ ॥६॥

6. *TRANSLATION* :—O men ! in every admirable dealing, serve him, (the Yajaman), you serve him well who kindles fire with fuel and who serves well your beloved and desirable guest, who shinining with divine virtues by truthful and sweet words admires your acceptable dealing which is like nectar; he who being a liberal donor among the enlightened father-like persons accepts our service.

PURPORT :—O men ! unite or apply for various purposes Agni (fire) like an enlightened leader, so that you may be able to accomplish your noble desired works.

NOTES & REMARKS :—(दुवस्यत) परिचरत। दुवस्यति-परिचरणकर्मा (NG 3, 5)।=Serve. (विवासत) परिचरत। विवासतीति परिचरणकर्मा (NG 3, 5) ।=Serve. (देवेषुदेव:) दिव्यगुणेषु द्योतमान: ।=Shining on account of the divine virtues. (देवेषु) पितृषु विद्वत्सु। विद्वांसो हि देवा: (Stph 3, 7, 3, 10) । देवा वा एते पितर: (कौषीतकी ब्राह्मणे 5, 6, गोपथब्राह्मणे 2, 1, 24) ।= Among the father-like enlightened persons.

TRANSLATOR'S NOTES :—It is very wrong on the part of Griffith to translate देवेषु देव: as 'A God among the Gods or God-mid-Gods, though Prof. Wilson's translation of देवेषु देव: as 'a God among gods' is not correct as not understood the significance of the word देव properly, Yet it is not so bad and mischievous as Griffith's. Rishi Dayananda Sarasvati's interpretation is based upon the authority of the Brahmanas (ancient commentaries of the Vedas) as quoted above.

What should men do again is told further :

समिद्धमग्निं समिधा गिरा गृंणे शुचिं पावकं पुरो अंध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥७॥

7. *TRANSLATION* :—O men ! I praise an enlightened person who shines and purifies like the fire kindled well with fuel, who is streadfast in non-violent sacrifices, pure, purifier, liberal donor, respected by many scholars, void of malice, wise with knowledge and humility and highly learned. We implore him like a sage full of perfect knowledge with the desire of attaining happiness. So you should also implore him for knowledge and wisdom.

PURPORT ;—*O men ! you shouId pray to the enlightened persons who are illuminators of truth for imparting knowledge and having acquired it, give it to others.*

NOTES & REMARKS :—(अध्वरे) अहिंसामये यज्ञे । अध्वर इति यज्ञनाम (NG 3, 17) ।=In non-violent sacrifice (ईमहे) याञ्यामहे । ईमहे याञ्याकर्मा (NG 3, 19) ।=Implore, beg. (पुरुवारम्) पुरुभिर्बहुभिर्विद्वद्भि: सत्कृतम् । पुरु इति बहुनाम (NG3, 1) । वृञ् वरेण । वरणं स्वीकरणम् सत्करणम् ।=Respected by many great scholars.

TRANSLATOR'S NOTES :—In this mantra the epithets used for Agni like विप्रम्, कविम्, जातवेदसम् which Prof. Wilson translates

as the wise, the farseeing (far sighted. Ed.), and who knows all that exists and which Griffith translates as wise, the holy singer, benevolent etc. It clearly denotes that here the word does not stand for fire but for a wise leader and yet they suppose that this all is the glorification of fire. Dayananda Sarasvati's interpretation is quite straightforward and simple.

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Who is to be adored by men is told :

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ॥८॥

8. *TRANSLATION* :—O self—effulgent God ! like the fire, in every age all enlightened Yogis and other ordinary mortals adore you with reverence—You who are Immortal, Conveyor or Provider of all acceptable objects, Protector, Adorable, the Lord of the people, Ever—watchful, Omnipresent and Destroyer of all miseries. They meditate upon you and have communion with you.

PURPORT :—O men ! you should every day adore that one God only who is Omnipresent, Dispenser of justice, and Kind and who deserves all thanks.

NOTES & REMARKS :—(हव्यवाहम्) यो हव्यान्यादातुमर्हाणि वहति तम् । हु-दानादनयो: आदाने च (जुहो०) अत्र आदानार्थग्रहणम् । वह-प्रापणे ।=Who conveys or provides all acceptable articles. (दूतम्) यो दुःखानि दुनोति दूरीकरोति तम् । (दूत:) (दु) उपतापे (स्वा०) ।=Who removes all miseries.

TRANSLATOR'S NOTES :—The epithets for Agni used in the mantra like ईड्यम् जागृविम् विभुम् विश्पतिम् which Prof. Wilson has translated as 'Adorable, Vigilant, Pervading and Protector of mankind', and Griffith as Adorable, even watchful, Omnipresent and Lord of household clearly show that by Agni here the Omnipresent, Adorable, and Lord of the world is meant and not fire, yet the western

translators have mostly taken fire to be the meaning though these never be applicable in the case of the fire. Dayananda Sarasvati's interpretation applicable to God on the basis of the above epithets is quite correct (and understanable Ed.)

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How does God aet and how is e is to be adored is told :

विभूषंन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे ।
यत्ते धीतिं सुमतिमावृणीमहेऽधं स्मा नस्त्रिवरूथः शिवो भव ॥९॥

9. *TRANSLATION :*—O Burner or Destroyer of all miseries like the fire ! as you being the remover of all evils or defects the enlightened persons or conveyor of the Dharma (righteousness) Artha (wealth) kama or fulfilment of all noble desires and moksha (emancipation) and adorning all noble deeds and both the enlightened and ordinary persons pervade the universe when we accept meditation on you and you gracious care. Be to us the most auspicious Protector pervading all the high, middle and low regions as your abodes.

PURPORT :—God alone should be adored for ever by all who leads to emancipation easily to those persons who obey the commands of the Creator of the world, make their own attributes, functions and temperament according to Him. He enlightens them about all sciences like a messenger.

NOTES & REMARKS :—(रजसी) द्यावापृथिव्यौ । रजसीति द्यावापृथिव्यौ ।= The heaven and earth. (दूतः) यो दोषान् दुनोति दूरीकरोति धर्मार्थमोक्षान् प्रापयति वा । दु-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् वरुथम् इति गृहनाम (NG 3, 4) ।=He who removes all defects or leads to righteousness wealth and emancipation. (धीतिम्) धारणां धियं वा ।=Concentration (meditation) or gracious care, (good intellect). (त्रिवरूथः) त्रीण्युत्तममध्यमनिकृष्टानि वरुथा, गृहाणीव निवासस्थानानि यस्य सः ।=He who

has the best, middle and low places as his dwelling places. (त्रिवरूथ: त्रिषु भूम्यऽन्तरिक्षेषु-गृहाणि यस्य सः इति महर्षिदयानन्दः यजुर्वेदे 27, 55 भाष्ये ।=That means Omnipresent.

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God's knowledge and communion with Him are absolutely necessary is told :

तं सुप्रतीकं सुदृशं स्वञ्चम विद्वांसो विदुष्टरं सपेम ।
स यंक्षद् विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

10. *TRANSLATION :—* O men! let us condemn those ignorant persons who do not know and adore that Great God, Who has His symbols everywhere or is the Doer of noble deeds, worthy of being seen to the wise leading to liberation with the practice of Yoga and who knows and shows all things, But let that enlightened person who shining like the fire, tell the immortal souls the knowledge received which is worth giving and enlighten us also about all things.

PURPORT :—Woe to those persons who do not know God and don't obey His commands in practical life, but blessep are those who adore Him. Let us worship or have communion with that one God Who gives us all knowledge through the Vedas.

NOTES & REMARKS :— (सुदृशम्) योगाभ्यासेन द्रष्टुं योग्यं सुष्ठु दर्शकं वा ।= He who is worth seeing with the practices of Yoga or who shows all well. (हव्यम्) दातुमर्हं विज्ञानम् । (हव्यम्) हु-दानादनयो: आदाने च अत्र दानार्थग्रहणम् ।=Knowledge which is worth giving. (स्वञ्चम्) यः सुष्ठु अंचति जानाति प्रापयति वा तम् । (स्वंचम्) सु+अंचु गतिपूजनयो: (भ्वा०) ।= Who knows thoroughly or leads to bliss.

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The way God acts and He is adored is continued :

तमंग्ने पास्युत तं पिपर्षि यस्त आनट् कवयें शूर धीतिम् ।
यज्ञस्यं वा निशिंतिं वोदिंतिं वा तमित्पृंणक्षि शवंसोत राया ॥११॥

11. *TRANSLATION* :—O Fearless Destroyer of the wicked and all evils ! O Dispeller of the darkness of ignorance ! you cherish, and protect or fill with noble virtues, that far-sighted enlightened person who obeys to your commands. You give him the power of concentration. You unite him with the inception (commencement) and accomplishment of the Yajna (non-violent sacrifice or philanthropic act). You endow him with power and wealth. Therefore you are Adorable.

PURPORT :—Those who adore God sincerely, He potects them from all side, inspires them to have righteous virtues, actions and temperament and endowed them with physical and spiritual power, leading them at last the emancipation.

NOTES & REMARKS :—(अग्ने) अविद्यान्धकारविनाशक ।=Dispeller of the darkness of ignorance. (शूर) निर्भयदुष्टदोषाविनाशक। (शूर) शृ-हिंसायाम् (त्वया) ।=Fearless Destroyer of the wicked and all evils. (निशितम्) नितरां तीक्ष्णताम् । नि+शो तनूकरणे (दिवा०) ।=Sharpness or accomplishment.

Why should God be adored is told further :

त्वमंग्ने वनुष्यतो नि पांहि त्वमुं नः सहसावन्नवद्यात् ।
सं त्वां ध्वस्मन्वदभ्येंतु पाथः सं रयिः स्पृंहयाय्यः सहस्री । १२॥

12. *TRANSLATION* :—O Almighty God ! Your are Bestower of good virtues and protect us who implore you. Preserve us from all wickedness or censurable conduct. Endowed with that desirable

and thousand-fold wealth and food (even though perishable material), that comes to us from all sides by Your grace, let us always adore You. Let us have constant communion with you.

PURPORT :—O men ! Regard that Lord of the world only as your Protector, and Giver of all wealth, and Adorable God Who when implored righteously and sincerely. Keeps us away from all unrighteous conduct and leads to Dharma or righteousness. He gives also happiness of this world even though it is not ever-lasting.

NOTES & REMARKS :—(बनुष्यत:) याचमानान् । वनु-याचने (तना०) ।= Imploring. begging. (अवद्यात) निन्द्याचरणात् । अवद्यावमाघ मावं रेफा: कुत्सिते । उणादिकोषे 5, 5) इत्यवद्य शब्दो नियातित: वदितुम् अयोग्यम् । नञ् पूवंकात् वद-व्यक्तावां वाचि इति धातो: यत् प्रत्तय: ।=From reprehensible or excensurable conduct. (ध्वस्मन्वत्) ध्वंसवन्=Perishable.

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The same subject of adoration to God is continued :

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

13. *TRANSLATION* :—O highly learned persons ! God Who is Illuminator and Upholder of all, the Director of the whole universe as a man is of his home, Dispenser of justice, is the Omniscient Supreme Being. Being the distinguisher between truth and untruth, and the Grestest Unifier. He knows all births (taking form from the origin-Ed.) of the divine things or enlightened, as well as ordinary mortals. May He unite us with happiness peace and bliss. Let Him be our sovereign, so we resolve. You should also resolve like wise.

PURPORT :—O men ! you should know that God who knows the actions of the souls of the whole universe, and knowing them thoroughly awards their fruit (and Ed.) is only True King or Sovereign.

NOTES & REMARKS :—(जातवेदा:) यो जातान्त्सर्वान् वेत्ति स: । जातवेदा: कस्मात् जातानिवेद । (NKT 7, 5, 19) ।=He who knows all born beings and things., Omniscient. (यजिष्ठ:) अतिशयेन यष्टा संगमयिता वा । यज-देवपूजासंगतिकरणदानेषु (भ्वा०) अत्र संगतिकरणार्थ: । =The greatest Unifier. (ऋतावा) सत्यासत्ययोर्विभाजक: । ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (भ्वा०) =Distinguisher between truth and untruth.

TRANSLATOR'S NOTES :—The epithets and expressions like जातवेदा: and विश्वा वेदजनिमा जातवेदा: which Prof. Wilson translates as 'He who knows all, that is, knows all existing beings, and Griffith as' jataveda' knows all generations, clearly indicate that Omniscient God is here meant by जातवेदा अग्नि: and not unanimate fire. And yet these western translators erroneously think that fire is meant here and worshipped. How strange ! Griffith quotes and Ludwig says विश्वा वेद जनिमा जातवेदा: knows all generation". Etymology of jatavedah, which is correct but is it applicable to material fire ?

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How that God acts is told further :

अग्ने यद्द्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा ।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

14. *TRANSLATION* ;—O Pure Illuminator ! O Unifier or Distributor ! O liberal, donor and O Remover of the miseries of all your subjects ! You are Unifier and unite all non-violent acts in the Yajna that leads to real happiness. You are all-pervading by your greatness. Therefore convey to us today, (every day) all articles worth-giving.

PURPORT :—O men ! that one God is to be adored by all, who unifies all this universe and being Omnipresent, commands all to observe non-violence and other rules of righteousness.

NOTES & REMARKS ;—(पावकशोचे) पवित्रप्रकाशक। शोचिरिति ज्वलतो नामधेयम्। (NG 1, 17) शोचति ज्वलतिकर्मा (NG 1, 16) तस्मात् शोचि: प्रकाश: ।=Pure Illuminator. (ऋता) ऋते सत्यसुखप्रापके यज्ञे। ऋतमिति सत्यनाम (NG 3, 1)। ऋत सत्यं वा यज्ञं वा (NKT 4, 3, 20) तस्मात् सत्यसुखप्रापके यज्ञे इति व्याख्याय् मिश्रणमिश्रणयो: (मदा:) अतोभयार्थग्रहणम्।=In the Yajna which leads to true happiness. (यविष्ठ) अतिशयेन संगमयिता विभाजको वा। =Great unifier or distributor.

What should men do is told further :

अभि प्रयांसि सुधितानि हि ख्यो नि त्वां दधीत रोदसी यजध्यै।
अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता
तरेम ता तरेम तवावसा तरेम ॥१५॥

15. *TRANSLATION* ;—O God, Lord of all admirable wealth and most splendid ! You have provided us with foodgrains and other desirable articles for our sustenance which gratify us well. You reveal (through the Vedas) the knowledge of various sciences. You uphold the heaven and earth for proper unification or utilisation. Protect us in battle (of all kinds), so that relying upon. You, we may safely pass over all sins that cause us suffering. Under your protection, we may swim across the ocean of misery. We may give up all evils or defects.

PURPORT :—O men ! by taking refuge in that God only Who provides us with the articles of food and drink beneficient for our life and who reveals truth to us as the Indwelling spirit, go beyond all miseries.

NOTES & REMARKS :—(प्रयांसि) कमनीयान्यन्नादीनि वस्तूनि (प्रयांसि)। प्रय: इत्यन्ननाम (NG 2, 7) प्रीञ्-तर्पणे कान्तौ च (व्रधा) कान्ति:-कामना। अत्र कान्त्यर्थं ग्रहणम्। Desirable articles like foodgrains and others. (वाजसातौ) संग्रामे। वाजसातौ इति संग्रामनाम (NG 2, 17)।=In the battle (internal and external) (दुरिता) दु:खस्य प्रापकानि पापानि। दुर+इण गतौ-गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंग्रहणम् कृत्वा व्याख्यानम्।=Sins that cause us miseries.

What should men do is told further :

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

16. *TRANSLATION* :—O highly learned king who has many good armies. you who are foremost and famous being seated in your home or office which is decked with wooden and other cloth with all enlightened persons or heroes perform well the Yajna (the act of unification) for the pleasure of God the creator of the world and the Yajamana who is well-versed in the science of uniting people and making various articles in proper proportion.

PURPORT :— O enlightened men, and officers of the State ! being seated in the home provided with all requisite articles abundant and Ghee etc. (that is Ed.). Chambers of justice (courts) with the help of the enlightened persons administer justice. Lead all men towards the path of justice, so that all may become benevolent treding the good path (of righteousness).

NOTES & REMARKS :—(स्वनीक) शोभनान्यनीकानि सैन्यानि यस्य तत्सम्बुद्धौ । अनीकम् अन प्राणने (अदा०) इति धातोः अनिदृषिभ्यां किच (उणा 4, 17) वषिपूषिभ्याग् ईकन् इति ईकन प्रत्ययस्य अनुवृत्तिः अनिति जीवयतीति अनीकं सैन्यम् =Having many armies. (कुलायिनम्) गृहादि सामग्रीयुक्तम् ।=Provided with all the domestic (house hold. Ed.) articles. (प्रथमः) प्रख्यातः (प्रथमः) प्रथम इति मुख्यनाम प्रतमोभवति (NKT 2, 6, 22) ।=Foremost or famous.

From what substances or places should (power/energy Ed.) electricity be derived (hairessed. Ed.) is told :

इममु त्यमथर्ववदग्निं मन्थन्ति वेधसः ।
यमङ्कूयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

17. *TRANSLATION* :—O men ! you should also produce

electricity by the rubbing process and accomplish many purposes by it as the wise scientists produce it by the process of intelligent rubbing (combustion, Ed) as denoted in the Atharva Veda. This Agni (electricity) has many marks (forms. Ed.) for its manifestation when especially generated or manifested by the processes carried out at nights (any time Ed.) by wise men (technical men or energy scientists. Ed.).

PURPORT :—*Those highly learned scientists who can generate electricity by particular methods of rubbing from the earth, firmament sky water, (like hydro-electricity. Ed.) and sun etc, can accomplish many works.*

NOTES & REMARKS :—(अग्निम्) विद्युतम् ।=Electricity. (अङ्कूयन्तम्) यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुवन्ति। अत्र संहितायाम् इति दीर्घः ।=Famous. (श्यावाभ्यः) श्यावीषु रात्रिषु भवाभ्यः क्रियाभ्यः (NG 7, 17) ।=In the night. श्यावीति रात्रि नाम (NG 1, 7).

TRANSLATOR'S NOTES :—अकि-लक्षणे (भ्वा०) अङ्क लक्षणे इति चुरादौ। This mantra is very remarkable for throwing hints about some sources of electricity.

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What benefits should men take out of the articles of creation is told :

जनिष्वा देववीतये सर्वताता स्वस्तये।
आ देवान् वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥

18. *TRANSLATION* :—O highly learned person ! for the attainment of divine virtures for the welfare or happiness of all, bring immortal divine qualities or enjoyments which augment truthful conduct in this Yajna which bestows happiness on all, and belongs to (part of Ed.) technology. Let this Yajna which gives joy, touch the hearts of the enlightened persons and by this create happiness everywhere.

PURPORT :—*The enlightened persons should create happiness of various kinds for themselves and others by obtaining divine enjoyments from the articles of the world through right knowledge.*

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गतिव्याप्तिप्रजन कान्त्यसन खादनेषु (अ०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थग्रहणम् ।=For the attainment of the divine virtues. (सर्वताता) सर्वसुखकरे शिल्पमये यज्ञे ।=In the Yajna consisting of technology which gives happiness. (देवान्) दिव्यान् गुणान् भोगान् वा । तनु-विस्तारे ।=Divine virtues of enjoyments.

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How should the householders endeavour is told :

वयमुं त्वा गृहपते जनानामग्ने अकर्म्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१९॥

19. *TRANSLATION* :—O master of the house, who are purifier like the fire ! we among men with kindled fuel, make the fire mighty. Let not our householder (be out of Ed.) gear and vehicles be found defective. Let them be perfectly alright. Sharpen us with your penetrating splendour and unlighten us well.

PURPORT :—O householder ! you should give up all laziness and having made progress in knowledge of physics and other sciences, teach other students also, so that happiness of all kinds may increase. (boost. Ed.)

NOTES & REMARKS :—(अस्थूरि) अस्थिरं यानम् ।=Not strong vehicle. (सम् शिशाधि) सम्यक्तया शिक्षय । सम्+शासु अनुशिष्टौ अथवा यणानुक्तमम् । शो-तनू करणे इत्यस्य रूप छान्दस । तदः सम्यक् तीक्ष्णी कुरू इत्यर्थः ।=Enlighten us well.

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Sūktam—16

Seer or the Rishi of the Sūktam—Bhāradvāja Devatā—Agni. Chhandas—Ushnik, Gāyatri, Trishtup, Pankti and Anushtup of various kinds. Svaras—Rishabha, Shadja, Panchama and Gāndhara.

What should an enlightened person do is told :

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥

1. *TRANSLATION* :—O God ! as You are the giver of all Yajnas (unifying noble acts) and are benevolent to all, therefore be impeller (inspirer) of all thoug tful persons alongwith the enlightened men.

PURPORT :—O highly learned persons ! as God is the Benevolent to all, Giver of all happiness and worthy of being known by the association of the enlightened men, so you should also be.

NOTES & REMARKS :—(यज्ञानाम) सङ्गन्तव्यानां व्यवहाराणाम् । य धातोः सङ्गतिकरणार्थमादाय व्याख्या ।=Of the noble dealings. (अग्ने) जगदीश्वर । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) सर्वाग्रणीः=Supreme leader= अग्निः प्रजापतिः (काठक संहिता 22, 7, 10) अग्निरेव ब्रह्म (Gopatha 1, 5, 15 Stph 10, 4, 1, 5) ।=God, the Lord of the world.

What should an enlightened person do is told further :

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।
आ देवान्वक्षि यक्षि च ॥२॥

2. *TRANSLATION* :—O highly learned leader ! unite us with the words or speech endowed with true knowledge and humility which cause bliss in this righteous dealing which must be done. Bring here the great and venerable enlightened persons and unite us with all the divine virtues.

PURPORT :—The enlightened persons should always preach to all for acquiring knowledge, so that all may be endowed with divine virtues.

NOTES & REMARKS :—(मन्द्राभिः) आनन्दकारिकाभिः । मन्द्राभिः, मदि- स्तुतिमोदमदस्वप्न कान्ति गतिषु (भ्वा.) अत्र मोदार्थः ।=Creating bliss. (जिह्वाभिः) विद्याविनययुक्ताभिर्वाग्भिः । जिह्वेति वाङ्नाम (NG 1, 11)।=Words or speech endowed with true knowledge and humility.

Who is proper or suitable to deliver sermons or preach is told :

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥

3. *TRANSLATION* :—O enlightened wise leader ! endowed with good intellect or doer of good deeds, you know well and quickly in all dealings consisting of (or releted to. Ed.) the propagation of Vidya (knowledge) and Dharma (righteousness and duties) the paths and ways. Therefore enlighten us about them.

PURPORT :—In this world only those who know the paths leading to the attainment of Dharma (righteousness and duty) Artha (wealth) Kama (fulfilment of noble desires) and emancipation should preach to others and not other ignorant persons.

NOTES & REMARKS :—(वेधः) मेधाविन् । वेधा इति मेधाविनाम (NG 3, 15) ।=O genious, very wise. (अंजसा) स्वच्छन्देन वेगवत्त्वेन अंजसा- द्रुति स्वीकारे च (अव्ययार्थे०) ।=Freely going.

What should men do is told further :

त्वामीळे अध द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥

4. *TRANSLATION* :—O enlightened person ! as I admire you who are fit to perform Yajnas (of all kinds) in the acts of noble association and being upholder and sustainer in two ways of the

teacher and the taught, the preacher and the preached or audience, with knowlege etc., I unite men with happiness. So you should also unite them well.

PURPORT ;—It is the duty of the enlightened persons to acquire knowledge and advance (promote) its cause by giving it to others.

NOTES & REMARKS :—(द्विता) द्वयोरध्यापकाध्येत्रोरुपदेशकोपदेश्ययोर्भविः ।= The teachers and the taught and the preacher and the preached or audience. (भरत:) धर्त्ता-पोषक: । (डु) भृञ्-धारणपोषणयो: (जु०)=Upholder and supporter.

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Whom should men honour is told :

त्वामि॒मा वार्या॑ पु॒रु दिवो॑दासाय सु॒न्व॒ते । भ॒रद्वा॑जाय दा॒शुषे॑ ॥५॥

5. *TRANSLATION* :—O highly learned person ! you give these many acceptable articles to a person who is himself giver of good and desirable thing, who is extractor of the juice of Soma and other nourishing plants and who is upholder of various sciences and their propagator. Therefore, you are worthy of respect.

PURPORT :—Men should respect only those who are preachers of truth and knowledge, and not the others.

NOTES & REMARKS ;—(दिवोदासाय) कमनीयस्य पदार्थस्य दात्रे । (दिवोदासाय) दिवु धातो: कान्त्यर्थमादाय व्याख्या । कान्ति: कामना । दासृ-दाने (भ्वा०)= For the giver of a desirable thing. (भरद्वाजाय) धृतविज्ञानाय (भरद्वाजाय) (डु) भृञ्-धारणपोषणयो: (जु०) अत्र धारणार्थं ग्रहणम् ।=Upholder of various sciences.

TRANSLATOR'S NOTES ;—It is not correct on the part of Sayanacharya to take the word भरत: used in the fourth mantra and

दिवोदास and भरद्वाज used in the fifth's the names of particular king and sages saying 'भरत: दौष्यन्तिरेतत्संज्ञको राजा' (म० 4) दिवोदासाख्याय राज्ञे भरद्वाजाय ऋषये (म० 5)। and thus mislead Prof. Wilson, Griffith and 'other translators who have simply said in the footnotes :– Bharata Sayana considers Bharata here to be the Rja, the son of Dushyanta—Prof. Wilson Vol. III P. 264 "Bharata; according to Sayaya the king of that name, son of Dushyanta and Sakuntala, (Griffith–The Hymns of Rigveda Vol. I. P. 571). It is against the fundamental Principles of the Vedic Terminology accepted by Sayanacharya himself in his interepretation to the commentary on the Rigveda while strongly supporting the eternity of the Vedas. How can the Vedas be regarded as eternal, if they refer to Bharata a the son of Dushyanta born millions of years after the beginning of creations.

What should the enlightened persons do is again told :

त्वं दूतो अमर्त्य आ वहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥

6. *TRANSLATION* :—O enlightened persons ! you are different in nature from ordinary mortals and are enlighter of the message of the knowledge of all objects like a messenger. Bring here a distinguished scholar trained by absolutely truthful and enlightened persons, listening the praise of a genious or extraordinarily wise man.

PURPORT :—O examiner ! it is your duty to examine the pupils well quite impartially and make them great scholars.

NOTES & REMARKS :—(अमर्त्यः) साधारणमनुष्यस्वभावविरुद्धः। एकं वै देवाः व्रतं चरन्ति यत्सत्यम् (Stph. 14, 1, 1, 33) सत्यं वै देवाः अमृतं मनुष्याः (Stph 1, 1, 1, 4) मनुष्यः तस्माद् देवानां स्वभावसाधारणाः मृतवादि स्वभावविरुद्धः =Against or different from the nature of ordinary mortals.

(दूतः) सर्वपदार्थविद्यासमाचारप्रज्ञापकः । दु-गतौ (स्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणं कृत्वा व्याख्या ।=Enlightener of the knowledge of all things like a messenger.

What should men do is told:

त्वामग्ने स्वाध्यो॒३ मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥

7. *TRANSLATION* :—O enlightened person endowed with true knowledge and humility ! as men of meditative nature admire you in the Yajnas (consisting of the study, teaching and preaching) for the attainment of the divine virtues, so let us also praise you.

PURPORT :—*The students should serve the enlightened persons for acquiring knowledge. All should know that as among the objects of the creation, Agni (in the form of fire and electricity) is praised on account of its attributes, so among men these righteous enlightened persons are most admirable.*

NOTES & REMARKS :—(स्वाध्यः) य सुष्ठु समन्ताद्ध्यायन्ति । सु+आ+ध्यै. चिन्तायाम् (स्वा०) । Those who meditate well on all sides. (यज्ञेषु) अध्यापनाध्ययनोपदेशाख्येषु व्यवहारेषु । (यज्ञेषु) व्यवहारेषु । यज-देवपूजासङ्गतिकरणदानेषु (स्वा०) । विद्यादानम् अध्यापनमुपदेशनं च विद्वद्भिः सङ्गतिकरण द्वारैव अध्ययनं संभवति नान्यथा पंचमहायज्ञेषु प्रथमो ब्रह्मयज्ञः सर्वं स्वाध्यायो वै ब्रह्मयज्ञः (Stph 17, 5 ,6, 2) अध्यापनं ब्रह्मयज्ञः इति मनुः (3, 70) स्वकीये धर्मशास्त्रे ।=In the dealings of the study, teaching and preaching.

How should the teachers and the taught deal with one another is told :

तव॒ प्र यंन्ति संदृशंमुत क्रतुं सुदानंवः । विश्वे जुषन्त कामिनः ॥८॥

8. *TRANSLATION* :—O enlightened person ! all those good

donors who desiring to acquire knowledge to see you well and to have your good intellect or actions, give them and oblige.

PURPORT :—O highly learned persons ! as the persons desiring to acquire knowledge long for you, similarly you should also desire (to have) the students.

NOTES & REMARKS :—(यक्षि) यज-सङ्गमय। यज धातोस्त्रिष्वर्थेषु सङ्गतिकरणार्थमादाय व्याख्या ।=Unite.

How should a king deal with his subjects is told :

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥

9. *TRANSLATION :*— O highly learned king ! you are a liberal donor like the purifying fire, benevolent to men and a very great scholar. Therefore, by your mouth (speech or address) by giving good teachings to men, unite the subjects with happiness as they desire it.

PURPORT :—O subjects (people) ! as your king loves you and desires to give happiness for you, so you should also long for him and should bestow happiness upon him constantly.

NOTES & REMARKS :—(मनुर्हितः) मनुष्याणां हितकारी ये विद्वांसस्ते मनवः (Stph 8, 3, 3, 18) =Benevolent to men. (दिवः) कामयमानाः। दिवु धातोः कान्त्यर्थमादाय व्याख्या ।=Desiring.

What should men do is told again :

अग्न आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥१०॥

10. *TRANSLATION* :—O highly learned person ! you (occupy) be seated in a good assembly, for the attainment of knowledge and other good virtues and for giving what is worth giving. Therefore, glorifying God and being a liberal donor come to us.

PURPORT :—Where great scholars desire to promote knowledge, there all enjoy happiness.

NOTES & REMARKS :—(बर्हिषि) उत्तमायां सभायाम् । बर्हिष इति महन्नाम (NG 3, 3) तस्माद् महति सभास्थाने । बृह-वृद्धौ इति धातोः ।=In a good assembly. (हव्यदातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जु०) अत्र दानार्थमादाय व्याख्यानम ।=For giving what is worth giving.

What should men do mutually towards one another is told :

तं त्वा॑ स॒मिद्भि॑रङ्गिरो घृ॒तेन॑ वर्धयामसि । बृ॒हच्छो॑चा यविष्ठ्य ॥११॥

11. *TRANSLATION* :—O very young (energetic) person ! you are like lightning augment the fire with fuel and Ghee (clarified butter), so we increase your power by giving you good knowledge and inspiring thoughts and shine well with wisdom.

PURPORT :—Those king and others who increase the (stri-king) power of brave persons with good educatian and honour, like the performers of the Yajna, augment the fire with Ghee (clarified butter), they always achieve victory.

NOTES & REMARKS :— (अङ्गिरः) विद्युदिव वर्त्तमान । अङ्गिरा उह्यग्निः Stph. Brahmana. अग्नेरेव रूपं विद्युत् । Who are like electricity. (समिद्भिः) सम्यक प्रदीपकैः । सम्+इन्धी-दीप्तौ (रुधा०) । 2. (समिद्भि) ।=With fuel which enkindle fire. (समिद्भिः)=With inspiring thoughts.

How should men deal with one another is told :

स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥

12. *TRANSLATION* :—O giver of true knowledge! O accomplisher of noble works like the fire, as you give us well great knowledge which is worth hearing and is a great power, you are worthy of respect.

PURPORT :—*Those who do good to the persons, must be respected by them.*

NOTES& REMARKS :—(विवाससि) परिचरसि । विवासति परिचरणकर्मा (NG 3, 5) ।=Serve (by giving good knowledge and power).

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The sources of power or energy are described :

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥

13. *TRANSLATION* :—O learned person ! as wise scientists derive (generate or tap) electricity from the firmament which is like the forehead of the whole world, so I a non-violent person kindle you (fill you with knowledge).

PURPORT :—*O learned persons ! as the scientists who are well versed in the science of physics, (harness) take electricity from the sun and other objects (resources) and thereby accomplish their works; so you should also do.*

NOTES & REMARKS :—(पुष्करात्) अन्तरिक्षात् । द्यौः पुष्करवर्णम् (Stph 6, 4, 1, 9) ।=From firmament. (अथर्वा) अहिंसकः । थर्व-हिंसायाम् (काशकृत्स्न धातुपाठे भ्वा॰ 204) ।=Non-violent. (वाघतः) मेधाविनः । वाघत इति मेधाविनाम (NG 3, 15) ।=Wise men.

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What should the enlightened persons do is told :

तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥१४॥

14. *TRANSLATION* :—O learned king ! the son of a non-violent person who approaches many upholders of knowledge and is the knower of the mantras of the Vedas, kindles you with knowledge like the sun—the destroyer of the cities of the cloud, so do you enlighten me.

PURPORT :—O enlightened persons ! as God has created this resplendent sun which is benevolent to all, so you should make all people enlightened with knowledge.

NOTES & REMARKS ;—(दध्यङ्) यो धारकान् विदुषोऽञ्चति प्राप्नोति सः। दध्यङ् (दु) धाम्-धारणपोषणयोः (जु०) धञ् धारणार्थः। अंचु गतिपूजनयोः (भ्वा०) अत्र गतेस्त्रिष्वर्थेषु गति प्राप्त्यर्थग्रहणम् ।=He who approaches the upholders (of knowledge). (पुरन्दरम्) यो मेघस्य पुराणि दृणाति ।=The sun who tears away or is destroyer of the cities of the cloud.

What should men do is told further :

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणेरणे ॥१५॥

15. *TRANSLATION* :—O men ! as a virile person full of splendour like the sun which causes rains and is knower of the right path, kindles or inspires you who are the best among the destroyers of the wicked persons and who are conquerors of wealth in every battle, so I do. You should also kindle me in your hearts asking for my help.

PURPORT :—O men ! if you fight in the battle after acquiring the knowledge of electricity, then I who am giver of abundant wealth to you, make you victorious by the aid of the electrical and other powerful arms.

NOTES & REMARKS :—(वृषा) वर्षकस्सूर्य इव वीर्यसेचकः । एष वै वृषा हरिरेष सूर्यः तपति (Stph Brahmana 14, 3, 1, 26)=A virile person like the sun that causes rain.

What should men do is told further :

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥

16. *TRANSLATION* ;—O enlightened person ! shining like the fire, come with the knowledge for proper use of the Soma creeper and other plants or the rays of the moon which increase your power. And in this way, I will tell you about the new words (of advice). Listen to them.

PURPORT :—Let us have those good scholars who having acquired the knowledge of all sciences desire that they should impart this knowledge to others.

NOTES & REMARKS :—(इन्दुभिः) सोमलताद्योषधिचन्द्रकिरणैर्वा । यज्ञमानो वै सोमो राजा इन्दुः (Jaiminyopanishad 1, 90)=By the use of the moon cree)er and other nourishing creeperes and herbs or the rays of the moon. (इतरा:) नवीनाः ।=New.

Where should men have their mind (concentrate.) is told :

यत्र क्व च ते मनो दक्षं दधस उत्तरम् । तत्रा सदः कृणवसे ॥१७॥

17. *TRANSLATION* :—O highly learned person ! where-ever your mind upholds exalted power, keep or engage it there. Tell me where is it ?

PURPORT :—O men ! your mind when engaged in the meditation upon God, the Lord of the world or in the practice of Yoga, becomes pure (or sinless) it is able to accomplish great works. Engage yourselves in doing that noble work.

NOTES & REMARKS :—(दक्षम्) बलम् । दक्ष इति बलनाम (NG 2, 9) =Power, energy. (सद:) सीदन्ति यस्मिंस्तत् । षद्लृ-विशरणगत्यवसादनेषु (भ्वा०) =A seat, place of meditation.

How can man's desires be fulfilled is told :

नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो । अथा दुवो वनवसे ॥१८॥

18. *TRANSLATION* :—O giver of shelter or supporter of others ! none can throw away him who gives food and other things to the needy or deserving persons, none can overcome them. Accept our services.

PURPORT :—The noble desires of those persons are fulfilled (by God's grace) and they are not obstructed who always observe the rules of truthful conduct.

NOTES & REMARKS :—(नेमानाम्) अन्नानाम् । नेम इत्यन्ननाम (NG 2, 7) ।=Of food material. (दुव:) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3, 5) ।=Accept. (वनवसे) सम्भज । वन-संभक्तौ (भ्वा०) ।=Service.

The character of Agni is told :

आग्निरगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

19. *TRANSLATOIN* :—O highly learned persons ! let us serve that great enlightened leader who is the good protector or the giver of light (of knowledge and truth), upholder or supporter, destroyer of all sins, and who has under his instruction (command) or guidance, many good persons, full of splendour like Agni (fire or sun).

PURPORT :—As the soul in this body can do many works (wonders.) with the help of many means-senses, mind and intellect, etc. so an enlightened person can also accomplish all works.

NOTES & REMARKS ;—(दिवोदासस्य) प्रकाशदातुः । दिवः प्रकाशस्य । दिवु-क्रीडाविजिगीषाद्युति स्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्र द्युत्यर्थग्रहणम् । द्युतिः प्रकाश= Of the giver of light (of knowledge or truth). (भारतः) धर्ता पोषको वा । दासृ-दाने (भ्वा०)=Upholder or supporter.

TRANSLATOR'S NOTES :—It is wrong (not reasonable) on the part of Sayanacharya to take the word as the name of a particular king and say दिवोदासस्य एतत् संज्ञस्य राज्ञः. It is against the fundamental (etymological) principles of the Vedic terminology as earlier pointed out and explained by him in his preliminary Introduction to his Commentary on the Rigveda. This self-contradiction does not behove a scholar like Sayancharya. Prof. Wilson and Griffith have committed the same mistake. But while as Sayancharya has explained भारतः as हविषा भर्ता Bearer of oblations, Griffith has taken it to mean "The especial protector of the Bharata which is worse than Sayanacharya or Wilson's अथोयदेवेष (अग्निः) देवेभ्यो हव्यं भरति तस्माद् भारतः (जैमिनोपो: 3-62) । So Dayananda Sarasvati's interpretation is quite correct and supported by the authority of the Jaiminiyopanishad Brahmana.

The character of Agni is further developed :

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥

20. *TRANSLATION* :—The fire without wind and unassailed bestows all earthly (material) riches by its greatness when utilised properly.

PURPORT .—O men ! why should not you serve or utilise that Agni (fire or electricity) which gives much happiness ?

NOTES & REMARKS :—(अस्तुत:) अहिंसित:। अ+स्तृ-हिंसायाम् ।= Unassailed. (दाशत्) ददाति। दाशृ-दाने ।=Gives. (वन्वन्) सम्भजन्। वन-संभक्तौ (भ्वा०)=Serving or being used properly.

What should men do is told :

स प्रत्नवन्नवीयसाग्ने द्युम्नेन संयता। बृहत्ततन्थ भानुना ॥२१॥

21. *TRANSLATION* :—O enlightened person ! purifier like the fire ! as the sun overspreads light with rays as of old, in the same manner, with quite new and well controlled wealth (or good reputation) spread over us light of knowledge and happiness.

PURPORT :—Those who are glorious like the sun, attain every new glory.

NOTES & REMARKS :—(द्युम्नेन) धनेन यशसा वा। द्युम्नमिति धननाम (NG 2, 10) द्युम्नमिति पदनाम (NG 4, 2) येन नर: सर्वत्र प्रतिष्ठां लभते तद् द्युम्नं यश: अथवा द्युम्न: द्योततेर्यशोऽवा अन्नंवेति (NKT 5, 1, 5)=With wealth or good reputation.

How should men behave is told :

प्र व: सखायो अग्नये स्तोमं यज्ञं च धृष्णुया।
अर्च गाय च वेधसे ॥२२॥

22. *TRANSLATION :*—O friends ! honour him who accomplishes your praise and Yajna (truthful conduct). O highly learned person ! firmly honour the genius or extra-ordinarily wise man who is a purifier like the fire and praise him, who deals with you as a friend.

PURPORT :—As the sun is the accomplisher of the attainment of the fruit of the Yajna, so are the absolutely truthful enlightened righteous and benevolent persons. Men should deal with others in the world, bearing this always in mind.

NOTES & REMARKS :—(धृष्णुया) दृढत्वेन । (ञि) धृषा-प्रागल्भ्ये (स्वा०) प्रागल्भ्यम्-दृढता ।=Firmly.

The nature of Agni is told further :

स हि यो मानु॑षा यु॒गा सीद॒द्धोता॑ क॒विक्र॑तुः । दू॒तश्च॑ हव्य॒वाह॑नः ॥२३॥

23. *TRANSLATION* :—Agni (fire) which is the bearer of the oblations and is like a messenger (conveying smoke and fragrance of the oblation to distant places), is seated in every age. Like a great scholar, it is accomplisher of great works.

PURPORT :—Agni (fire) which is accomplisher of many works like a righteous highly learned person, should be used for accomplishing various purposes by the enlightened men.

NOTES & REMARKS :—(कविक्रतुः) महान् विद्वान् । कविः—क्रान्तदर्शनः क्रान्तदर्शी (NKT 12, 2, 14) कवीनां विदुषां क्रतुः प्रज्ञा कर्म वा यस्य सः इति महर्षिः दयानन्द सरस्वती (ऋ. 3, 27, 12) भाष्ये क्रतुरिति कर्मनाम (NG 3, 9)=Great scholar.

What should men do again is told :

ता राजा॑ना शुचि॑व्रतादि॒त्यान्मारु॑तं ग॒णम् । वसो॒ यक्षी॒ह रोद॑सी ॥२४॥

24. *TRANSLATION* :—O men ! establishing others in good virtues, unite here in this world teachers and preachers who are

friendly and who shine on account of knowledge, whose acts are pure, twelve months, band of thoughtful heroic men and various objects of the (heaven and earth).

PURPORT :—Those men enjoy happiness who by serving the teachers and preachers acquire the science of physics.

NOTES & REMARKS :—(आदित्यान्) द्वादश मासान् । कतम आदित्य इति द्वादश मासाः संवत्सर इति होवाच । एत आदित्याः । एते हीदं सर्वमाददानाः यन्ति ते यदिदं सर्वम् माददाना यन्ति तस्मात् आदित्या इति (Stph. Brahmana 11, 6, 3, 8 जैमिनोयोपनिषद् 2, 77) = Twelve months.

The dealing or association with good men is never invain is told :

वस्वीं ते अग्ने संदृष्टिरिषयते । मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥

25. *TRANSLATION* :—O enlightened person ! you are purifier like the fire, your good look which is connected with the knowledge of the earth and other Vasus (places of habitation) is increaser of the strong and active person who desires to have good food or true knowledge and who is immortal (by the nature of his soul).

***PURPORT** :—O men! always respect the person whose vision of knowledge is never vain (absolutely useless) and by learning from whom, men become good scholars.*

NOTE S& REMARKS :—(इषयते) इषमन्नं विज्ञानं वा कामयमानाय । इषम् इत्यन्ननाम (NG 2, 7) इष-गतौ (दि०) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र = For a man desiring good food or scientific knowledge. (वस्वी) पृथिव्यादिवसुसम्बन्धिनी । कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः । एते हीदं सर्वं वासयन्ते तेयदिद सर्वं वासयन्ते तस्माद् वसव इति (Stph 17, 6, 3, 6 जैमिनीयो. 2, 77) = Belonging to the earth and other vasus- places of habitation.

What should an enlightened person do is told further :

क्रत्वा दा अंस्तु श्रेष्ठोऽद्य त्वां वन्वन्त्सुरेक्णाः ।
भर्तं आनाश सुवृक्तिम् ॥२६॥

26. *TRANSLATION :–* May the man, possessing good wealth who with his intellect and acts, in case of misery and who is very much endowed with righteous virtues, actions and temperament and who serves you, enjoys happiness and may you impart knowledge to him.

PURPORT :—Those persons only should be considered very good, who give good knowledge to the people.

NOTES & REMARKS :—(सुरेक्णः) शोभनं रेक्णः धनं यस्य सः । रेक्ण इति धननाम (NG 2, 10)=He who is possessor of good wealth i.e. earned honestly and by fair means. (सुवृक्तिम्) सुष्ठु व्रजन्ति दुःखानि येन ।=The acts by which men get over miseries.

What should men do is told further :

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः॥ ॥२७॥

27. *TRANSLATION* :—O man shining with knowledge like the fire, you should as your master commands you, let those be your kith and kin who protected by you, desiring good food, strong and active all their lives, dividing the miserly adversaries achieve victory. May you be their master.

PURPORT :—Let those persons be appointed as incharge of all works, who by the observance of Brahmacharya (abstinence) are free from diseases and long lived.

NOTES & REMARKS :—(अरातीः) न विद्यते रातिर्दानंयेषु तान् कृपणान्

विरोधिनः । म+रा दाने (अदा०)=Miserly adversaries. (वन्वन्तः) विभजन्तः । वन संभक्तौ (भ्वा०) Dividing. (अर्यः) स्वामी । अर्यः इति ईश्वरनाम (NG 2, 22) Master, lord.

What should a king do is told further :

अ॒ग्निस्ति॒ग्मेन॑ शो॒चिषा॒ यास॒द्विश्वं॒ न्य१॒॑त्रिण॑म् ।
अ॒ग्निर्नो॑ वनते र॒यिम् ॥२८॥

28. *TRANSLATION* :—O king ! as fire burns every thing that is lying near, by its sharp blaze, so appoint him as the head of the military (defence), department who casts down all wicked enemies and bestowes wealth upon us.

PURPORT :—A king should take the opinion of the people also when appointing officers, by doing so there will be no occasion for disturbance or discontentment.

NOTES & REMARKS :—(अत्रिणम्) शत्रुम् । अत्रिणो वै रक्षांसि । पाप्मानोऽत्रिणः (षड्विंश ब्राह्मणे 3, 1) । रक्षांसि वै पाप्मात्रिणा (ऐतरेय ब्राह्मणे 2, 2)=Sinful enemy. (शोचिषा) ज्योतिषा । शोचिरिति ज्वलतोनाम (NG 1, 17)=By blaze or lustre.

What should king do is told :

सु॒वीरं॑ र॒यिमा भ॑र॒ जात॑वेदो॒ विच॑र्षणे । ज॒हि रक्षां॑सि सुक्रतो ॥२९॥

29. *TRANSLATION* :—O king ! you are endowed with knowledge and strength. O full of splendour ! bring us from all sides, riches with heroes. O most wise and doer good deeds ! slay you the wicked persons.

PURPORT :—A king should always protect with wealth, the

righteous, highly learned and brave persons born in Kshatriya (warriors) family and should subdue the wicked.

NOTES & REMARKS :—(जातवेदः) जातप्रज्ञानबल । जातवेदाः कस्मात् जातानि वेदेति जातवेदाः (NKT 7, 5, 19) =Possessor of knowledge and strength. (विचर्षणे) तेजस्विन् । विश्वचर्षणिः-पश्यतिकर्मा तस्माद् विचर्षणिः विशेषेण प्रष्टव्यः तेजस्वी यथा शरीरं मे विचर्षणम् (तैत्तिरीयोपनिषदि इत्यादौ (NKT 3, 11) =Full of splendour.

TRANSLATOR'S NOTES :—It is note-worthy that the epithet जातवेदाः has been used for Agni in the mantra which Prof. Wilson has translated as 'all-beholder' and Griffith as 'most wise' and yet they think, it is to the inanimate fire that the prayer is addressed. How strange and absurd.

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What should a king and an enlightened person do is told :

त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ॥३०॥

30. *TRANSLATION* :—O highly learned lecturer of the Veda, preserve (protect) us from the person who desires to do a sinful act and the sin or the unrighteous conduct.

PURPORT :—O king or enlightened person ! keep us away from an un-righteous conduct and the person doing the unrighteous acts and thus increase our happiness.

NOTES & REMARKS :—(ब्रह्मणस्कवे) वेदस्य वक्ता: वेदो वै ब्रह्म (जैमिनीयोपनिषद ब्राह्मणे 4, 11, 4) कु-शब्दे (अदा०) तस्मात् कविः-वक्ता (अंहः) अमेर्हुक् च (उणादिकोषे 4, 213)=Lecturer or preacher of the Veda. (अंहसः) अधर्माचरणात् । अय-गतौ । अज गतेः प्राप्त्यर्थंग्रहणम् कृत्वा अमन्ति प्राप्नुवन्ति दुःखं येन तत् अंहः पापात् पापमेव अधर्माचरणम्=From unrighteous act.

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What should a judge do is told :

यो नो॑ अग्ने दु॒रेव॒ आ मर्तो॑ व॒धाय॒ दाश॑ति । तस्मा॑न्नः पा॒ह्यंह॑सः ॥३१॥

31. *TRANSLATION* :—O dispenser of justice ! the malevolent mortal who gives us to or falsely accuses of wicked action in order to kill us, save us from that un-righteous conduct.

PURPORT :—O administrator of justice ! those who bring false accusations of crime against us, inflict upon them the severe punishment.

NOTES & REMARKS :—(अग्ने) न्यायाधीश । अग्निः-अग्नि गतौ-गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय न्यायं प्रापयतीत्यग्निर्न्यायाधीशः ।=Dispenser of justice (दुरेवः) दुष्टाचरणम् । दुरे+एवः-इण गतौ । इण् शीभ्यां वन् (उणादिकोषे 1, 152) इतिवन् प्रत्ययः दुष्ट गमनम् दुष्टाचरणम्=Wicked conduct.

What should a king do is told further :

त्वं तं दे॑व जि॒ह्वया॒ परि॑ बाधस्व दु॒ष्कृत॑म् ।
मर्तो॒ यो नो॒ जिघां॑सति ॥३२॥

32. *TRANSLATION* :—O highly learned administrator of justice ! punish severely that evil-doer with your tongue (by pronouncing judgement) who desires to kill us.

PURPOTT :– O learned judge or king ! inflict quickly severe punishment on him who giving up justice with partiality or prejudice, observes unrighteousness.

What should a king do is again told :

भ॒रद्वा॑जाय स॒प्रथः॒ शर्म॑ यच्छ सहन्त्य । अग्ने॒ वरे॑ण्यं॒ वसु॑ ॥३३॥

33. *TRANSLATION :*- O donor of peaceful nature ! you who are renowned, grant a man who upholds true knowledge and food materials, a good shelter and desirable wealth.

PURPORT :—O good householder ! give donation to a man who deserves it well, being a righteous person.

NOTES & REMARKS :—(भरद्वाजाय) घृतविज्ञानाऽन्नाय। वाज इत्यन्ननाम (NG 2, 7) वजगतौ गतेष्त्रिष्वर्थेषु ज्ञानार्थग्रहणं कृत्वा वाजपदेन विज्ञानार्थग्रहणम्। = Who is upholder of true knowledge and food materials. (सप्रथ:) प्रख्याता सह वर्त्तमान:। प्रथ-प्रख्याने (भ्वा०) प्रख्यानं प्रसिद्धि: प्रख्यात: प्रसिद्धो वा = Famous renowned.

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The same subject is continued :

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।
समिद्धः शुक्र आहुतः ॥३४॥

34. *TRANSLATION* :—O industrious learned person, as rapid-going electricity when used properly causes the acquisition of wealth, (prosperity), so you being desirous of acquiring riches and respecting worthy person, industriously gain wealth.

PURPORT :—Those who are constantly industrious, eradicate poverty.

NOTES & REMARKS :—(वृत्राणि) वृत्रमिति धननाम (NG 2, 10)। = Riches. (विपन्यया) विशिष्टोद्यमेन। वि+प-व्यवहारे स्तुतौ च (भ्वा०) अत्र व्यवहारार्थमादाय व्याख्या। विशिष्ट: परिश्रमपूर्वको व्यवहार:। = With great labour, industriously.

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What is character of God is told again :

गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे। सीदन्नृतस्य योनिमा॥३५॥

35. *TRANSLATION* :—O highly learned persons ! know that God to be the Father of the whole world, Who being seated in the

immortal soul and in His own imperishable nature and pervading the home of truth (absolutely true) is the Father of the mother-earth and father-like sun and is resplendent within all.

PURPORT :—O men! you should all adore that one God who is the Father of the fathers and Illuminator of the luminaries.

NOTES & REMARKS :—(अक्षरे) अविनाशिनि स्वरूपे कारणे जीवे वा। न क्षरतीति अक्षरम्। क्षर-संचलने (भ्वा०)=In his (God's) own imperishable nature or in the soul.

What should men do is told further :

ब्रह्मं प्रजावदा भंर जातवेदो विचर्षणे । अग्ने यद्दीदयद्दिवि ॥३६॥

36. *TRANSLATION* :—O wealthy, extra-ordinary householder! shining like the fire, bring to us good wealth or food which is acquired with the knowledge of that which light illuminates in heaven and in other places, and which is accompanied by heroic progeny.

PURPORT :—O men! you should multiply wealth and food materials by the knowledge of that lustre which is in the fire, in the sun and in electricity.

NOTES & REMARKS :—(ब्रह्म) धनमन्नं वा। ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7)=Wealth or food. (विचर्षणे) विचक्षण =Extra-ordinary. (अग्नि) अग्निरिव गृहस्थ।=O householder who are like the fire.

What kind of speech should be used by men is told :

उप त्वा रण्वसंदृशं प्रयस्वन्तः सहस्कृत । अग्ने ससृज्महे गिरः ॥३७॥

37. *TRANSLATION* :—O enlightened person! purifier like

the fire, as we being industrious use good speeches for our purposes, so let us always manifest such true and sweet words for you also whose look is lovely and who do things with energy.

PURPORT *;—Men should know that as they like pleasant speech to be used for their delight, so they should use that for others also.*

NOTES & REMARKS :—(प्रयस्वन्तः) प्रयतमानाः । प्र+यसु-प्रयत्ने (दिवा०)। =Endeavouring, industrious. (रणवसन्दृशम्) रमणीयसदृशम् । सव इति बलनाम (NG 2, 9) षह्-शक्तौ (काशकृत्स्नधातुपाठे 3, 17)=Of charming appearance, of one whose looks are lovely.

What should men attain is told :

उपं च्छायामिव घृणेरगंन्म शर्म ते वयम् । अग्ने हिरंण्यसंदृशः ॥३८॥

38. *TRANSLATION :*—O enlightened person ! you are shining with knowledge like the fire, you being endowed with splendour or glittering like gold, we come to your home for shelter as we come to the shade to escape heat of the sun.

PURPORT *:—O highly learned person ! we come to your home, as from the heat of the sun to the shade, as your home is suitable and pleasant in all seasons.*

NOTES & REMARKS :—(घृणेः) प्रदीप्तात्सूर्य्यात् । घृ-क्षरणदीप्त्योः (जुहो०)= From brilliant sun. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3, 4)=Home, shelter.

What should men do is again told :

य उ॒ग्र इ॑व शर्य॒हा ति॒ग्मशृ॑ङ्गो॒ न वंस॑गः। अग्ने॒ पुरो॑ रु॒रोजि॑थ ॥३९॥

39. *TRANSLATION* :—O king ! shining like the fire, we honour you as you are of righteous dealing. slayer of the wicked persons who must be slayed, full of splendour like the sun whose rays are sharp like the horns of a bull and break the might of the foes being fierce to them.

PURPORT :—Those kings and officers of the State conquer their enemies who are full of splendour like the sun.

NOTES & REMARKS :—(शर्यहा) हन्तव्यहन्ता। (शर्य:) शृ-हिंसायाम् (बह्वा) =The slayer of those who should be killed. (वंसग:) यो वंसं सम्भजनीयं व्यवहारं गच्छति सः। वन संभक्तौ (भ्वा॰)=Whose dealing or conduct is righteous. (तिग्मशृङ्ग) तिग्मानि तीव्राणि शृङ्गाणीव किरणा यस्य सूर्यस्येव:।= The sun whose rays are sharp like the horns (of a bull)

What same subject is continued :

आ यं हस्ते॒ न खा॒दिनं॒ शिशुं॑ जा॒तं न बिभ्र॑ति।
वि॒शाम॒ग्निं स्व॑ध्व॒रम् ॥४०॥

40. *TRANSLATION* :—Those who bear agni (fire) protector of men, in which good non-violent sacrifices are performed, as they bear some eatable in their hands or a new born infant is borne in the arms, become blessed by them, as their noble desires are fulfilled by its proper and methodical use.

PURPORT :—Those persons who know the science of fire, thoroughly, like the infant in the lap, become the protectors and nourishers of the people.

NOTES & REMARKS :—(खादिनम्) खादितुं भक्षयितुं शीलम् खाद-भक्षणे (भ्वा०) =Eatable.

What should men attain is told :

प्र दे॒वं दे॒ववी॑तये॒ भर॑ता वसु॒वित्त॑मम् ।
आ स्वे योनौ॒ नि षी॑दतु ॥४१॥

41. *TRANSLATION* :—O highly learned person ! for the attainment of divine virtues, establish Agni (fire or electricity) which is giver of much happiness and heat and conveyor of abundant wealth (when used methodically) in your home, so that a man may sit happily.

PURPORT :—O men ! you should acquire the knowledge of Agni (in the form of fire and electricity) and other objects for the attainment of divine virtues.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गति व्याप्ति प्रजन कान्त्यसन खादनेषु (अदा०) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् ।=For the attainment of the divine virtues. (देवम्) दातारम् । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्थानोभवतीति वा (NKT 7, 4, 16) =Giver of happiness and heat.

TRANSLATOR'S NOTES :—The mantra is also applicable to a great scientist who knows how to acquire wealth by the proper and methodical use of the Agni (fire and electricity) विद्वांसो हि देवाः (Stph. Brahmana 3, 7, 3, 10) ।

Good householders should be honoured by the learned persons is told :

आ जातं जातवेदसि प्रियं शिशीतातिथिम् ।
स्योन आ गृहपतिम् ॥४२॥

42. *TRANSLATION* :—O learned persons! honour a householder who is well known among the knowers of various sciences and is venerable like a dear guest. Honour him to your home.

PURPORT :—Those who enkindle (use pervasive electricity), everywhere achieve victory.

NOTES & REMARKS :—(जातवेदसि) जातविद्ये ।=In the circle of the highly learned persons. (शिशीत) तीक्ष्णीकुरुत ।=Sharpen, here—honour or encourage.

The same subject is continued :

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥

43. *TRANSLATION* :—O great technologist! giver of the divine happiness, harness speed and other qualities which are of good movement and which can accomplish many works in the vehicles when used by a man of righteous indignation or worth.

PURPORT :—Those scientists who apply Agni (fire and electricity) and other things in the vehicles are able to fulfil their desires.

NOTES & REMARKS :—(अग्ने) शिल्पविद्याविद्विद्वन् । अगि-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् =A highly learned person, knower of the science and technology. (अश्वास:) वेगादयो गुणा: । अश्वास: युक्ष्व इत्यादि प्रसङ्ग वशाच्छिल्प विद्याविद्ग्रहणम् । मशूङ् केषांसत्कार: कर्त्तव्य इत्यास्=Speed and other qualities.

Who should be honoured by men is told :

अच्छां नो याह्या वंहाभि प्रयांसि वीतयें । आ देवान्त्सोमंपीतये ॥४४॥

44. *TRANSLATION* :—O highly learned person ! come to us, to drink the draught of Soma juice, obtain from all sides the most desirable or dearest articles. Approach the enlightened person, for the attainment of knowledge.

PURPORT :—Men should invite the enlightened person to show them respect.

NOTES & REMARKS :—(प्रयांसि) प्रियतमानि । प्रीञ्-तर्पणे कान्तौ च (प्रया०) कान्तिः कामना प्रयः इति उदकनाम (NG 1, 12) प्रयः इति अन्ननाम (NG 2, 7)=The most desirable or dearest articles. So प्रयांसि includes good water, food and other desirable things. (वीतये) ज्ञानाय ।= For the attainment of knowledge.

What should men do is again told :

उदंग्ने भारत द्युमदजंस्रेण दविंद्युतत् । शोचा वि भांह्यजर ॥४५॥

45. *TRANSLATON* :—O upholder of noble virtues ! enlightened person free from the defects of old age, (energetic) and un-decaying, you illuminate constantly. Therefore shine forth and glean with the light of knowledge.

PURPORT :—As the sun shines and illumines constantly in the world, so the enlightened persons should illuminate all, in truthful conduct.

NOTES & REMARKS :—(भारत) धर्त्तः । (भारत) भृञ्-धारणपोषणयोः (जु) अत्र धारणार्थः=O upholder (of noble virtues).

TRANSLATOR'S NOTES :—Even Sayanacharya has explained

भारत for Agni as हविष्मन्तं: which Wilson has translated as 'the bearer of oblations' 'but Griffith has very erroneously translated it as 'O Agni of the Bharatas'. taking भारत as proper noun for the descendants of a king named Bharat. This is wrong as it is against the fundamental principles of the Vedic terminology as pointed out several times before.

What should be adored by men is told :

वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान् ।
होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसाऽऽविवासेत् ॥४६॥

46. *TRANSLATION* :—O enlightened persons ! the mortal, who with the desire of attaining peace and bliss, being a liberal donor worships in the Yoga, consisting of Ahinsa-non-violence, truth and other virtues, self refulgent God, who is most desirable, uniting people with truth (through the Vedas), Giver of true happiness and pervading the heaven and earth, with uplifted or folded hands and with reverence, so you should also do.

PURPORT :—O men ! you should also ever worship that God whom the Yogis adore or meditate upon.

NOTES & REMARKS :—(दुवस्येत्) सेवेत् । दुवस्यति परिचरण कर्मा (NKT 3, 5) परिचरणं सेवा ।=Serve or adore. (अध्वरे) अहिंसादि लक्षणे योगे । (अध्वरे) ध्वरति हिंसा कर्मा । तत्प्रतिषेधः—योगस्य प्रथमाङ्ग यमाः अहिंसा-सत्यास्तेय ब्रह्मचर्य परिग्रहा यमः (योग दर्शने) =In the Yoga consisting of अहिंसा or non-violence, truth and Brahmacharya etc. (सत्ययजम्) यस्सत्यं यजतिसङ्गमेयति तम् यज-देवपूजासङ्गति करणदानेषु (भ्वा०) अत्रसङ्गतिकरणार्थः= Who unites with the truth (through the Vedas). (वीती) कामनया । (वीती) वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु (अ०) कान्तिः-कामना ।= With desire.

The same subject is continued :

आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि ।
ते ते भवन्तूक्षण ऋषभासो वशा उत ॥४७॥

47. *TRANSLATION* :—O God the Supreme leader! we meditate upon your Divine nature in our purified heart with the Rigveda and other Vedas. By your grace, let all our kith and kin be showerers of peace, very good and desirous of the welfare of all.

PURPORT :—Those who obey the commands of God with earnest heart, become exalted.

NOTES & REMARKS :—(हविः) अन्तःकरणम् । (हविः) हु-दानादनयोः आदाने च (जुहो०) दीयते परमात्मानं प्रति इति हविः शुद्धान्तः करणम् । =Heart, mind, intellect, ego. (उक्षणः) सेचकाः । उक्ष सेचने (भ्वा०)=Showerers of peace. (ऋषभासः) उत्तमाः ।=Very good. (वशाः) कामयमानाः । वश-कान्तौ (अ०) कान्तिः-कामना ।=Desiring the welfare of all.

Something about God is told :

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्याभृता तृळ्हा रक्षांसि वाजिना ॥४८॥

48. *TRANSLATION* :—O men! as highly learned persons enkindle the fire, first in soul, slayer or dispeller of darkness and by its help, enkindle (earn) quickly or scientifically acquired wealth of various kinds and crush down the wicked persons, so having destroyed all evils and defects, they illuminate (reveal) God, so you should also do.

PURPORT :—As the priests kindle the fire in the alter, pour oblations and benefit the world, so the Yogi/Sanyasis illuminate God in the hearts of all and destroy their evils.

NOTES & REMARKS :—(तृह्ला) हिंसितानि । तुह-हिंसायाम् (रुधा०)= Destroyed, crushed. (वाजिना) वेगेन विज्ञानेन वा । वाज इति बलनाम (NG 2, 9) वज-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् पाप्मा वै वृत्रः (Stph 11, 1, 5, 7) पाप्मा वै तमः (तैत्ति सं० 5, 1, 8, 6 कठ संहितापाद 31, 1)=Quickly or scientifically.

Sūktam—17

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras-Dhaivata, Panchama and Rishabha.

What should men do is further told :

पिबा सोमम॒भि यमु॑ग्र तर्द ऊ॒र्वं गव्यं॒ महि॑ गृणा॒न इ॑न्द्र ।
वि यो धृ॑ष्णो॒ वधि॑षो वज्रहस्त॒ विश्वा॑ वृ॒त्रम॑मि॒त्रिया॒ शवो॑भिः ॥१॥

1. *TRANSLATION* :—O holder of the weapons! bold, desirous of acquiring wealth and prosperity, you smite with the might, every hostile being as the sun destroys the cloud. O full of splendour! praising great products of milk, slay the person who deserves to be slayed, drink some juice of the invigorating herbs like the Soma (moon-creeper).

PURPORT :—*Those men who accept good persons who having removed the wicked with Brahmacharya, knowledge and noble deeds destroy enemies.*

NOTES & REMARKS :—(ऊर्वम्) हिंस्यम् । उर्वी-हिंसार्थः (भ्वा०)=He who deserves to be killed, (शवोभिः) बलैः । शव इति बलनाम (NG 2, 9) । =With might. (वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1, 10) ।=Cloud । By oversight the meaning of तर्दः is omitted in the sanskrit commentary. It is derived from तृदिर-हिंसा नादरयोः (रुधा०) अतिति स्वर्यः ।

The same subject of men's duties is continued :

स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान् वृषभो यो मतीनाम् ।
यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान् ॥२॥

2. *TRANSLATION* :—O destroyer of the wicked ! you are of straightforward and upright nature and have risen above all miseries, and protect the thing which you have obtained. You are of beauteous jaws and nose, mighty among 'men, wielder of the thunderbolt-like sharp weapons, piercer of the band of the wicked and destroyer of the evils and miseries. You smite down the violent men even though they may be endowed with marvellous strength·

PURPORT :—O king ! honour the men who are protectors of people and destroyers of the wicked.

NOTES & REMARKS :—(ऋजीषी) सरल स्वभाव: । ऋज गतिस्थानार्जनोपार्जनेषु (भ्वा०) = Men of straight forward and upright nature. (तरुत्र:) सर्वदु:खादुत्तीर्णः । तृ-प्लवनसन्तरणयो: (भ्वा०) अत्र तरणार्थः। = He who has risen above all miseries. (वाजान्) हिंसकान् । वाज इति बलनाम (NG 2, 9) अत्र बले हिंसकाय दुष्टान् = Violent.

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What should men do is further told :

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥३॥

3. *TRANSLATION* :—O destroyer of the wicked ! like the ancient people, (you) protect the Vedas and hear the Vedas which delight you by giving good admirable teachings and grow harmoniously thereby. By your speech (you) reveal the nature of God who is the Divine Sun-Illuminator and Dispeller of all darkness. Eat good food and drink pure water. Destroy the foes. Destroy or give up all evils and vices, and acquire good lands.

PURPORT :—Those persons become popular in the world who worship God with true (sincere) faith and test the students after teaching them well.

NOTES & REMARKS — (तृन्धि) हिन्धि । तृदिर्-हिंसायाम् (रुधा०) = Destroy, slay. (सूर्य्यम्) परमेश्वरम् । = God, the Divine Sun. (इषः) अन्नम् । इषम् इति अन्ननाम (NG 2, 7) = Food. (मदन्तु) प्रशंसतु । मदि-स्तुतिमोद-मदस्वप्नकान्तिगतिषु (भ्वा०) स्तुति मोदार्थः = May admire.

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The duties of men are stated further :

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनूनं तवसं विभूतिं मत्सरासो जर्हृषन्त प्रसाहम् ॥४॥

4. *TRANSLATION* :—O (possesser of abundent food) king ! these gladdening drops of Soma when quaffed shall augment you in your mighty splendour. Let these cheering drops delight you greatly, who are great, perfect, strong, powerful, prosperous and all subdueing or forbearing having many noble desires in your mind. Let them honour you.

PURPORT :—Those good men whom the kings honour should please them.

NOTES & REMARKS :—(स्वधावः) स्वधाबह्वन्नं विद्यते यस्य तत् सम्बुद्धौ । = He who is the possesser of abundant food materials. (द्युमन्तम्) बहु कामयुक्तम् । (द्युमन्तम्) दिवुधातोः कान्त्यर्थमादाय बहुकामयुक्तम् इति व्याख्या । = Having many noble desires about doing good to others.

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The duties of men are described :

येभिः सूर्यमुषसं मन्दसानोऽवासयोऽप दृळ्हानि दर्द्रत् ।
महामद्रिं परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्परि स्वात् ॥५॥

5. *TRANSLATION :*— O prosperous king ! desiring the welfare of all, you arrange inhabitation of the people like the sun and the dawn (vigorous and charming) on the land and cast down even firmly. With these means, you urge established wicked people, even an unshakable or imperishable person like a great cloud to do beneficial acts under the instructions of the Assembly in the intrest of the public at large.

PURPORT :—He is the best king who destroys the wicked and rules over his subjects through the assembly of the best people.

NOTES & REMARKS :—(मन्दसानः) कामयमानाः। मदि-स्तुतिमोदमदस्वप्न-कान्तिगतिषु (भ्वा०) अत्र कान्त्यर्थः। कान्तिः-कामना = Desiring (the welfare of all). (अद्रिम्) मेघम्। अद्रिरिति मेघनाम (NG 1, 10) = Cloud. (दर्दृत्) दृणीहि। दृ-विदारणे (क्र्या०) = Smite down.

What should men do is further told :

तव॒ क्रत्वा॒ तव॒ तद्दं॒सना॑भिरा॒मासु॑ प॒क्वं शच्या॒ नि दी॑धः।
और्णो॒र्दुर॑ उ॒स्रिया॑भ्यो॒ वि दृ॒ळ्होदू॒र्वाद् गा अ॑सृजो॒ अङ्गि॑रस्वान् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! by your wisdom and your actions, may we attain mature and well cultured scientific knowledge among the people (yet immature). You uphold this knowledge with your wisdom or with your subjects. Let us honour you, who have opened the doors of the house for the rays of the sun, save the lands from the violence of the malovolent persons and being endowed with great energy of the Prānas (vital breaths), make all (people) firm.

PURPORT :—Those men who having received education from the enlightened persons, show due respect to all, shine like the sun after obtaining kingdom.

NOTES & REMARKS :— (उस्रियाभ्यः) किरणेभ्यः। उस्राः इति रश्मिनाम (NG 1, 5) उस्रा एव उस्रियाः। यद्यपि निघण्टोरनेन्द संस्करणेषु उस्रिया इति गोनामसु पठित स्तथापि प्राचीनसंस्करणेषु उस्रियाः इत्यादि रश्मिनामसु पठित आसीदित्तनुमीयते।= With the rays. (दंसनाभिः) कर्म्मभिः। दंसः इति कर्मनाम (NG 2, 1) दंस एव दंसना।=With actions. (शच्या) प्रज्ञया प्रजया वा। शचीति प्रज्ञानाम (NG 3, 9) महर्षि-दयानन्दभाष्यानुसारं शचीति प्रज्ञानामापि। =With wisdom or with the subjects. (ऊर्वात्) हिंसनात्।=From violence. (अङ्गिरस्वान्) अङ्गिरसो बहु-विद्याः प्राणा विद्यन्ते यस्मिन्।=Endowed with great vitality.

The theme of men's duties is further developed :

पप्राथ क्षां महि दंसो व्युर्वीमुप द्यामृष्वो बृहदिन्द्र स्तभायः।
अधारयो रोदसी देवपुत्रे प्रत्ने मातरा यह्वी ऋतस्य ॥७॥

7. *TRANSLATION* :—O sun-like king ! causer of prosperity, the sun does a marvellous act by filling the vast earth and the heaven with its light. It being very great, upholds great worlds, so you should fill all with the light of knowledge. As the sun upholds the old earth add heaven which are born of true cause-matter, and are like the children of the enlightened men, and are like mothers, so you should also uphold all.

PURPORT :—O men ! as the sun upholds the worlds and supports all like the father, so you should also behave.

NOTES & REMARKS —:(क्षाम्) भूमिम्। क्षा इति पृथिवीनाम (NG 1, 1)।=Earth. (यह्वी) महत्यौ। यह्व इति महन्नाम (NG 3, 3)=Great. (ऋष्वः) महान्। ऋष्व इति महन्नाम (NG 3, 3) =Great saint.

Who is adorable for men is further told :

अधं त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भराय ।
अदेवो यदभ्यौहिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्र ॥८॥

8. *TRANSLATION* :—O lord of the world! giver of great wealth, all enlightened persons take shelter in you and holding you in front, because you are One and Almighty, and you uphold them with true, knowledge. That ignorant person devoid of the light of wisdom and divider or mitigator of happiness who enters into wrong logic with the very enlightened men, can never acquire true knowledge. Those who choose God as their Adorable Lord, enioy perfect bliss.

PURPORT :—Those persons who adore God only, get great wealth and prosperity. That person who being devoid of knowledge enters into useless discussion with the enlightened men, can not gain any thing, (knowledge).

NOTES & REMARKS :—(तवसम्) बलादिवर्धकम् । तव इति बलनाम (NG 2, 9)=Increaser of the strength and wisdom. (अौहिष्ट) वितर्कयति । ऊह-वितर्के (भ्वा०)=Argues wrongly. (स्वर्षाता) सुखानां विभाजकः । स्वः+षण-संभक्तौ (भ्वा०) (स्) =Divider of happiness. (भराय) पालनाय । भृञ्-धारणपोषणयोः (जु०) अत्र पोषणार्थः ।=For feeding, for nourishment.

The same subject of men's duties is dealt :

अध द्यौश्चित्ते अप सा नु वज्राद् द्वितानमद्भियसा स्वस्य मन्योः ।
अहिं यदिन्द्रो अभ्योहसानं नि चिद्विश्वायुः शयथे जघानं ॥९॥

9. *TRANSLATION* :—O men! when the sun smites down the wandering cloud and makes it to sleep (so to say), in the same manner, O prosperous king! when you, who are like the life of all people,

you smite down a wicked enemy, your subjects desiring their meal bow down before you in two ways. First before the might of your thunderbolt-like sharp and powerful weapons and second, before your wrath against the unrighteous and unjust persons.

PURPORT :—*O men ! you should deal with one another like the sun and the cloud and support or cherish one another.*

NOTES & REMARKS —(विश्वायुः) समग्रायुः। आयवः इति मनुष्यनाम (NG 3. 3)=The life or supporter of all people. (वोः) कामयमानाः (वोः) दिवु-धातोः कान्त्यर्थमादाय व्याख्या। कान्ति-कामना =Desiring their moral. (अहिम्) मेघम् ।=The cloud.

How should the officers of the State deal is told :

अध त्वष्टा ते मह उग्र वज्रं सहस्रभृष्टिं ववृतच्छताश्रिम् ।
निकाममरमणसं येन नवन्तमहिं सं पिणगृजीषिन् ॥१०॥

10. *TRANSLATION* :—O impetuous and upright hero ! I put into your hand a thunderbold-like powerful weapon which is crusher of thousands of the wicked persons, which protects hundreds of good persons and which is, therefore, desired but is not liked by the foes. You are mighty and prompt and pierce your enemies, crush the boastful, but now bowing before you out of fear, foe as the sun crushes the cloud. Let us also wield such strong arm.

PURPORT :—*O brave persons ! you should also wield weapons, as the knowers of the science of archery do.*

NOTES & REMARKS :—(त्वष्टा) छेदकः। त्वक्ष-तनू करणे (भ्वा०) त्वष्टा तूर्णमश्नुते इति नैरुक्ताः। त्विषेर्वास्यात् दीप्तिकर्मणाः त्वक्षतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) =Piercer or destroyer of enemies. (सहस्रभृष्टिम्) सहस्राणां भञ्जके छेदकम् ।=Piercer of thousands of foes. (शताश्रिम्) यः

शतान्याश्रयति तम् ।=Which supports or saves hundreds of good persons. (ऋजीषिन्) ऋजीषि सरलत्वं यस्यास्ति तत्सम्बुद्धौ ।=O man of upright or straight-forward nature.

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The men's duties are elaborated :

वर्धान्यं विश्वे मरुतः सजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिरमंशुमस्मै ॥११॥

11. *TRANSLATION* :—O king ! you are full of splendour like the sun. May all men love and serve one another and strengthen you. You should know (study) the electricity which is giver of nourishment and pervasive. It pervades firmament, earth and heaven all the three worlds, when running (in motion). You being active or running should slay your enemy as the sun smites down the cloud. You should know and be grateful to the person who gives you hundreds of big stuffs and who cooks for the benefit of others giving them the delightful aud foe-destroying Soma juice also.

PURPORT :—As the people strengthen the king and the State, helping in its development by all legitimate means, so the king also should make them grow more and more.

NOTES & REMARKS :—(महिषान्) महतः । महिष इति महन्नाम (NG 3, 3)=Great. (विष्णुः) व्यापको विद्युद्रूपः ।=Pervading electricity.

TRANSLATOR'S NOTES ;—It is erranous, rather so mischievous, when Prof. Wilson and Griffith translated the second stanza as 'May Pushan and Vishnu dress for you a hundred buffaloes' (Wilson) and 'He dressed a hundred buffaloes, O Indra, for you'. (Griffith). Rishi Dayananda Sarasvati on the basis of the Vedic Lexicon Nighantu 3, 3 said that महिष means महान् i.e. great.

Is it even conceivahle that a hundred buffaloes can be dressed for any one however mighty he may be ? What those great one hundred things are—is a matter of research.

What should the king and others do is told :

आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवत इन्द्र पन्थां प्रार्दयो नीचीरपसः समुद्रम् ॥१२॥

12. *TRANSLATION* :—O sun-like king ! as the sun sets free the rushing waves of waters of the floods greatly swelled encompassed and obstructed. It turns their deep slope, courses downwards, towards the firmament or ocean, so you should direct your army and subjects rightly making them happy and crush down your foes.

PURPORT :—*Those kings and officers of the States who are full of splendour like the sun, can protect their people and crush down all enemies.*

NOTES & REMARKS :—(क्षोद:) उदकम् । क्षोद इत्युदकनाम (NG 1, 12) (इन्द्र) सूर्य्य इव राजन्। अथ य: स इन्द्रोऽसौ स आदित्य: (Stph 8, 5, 3, 2) अत्र इन्द्र: सूर्य इवो प्रतापी तेजस्वी च राजा=O king who is full of splendour like the sun. (प्रार्दय:) आर्दयति नयति । अर्द-गत याचने च (भ्वा०) =Takes.

How should the kings and their subjects deal with one another is told :

एवा ता विश्वा चकृवांसमिन्द्रं महामुग्रमजुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

13. *TRANSLATION* :—O king ! who is very prosperous or destroyer of enemies, that man who deals with you (approaches you)

and who makes all necessary arrangements, are great. They are full of splendour, young (not old), giver of strength, surrounded by many good heroes; expert in wielding good weapons or well armed hero, able to use thunderbolt like powerful arms, for protection and justice, can multiply great wealth or good materials.

PURPORT :—All should always strengthen the hands of a king who is protector of the subjects like their own father and who is expert in the science of archery, politics and military science.

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्यवन्तं शत्रुविदारकं वा। इदि-परमैश्वर्ये (भ्वा०) इन्द्रम् शत्रूणां दारयिता वा द्रावयिता वेति (NKT 7, 10, 1, 8)= Endowed with much wealth of destroyer of the enemies. (ब्रह्म) महत् धनम् अन्नं वा। ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7)=Great wealth or food.

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What should a king do is further elaborated :

स नो वाजाय श्रवस इषे च राये धेहि द्युमत इन्द्र विप्रान्।
भरद्वाजे नृवत इन्द्र सूरीन्दिवि च स्मैधि पार्ये न इन्द्र ॥१४॥.

14. *TRANSLATION* :—O (king) Indra conveyor of Great prosperity! uphold us who are endowed with the light of the knowledge, who are wise highly learned persons for speed or scientific knowledge, for hearing (the complaints of the people) and for good wealth. O Indra—eliminator of miseries and poverty, uphold us who are surrounded by admirable men and are full of knowledge in the dealing that sustains of protects the State and in the desirable light of justice. O Indra—increaser of the wealth of knowledge, be our increaser (helper) in the dealing that takes men away from miseries and obstacles.

PURPORT :—It is the duty of the king to make the State advanced by appointing men who are well-versed in all sciences, righteous, born in noble families and loyal in-charge of all departments.

NOTES & REMARKS :—(भरद्वाजे) राजस्य पोषके पालके वा व्यवहारे ।= In the dealing of supporting or protecting the state. (दिवि कमनीये न्यायप्रकाशे ।=In the desirable light of justice.

TRANSLATOR'R NOTES :—वाज:-वज गतौ गतेस्त्रयोऽर्था: ज्ञानं गमनं प्राप्तिश्च । A State requires good knowledge, good movement and attainment of happiness and peace. (डु-भृञ्) धारणपोषणयो: (जुहो०) वाज इत्यन्नाम NG 2, 7) वाज इति बलनाम (NG 2, 9) । The progress of a State depends on food and strength also. दिवु-क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्न कान्तिगतिषु । अत्र द्युतिकान्त्यर्थं मादाय व्याख्या । द्युति:—प्रकाश: । कान्ति:— कामना ।

The same subject of men's duties is continued :

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

15. *TRANSLATION* :—O king ! with this your good policy, may we live a hundred winters (years) blessed with good heroes (sons and followers etc.) attaining and distributing true scientific and other knowledge which is beneficial to all enlightened persons and may we enjoy bliss throughout.

PURPORT :—A king should appoint good heroes for the protection of the State with humility and associate with enlightened persons.

NOTES & REMARKS :—(वाजम्) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Scientific and other good knowledge. (सनेम) विभजेम ।=Distribute.

Sūktam— 18

Seer or Rishi of the Sūktam— Bhāradvāja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

What should a king do is further told :

तमु ष्टुहि यो अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः ।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्ध वृषभं चर्षणीनाम् ॥१॥

1. *TRANSLATION* —: O king ! praise him whose might is all-surpassing in defeating the foes, uninjured, much admired, just distributor of all things and the destroyer of miseries. Glorify him who is never-vanquished, the strong one and who can put up with the impetus of the foes. He is the best among men, and the mighty victor, magnify him with these words and grow more and more.

PURPORT :—O king ! you should always admire who is praiseworthy, reproach him, who deserves censure, honour the person, who is venerable and punish him who deserves punishment.

NOTES & REMARKS :—(अभिभूत्योजाः) अभिभूतये शत्रूणां पराभवायौजः पराक्रमो यस्य सः ।=Whose might is for vanquishing the foes. (अवातः) अहिंसितः । वा गतिगन्धनयोः (भ्वा०) गन्धनम्-हिंसनम् ।=Uninjured. (चर्षणीनाम्) मनुष्याणाम् चर्षणयः इति मनुष्यनामसु (NG 2, 3)=Of men.

The same subject of duties of a ruler is dealt :

स युध्मः सत्वा खजकृत्समद्वा तुविम्रक्षो नदनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥

2. *TRANSLATION* :—O king ! you should appoint him for the protection (security or defence) of State, who is a good warrior, mighty heroic fighter in battles, eater of good delicious and nouri-

shing food, great lover of all good men, (and) loudly roaring, man of upright nature. He whirls the dust on high (inwards) (in fighting the enemy) active and overthrower, forbearer of the attacks made by (defender from) men of different directions and great destroyer of his foes, even single handed.

PURPORT :—A king sh ould appoint an officer after testing him very well, so that the happiness of the people may increase.

NOTES & REMARKS :—(खजकृत्) यः खजं सङ्ग्रामं करोति खज इति सङ्ग्रामनाम (NG 1, 17) ।=Heroic fighter. (तुविम्रक्ष:) बहुस्नेहः। तुवि इति बहुनाम (NG 3, 1) म्रक्ष-संघाते (भ्वा०) सङ्घातकार्यं स्नेहनैव संभवति नान्यथा ।= Great lover, men of loving nature. (नदनुमान्) नदनवो बहवः शब्दा विद्यन्त यस्मिंसः। (पद) नद-भाषार्थं (काशकृत्स्न धातुपाठे 9,188)=Loudly roaring.

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What should a king do is told :

त्वं ह नु त्यददमायो दस्यूँरेकः कृष्टीरवनोरार्याय ।
अस्ति स्विन्नु वीर्यं१ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वोचः ॥३॥

3. *TRANSLATION* :—O king ! you tame or subdue the wicked thieves; protect the people or an Arya—righteous and learned person. Is this or is it not your heroic act ? O king ! declare (your action) at the proper season (time). Let us also do like this.

PURPORT :—This is the greatest duty of the king to remove or eliminate all wicked thieves and protect the people.

NOTES & REMARKS :—(कृष्टीः) मनुष्याम्। कृष्टयः इति मनुष्यनाम (NG 2,3) ।=Men. (दस्यून्) दुष्टान चोरान दस्युः दसु-उपक्षये (दिवा०) शुभकर्मनाशकः। =Wicked thieves.

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How should a king be is further told :

सद्दिद्धि तें तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्यं ।
उग्रमुग्रस्यं तवसस्तवीयोऽरंध्रस्यं रध्रतुरों बभूव ॥४॥

4. *TRANSLATION* :—O the mightiest king ! I deem strength of yours, which is renowned and true. O most potent ! you are prompt and the conquering victor. You are the destroyer of the person who is malevolent even towards the non-violent.

PURPORT :—All men should believe in the virtue, actions and temperament of the persons as they are, and not otherwise.

NOTES & REMARKS :—(अरध्रस्य) अहिंसकस्य ।=Of the non-violent. (रध्रतुर:) हिंसकहिंसक: । रध-हिंसासंसिध्यो: (भ्वा०) । अत्र हिंसार्थः । तुरी-गतित्वरण हिंसनयो: (दिवा०) अत्र हिंसार्थ:-तुर-त्वरणे (जुहो०) ।=Destroyer of the violent.

How should men deal with one another is told :

तन्नः प्रत्नं सख्यमंस्तु युष्मे इत्था वदंद्भिर्वलमङ्गिरोभिः ।
हन्नंच्युतच्युद्दस्मेषयंन्तमृणोः पुरो वि दुरों अस्य विश्वाः ॥५॥

5. *TRANSLATION* :—O just king and officers of the state ! let there be our ancient bond of friendship with you. Let there be our friendship with those persons also, who say like this. As the sun who is firm and smites the cloud with the help of the winds, in the same manner, o destroyer of miseries ! accomplish the works of the person who comes to you. As the sun illumines the doors of this world, so you should open all the cities (of the state.)

PURPORT :—Men should always have friendship with good people as far as it is possible to do. Then they should endeavour to

see that this friendship is not lost. As the sun illuminates all, so the king should illuminate the whole state with justice.

NOTES & REMARKS :—(अङ्गिरोभिः) वायुभिः। ये वै देवानामङ्गिरसस्ते ब्राह्मणस्य प्रत्येनसः अग्निर्वायुर्वाग बृहस्पतिः (काष्ठक संहिता 8,4) अत्र वायोर्ग्रहणाम्। =With winds. (बलम्) मेघम्। बल इति मेघनाम (NG 1,10) =Cloud. (इषयन्तम्) प्राप्नुवन्तम् गच्छन्तं वा इष गतौ (दिवा०) गतोस्त्रिष्वर्थेषु गति प्राप्त्यर्थंग्रहणम्। ऋणु-गतौ (तना०) ।=Going or approaching.

What should a king do is told further :

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये।
स तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥

6. *TRANSLATION* :—O king ! you should ordain in such a manner, that he (the official appointed by you) may become acceptable to all on account of his wisdom and good deeds. He may be inspirer (exhortor) or making all industrious in great battles. Being full of splendour, let him be begetter of good childred and giver of good training to them. Let him extend his activities exceedingly at the time of the battles, being a wielder of thunderbolt-like powerful weapons.

PURPORT :– The king should make all his offlcers of the State competent to discharge their duties properly, so that he may always achieve victory.

NOTES & REMARKS :—(ईशानकृत्) यः ईशानानीशनशीलान् पुरुषार्थिनः करोति तान्।=He who makes all industrious. (वृत्रतूर्य्ये) सङ्ग्रामे। वृत्रतूर्य्ये इति संग्रामनाम (NG 2,17) ।=In the battle. (वितन्तसाय्यः) भृशं विस्तारणीयः। वि-तनु-विस्तारे तन्त) ।=Extending his activities exceedingly.

What should a king do is further told :

स मज्मना जनिम मानुषाणाममर्त्येन नाम्नाति प्र सर्स्रे ।
स द्युम्नेन स शवसोत राया स वीर्येण नृतमः समोकाः ॥७॥

7. *TRANSLATION* :—O king ! you should ordain in such a manner that this Public Servant surpasses other men in his might, in his wealth or good reputation, in extraordinary strength, in riches and in valour. Let his name live for ever. Let him become the best among men, living in the same place with others lovingly.

PURPORT :—A king should endeavour in such a manner that all his subjects and officers may obtain good reputation, name, fame, strength, wealth, glory and valour.

NOTES & REMARKS :—(द्युम्नेन) धनेन यशसा वा । द्युम्नमिति धननाम् (NG 2, 10) द्युम्न द्योततेर्यशोवा अन्नंवा (NKT)=With wealth or reputation. (मज्मना) बलेन । मज्मना इति बलनाम (NG 2,9) । =With might. (शवसा) विशिष्टेन बलेन । शव इति बलनाम (NG 2,9) ।=With extraordinary strength.

How should men deal with another is further told :

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च ।
वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥

8. *TRANSLATION* :—O highly learned person ! as the sun dissipates a cloud that eats away the crop,, is pervasive, thunderer, harmful for the crop, and coverer of happiness, so a good king who destroys a wicked person who eats away or misappropriates others property, is selfish (filling up his own belly), who roars and exploits others so that his subjects may go freely from one place to another and may sleep well without anxiety or worries and who does not

come under delusion, nor resorts to falsehood in dealing with one another is worthy of respect. He bears a name that may be well-remembered.

PURPORT :—As the sun creates the cloud and causes it to rain down but is not bound by such act, in the same manner, good men do not get deluded and attached by doing righteous deeds and dealing with good men, but (they) enjoy happiness.

NOTES & REMARKS :—(चुमुरिम् अत्तारम् ।=Eater of other's property. (धुनिम्) ध्वनितारम् ।=Roaring. (प्रिप्रुम्) व्यापनशीलम् ।=Pervasive. (शम्बरम्) शं सुखं वृणोति येन तं मेघम्=The cloud which causes happiness.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson and Griffith to take Chimurim and Dhunim as proper names.

What should officers of the State do is further told :

उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।
धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥

9. *TRANSLATION* :—O liberal donor, king! ascend your car with upward movement, with sharpening weapons, and with pure dealing, smite down to your wicked foes in battle. In your right hand hold fast your powerful arms and missiles. Having received good intellect or noble advice, admire the wise and the heroes.

PURPORT :—Those persons achieve victory who acquire well the knowledge of all sciences and possess good intellect and go to the battle being equipped with powerful arms and missiles.

NOTES & REMARKS :—(उदावता) ऊर्ध्वंगमनेन । उत्+आ+अव (भ्वा०)

अवधातो दनेकार्थष्वम गत्यर्थं ग्रहणम् अव-रक्षण-गतिकान्ति प्रीतिवृद्धिषु ।=By upward movement. (त्वक्षसा) सूक्ष्मीकरणेन । त्वक्षू-तमूकरणे (भ्वा०) ।=By sherpening the weapons. (पन्यसा) शुद्धेन व्यवहारेण पण-व्यवहारे स्तुतौ च (भ्वा०) व्यवहारार्थ: । =With pure dealing. (पुरुदत्र) बहुदानकृत् ।=Liberal donor, Bounteous, generous. (वृत्रहत्याय) संग्रामाय वृत्र तूर्ये इति संग्रामनाम (NG 2,17) तूरी-गतित्वरणहिंसनयो: (दिवा०) तस्मात् तूर्यं हत्वा शब्दो पर्यायवाचको । पाप्मा वै वृत्र: सयत्न: (stph 8,5,1,6) वृत्रं खलुवा एष हन्ति य: संग्रामं जयति (मैत्रायणिसं 2,2,10) =For the battle.

What should a king do is further told :

अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।
गम्भीरयं ऋष्वया यो रुरोजाध्वानयद् दुरिता दम्भयंच्च ॥१०॥

10. *TRANSLATION* :—O king (destroyer of wickedness) ! as the fire burns the dry forest, so burn the Rakshasas (demons). Your army is fierce like the lightning, with that great and deep army, smite down all enemies, shake them and destroy all wicked conduct. As you burn all Rakshasas (demons), you are invincible.

PURPORT :—O king and officers of the State ! as the fire burns all forest (whether dry or wet), in the same manner, with well-trained and great army, frighten your foes and burn the most wicked enemies.

NOTES & REMARKS :—(हेति:) वज्र: हिंतिर्हन्ते: (NKT 6,1,3) तस्माद् हननसाधनं शस्त्रम् ।=Thunderbolt like powerful weapon. (दम्भयत्) दम्भयति हिंसयति । दम्नोति वधकर्मा (NG 2,19) ।=Destroys. (अध्यानयत्) धूनयति ।=Shakes.

What should a king do is further told :

आ सहस्रं पथिभिरिन्द्र राया तुविद्युम्न तुविवाजेभिरर्वाक् ।
याहि सूनो सहसो यस्य नू चिददेव ईशे पुरुहूत योतो: ॥११॥

11. *TRANSLATION* :—O glorious king invoked by many, son

of the mighty father ! come here by good paths alongwith wealth, with quickness, to thousands of people. Come to him also who being a doer of both good and bad acts has some unenlightened person as his master or guide. (Bring him to the right path).

PURPORT :—*O king ! protect or nourish your subjects like their father, with the path of knowledge and humility, be glorious and decide rightly distinguishing between truth and untruth.*

NOTES & REMARKS :—(तुविद्युम्न) बहुप्रशंस । तुवि इति बहुनाम (NG 3,1) द्युमनं द्योततेर्यशो वान्नं वा (NKT 5,1,5) ।=Glorious, have good reputation. (योतो:) मिश्रितास्मिश्रितकर्त्तुः यु-मिश्रणामिश्रणयोः (अदा०) ।=Doer of good and bad—mixed acts.

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Who becomes a man devoid of enemies—is told :

प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शे महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

12. *TRANSLATION* :—O men ! of the person who has abundant wealth and glory, who is old in knowledge and age, is subduer of the wicked, charming, endowed with much wisdom and good actions, and forbearing the greatness is being manifested from the earth and it surpasses all. He has no enemy, no counterpart or equal and none who is equally glorious of renowned.

PURPORT :—*Those who are old in knowledge and age, are renowned and glorious, desirous of truth. endowed with abundant wisdom, peace, self-control and other virtues have no enemy, no equal and none equally glorious.*

NOTES & REMARKS :—(घृष्वेः) दुष्टानः घर्षकस्य ।=Of the subduer of the wicked. (पुरुमायस्य) बहुशुभकर्म प्रज्ञस्य । मायेति प्रज्ञानाम् (NG 3,9) उत्तमा प्रज्ञा शुभकर्म सम्बन्धिनी भवति ।=Endowed with abundant wisdom

aod noble deeds. (दिव:) कमनीयस्य । दिवु-धातो: क्रीडा विजिगीषा कान्ति गतिषु इत्याद्यने-कार्थेष्वत्र कान्त्यर्थं ग्रहणम् कान्ति-कामना ।=Of the charming or most desirable.

What should a king do is further told :

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्मै ।
पुरू सहस्रा नि शिशा अभि क्षामुत्तूर्वयाणं धृषता निनेथ ॥१३॥

13. *TRANSLATION :*—O king ! this is a great thing that you do, that you give a life to the person who is hospitable to his guests, a life firm like the thunderbolt. Train firmly thousands of people on earth which has very quick going vehicles.

PURPORT :—Where kings and officers of the State are long lived, hospitable to the guests and impartial protectors of the people, all works are accomplished.

NOTES & REMARKS :—(कुत्सम्) वज्रमिव दृढम् । कुत्स इति वज्रनाम (NG 2,3) ।=Firm like the thunderbolt. (अतिथिग्वम्) योऽतिथीन् गच्छति तम् ।=Hospitable to the guests. (क्षाम्) पृथिवीम् । क्षा इति पृथिवीनाम (NG 1,1) =Earth. (तूर्वयाणम्) तूर्वं शीघ्रगामि यानं यस्यास्ताम । तुर्वी-गति-त्वाण हिंसनयो: (विचा०) अत्र गतित्वरणार्थग्रहणाम् ।=Which (earth) has very quick going vehicles.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take *katsa, Atithigva* and *Aya* as proper nouns denoting the names of certain persons, as it is against the fundamental principles of the Vedic Terminology as pointed out before.

What should the enlightened persons do is further told :

अनु त्वाहिघ्ने अध देव देवा मदन्विश्वे कवितमं कवीनाम् ।
करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥

14. *TRANSLATION* :—O enligntened person ! where there is a worker for an afflicted man desiring happiness and service for his body and praising that act of service, let us also enjoy happiness constantly taking refuge in you, who are the wisest sage among the sages, whom all wise men delight, you who are like the sun, the slayer of the cloud of ignorance.

PURPORT :—*Those persons become delighted, who serve the best absolutely truthful enlightened men and having acquired knowledge from them, impart that (knowledge) to others.*

NOTES & REMARKS :—(अहिघ्ने) योऽहिं हन्ति तस्मै सूर्याय अहिरिति मेघनाम (NG 1,10) ।—For the sun who slays the cloud. (वरिवः) परिचरणम् । (NG 1,10) वरिवा इतिधननाम । अत्रधन द्वारा परिचरणस्य सेवा भावः । =Service.

What should men do is further told :

अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः॥ १५॥

15. *TRANSLATION* :—O king ! doer of good deeds, from your wisemen who are different from ordinary mortals in their virtues and nature, receive quite a new teaching which is worth—uttering. The heaven and earth get that new teaching from you. Manifest those significant words and teachings from the Yajnas-unifying dealings and manifest your manliness.

PURPORT :—*O men ! by the knowledge of the science of the earth and electricity etc. accomplish new and ever new acts.*

NOTES & REMARKS :—(अमर्त्याः) साधारणमनुष्यस्वभावाद्विलक्षणाः। सत्यमेव देवाः अनृतं मनुष्याः (Stph 1,1,1,4)।=Different from the nature of ordinary mortals. (जिहते) प्राप्नुवन्ति। (जिहते) ओहाङ्-गतौ (जुहो०)। =Attain, receive. (यज्ञैः) सङ्गतिमयैः व्यवहारैः। यज-देवपूजासङ्गतिकरण दानेषु अत्र सङ्गति करणार्थग्रहणम्।=By unifying good acts.

Sūktam—19

Seer or Rishi of the Sūktam-Bhārdvaaja, Devatā-Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

The characterestics of sun is told :

महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ॥१॥

1. *TRANSLATION* :—O men ! accomplish your desirable works by knowing the nature of Indra (sun/power) which is great and pervading human and other beings in the form of electricity, which grows by the firmament and air. It is non-violent, vast and extensive, and generated well. It grows for generating force that can do many works like a man.

PURPORT :—As a friend tries to occomplish many works with the cooperation of a friend, so electricity and the sun created by God are useful to the doers of good works.

NOTES & REMARKS :—(चर्षणिप्राः) यश्चर्षणिषु मनुष्येषु विद्युद्रूपेण व्याप्नोति। चर्षणयः इति मनुष्य नाम (NG 2.3)। पृ-पालनपूरणोः (जुहो०)। (चर्षणिप्राः) यश्चर्ष सीम् मनुष्यान् सुखैः पिपर्ति सः इति महर्षि दयानन्द सरस्वती ऋ० 1, 185, 1 भाष्ये।=Which pervades man in the form of electricity. (द्विबर्हाः) योऽन्तरिक्षवायुभ्यां द्वाभ्यां वर्धते। बृह-वृद्धौ (भ्वा०)।=That grows with the firmament and air.

How should men make progress is told :

इन्द्रमेव धिषणा सातये धाद् बृहन्तमृष्वमजरं युवानम् ।
अषाळ्हेन शवसा शूशुवांसं सद्यश्चिद्यो वावृधे असामि ॥२॥

2. *TRANSLATION* :—That man can quickly wax with strength, which cannot be borne or conduced by enemies, who with his wisdom or noble deeds supports for distribution—a person who is endowed with great wealth or prosperity, splendid like the sun, which is vaster than the earth, moving on its own axis and undecaying like a young man.

PURPORT :—As men grow by getting a great friend, in the same manner, they can make very great advancement by aquiring the knowledge of the science of electricity.

NOTES & REMARKS :—(धिषणा) प्रज्ञया कर्मणावा ।=By wisdom or action. (इन्द्रम्) सूर्यमिव परमैश्वर्यवन्तम् । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1,6,4,19) इदि-परमैश्वर्ये (भ्वा०)=Endowed with great wealth like the sun. (शूशुवांसम्) व्याप्नुवन्तम् । (टुओ) श्वि-गतिवृद्धयो (भ्वा०) गतोचिर्थे प्राप्तार्थे ग्रहणम्-प्राप्तिः व्याप्तिः ।=Pervading. (असामि) अनल्पम् । सामि अङ्गे (अव्ययार्थं शास्त्रम् असामि अनघम् अनल्पम् पूर्णम् अत्यधिकंवा-सामि-अर्धजुगुप्सयोः इत्यव्ययार्थे । =Much.

How should a king be is further told :

पृथू करस्ना बहुला गभस्ती अस्मद्र्यक्सं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥

3. *TRANSLATION* :—O king ! giver of much wealth and dispenser of justice, stretch out those hands of yours and extend towards us, your wide capacious arms and grant us good food materials. As herdsman guards the cattle and other animals, so being agreeable to us, listen to our requests. Being a man of self-control, move you round about us in the battles.

PURPORT :—Those persons only prosper who give up all laziness and try to do noble deeds. As herdsmen become rich by feeding and nourishing (and rearing) the animals, so industrious persons become wealthy by eradicating poverty.

NOTES & REMARKS :—(गभस्ती) हस्तौ । गभस्ती इति बाहुनाम (NG 2, 4) । =Arms. (करस्ना) यौ करान् कर्त्तॄन् स्नापयतः शोधयस्तौ । ष्णाशौचे (अदा०) (डु) कृञ्-करणे (तना०) ।=Hands which purify the doers of good acts). (इन्द्र) परमैश्वर्यप्रद न्यायेश । इदिपरमैश्वर्ये (भ्वा०) इद करणात् (NKT 10,1,8) अत्र न्यायकरणात् इत्यस्मिन्थे: गृहीतः । =Giver of great wealth and dispenser of justice.

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How should men (behave and act) is further told :

तं व॒ इन्द्रं॑ च॒तिनं॑मस्य शा॒कैरि॒ह नू॒नं वा॑ज॒यन्तो॑ हुवेम ।
यथा॑ चि॒त्पूर्वे॑ जरि॒तार॑ आ॒सुरने॑द्या अन॒वद्या अरि॑ष्टाः ॥४॥

4. *TRANSLATION* :—O men ! let us invite Indra-Giver of great wealth who is also giver of bliss with his great powers, enlightening you about him because he is, as are the ancient devotees of god free from all blame, without reproach and uninjured in this world.

PURPORT :—O men ! as admirable absolutely truthful and enlightened persons become blessed by engaging themselves in righteous deeds, so let all men be blessed by doing like wise.

NOTES & REMARKS :—(अनेद्याः) अनिन्दनीयाः ।=Free from blame or reproach. (अनवद्याः) प्रशसनीयाः ।=Admirables. (अरिष्टाः) अहिंसिता । =Uninjured or unharmed.

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How should men behave and act is further told :

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
स जग्मिरे पथ्या रायो अस्मिन्त्समुद्रे न सिन्धवो यादमानाः ॥५॥

5. *TRANSLATION* :—O highly learned persons! that man becomes the lord of the admirable wealth in whom riches earned by righteous means are united (blended) like rivers that co—mingle with the ocean. Such a man is the upholder or noble deeds, giver of wealth, advanced in wealth or in knowlege of the Soma and other herbs and has abundant and good food.

PURPORT :—*There is simile used in the mantra. As the rivers going to the ocean quickly become steady having reached the ocean, in the same manner, it is only to a righteous and industrious person riches beget.*

NOTES & REMARKS :—(पुरुक्षुः) पुरूणि बहुन्यन्नानि यस्य सः। क्षु इति अन्ननाम (NG 2,7) पुरुइति बहुनाम (NG 3,9) ।=Who possesses adundant food material of various kinds. (यादमानाः) अभिगच्छन्त्यः। यादमानाः-अभिगच्छन्त्य इति सायणाचार्योऽपि ।=Going, flowing.

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What should a king do is furthertold :

शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्यै ॥६॥

6. *TRANSLATION* :—O hero! the great subduer of the wicked, master of admirable men, grant us the mightiest might, strong and most potent force, vourchsafe us all splendid vigorous powers of men, to make us joyful.

PURPORT :—*O king! having imbibed all the virtues that are necessary for protecting and preserving the state, administer it with justice.*

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG, 2,3) ।=Master of the admirable men. (अभिभूते) दुष्टानामोममवकर्त्तः ।=Subduer of the wicked. (द्युम्ना) द्योतमानानि यशांसि धनानि वा । द्युम्नमिति धननाम (NG 2,10) द्युम्नं द्योततेर्यशोवा अन्नं वेति (NKT 5,1,5) ।=Shining wealth or good reputation.

The same subject of kings duties is continued :

यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
येन तोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥७॥

7. *TRANSLATION* :—O king ! bring to us that friendly (non-violent) rapturous joy which pervades good virtues, and victorious in the battle, so that we who are conquerors by nature, protected by you may know (understand) your protection and gift of knowledge in the matter of our offspring.

PURPORT :—O people of the State ! you should tell the king in this manner, you should get enacted such lands that our children may receive good education, so that victory and joy may grow more and more.

NOTES & REMARKS :—(जिगीवांसः) जेतुं शीलाः जि-जये (भ्वा०) ।=Of conquring nature. (शूशुवांसम्) शुभगुणव्यापिनम् । (टुओ) श्वि-गति वृद्धौ (भ्वा०) ।=Pervading good virtues. (अमृध्रः) अहिंसाः । मृधु-मर्दने काशकृत्स्नधातु पाठे (6, 72) ।=Non-violent, friendly.

The same subject is continued :

आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शूशुवांसं सुदक्षम् ।
येन वंसाम पृतनासु शत्रून्तवोतिभिरुत जामीँरजामीन् ॥ ८ ॥

8. *TRANSLATION* :—O Indra—the destroyer of the strength of the wicked ! bestow upon us the heroic power, skilled and exceedignly strong, pervading good virtues, by which men win the

real wealth, under your protection, we may distinguish between our kith and kin and our foes who are not related to us among the armies.

PURPORT :—A king should endeavour, in such a way that the friends and foes may be divided (identified.) They should also develop such power that the foes may disappear.

NOTES & REMARKS :—(शुष्मम्) बलम्। शुष्मम् इति बलनाम (NG 2,9) ।=Strength, power. (वंसाम) विभजेम। वन संभक्तौ (भ्वा०) ।=May divide. (जामीन्) सम्बन्धिनो बन्धवादीन्। स्पृ-प्रीति-सेवनयोः (स्वा०) ।=kith and kin.

What should all men do is further told :.

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात्।
आ विश्वतो अभि समेत्वर्वाङिन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥ ९ ॥

9. *TRANSLATION* :—O Indra ! (you are) giver of great wealth. Let the heroic strength come from behind us (our followers). Let it come from before us (our leader) from above us and from below us. From every side may the shining glory of wealth, endowed with much happiness come to usher us. Bestow this upon us. Give us the glory of the realm of splendour.

PURPORT :—O king and the people ! you should try in such a manner that all may attain happiness and good reputation from all sides.

NOTES & REMARKS :—(द्युम्नम्) प्रकाशमयं यशो धनं वा। द्युम्नमिति धननाम (NG 2,1) द्युम्नं द्योततेर्यशो वा अन्नंवेति (NKT 5,1,5) ।=Shining glory or wealth. (स्वर्वत्) स्वर्बहुविधं सुखं विद्यते यस्मिस्तत् ।=Endowed wiih much happiness.

What should men do is again told :

नृवत्तं इन्द्र नृतंमाभिरूता वंसीमहिं वामं श्रोमंतेभिः ।
ईक्षे हि वस्वं उभयंस्य राजन्धा रत्नं महिं स्थूरं बृहन्तंम् ॥ १० ॥

10. *TRANSLATION* :—O king ! (you are) giver of great wealth, by your protections which has many heroic persons. Like heroes, may we win wealth and share it with others by deeds of glory. By the noble words which are worth hearing, I see the wealth both belonging to the king and the people. Vouchsafe us riches (that are) vast, charming admirable, firm and great.

PURPORT :—The king and his subjects should always acquire admirable knowledge and great wealth.

NOTES & REMARKS :—(राजन्) विद्याविनयाभ्यां प्रकाशमान । राजृदीप्तौ (भ्वा०) ।=O king shining with knowledge and humility. (श्रोमतेभिः) श्रवणीयैर्वचनैः: ।=With good words that are worth hearing. (स्थरम्) स्थिरम् । ष्ठा-गतिनिवृत्तौ ।=Firm, steadfast.

The same subject of people's duties is dealt :

मरुत्वंन्तं वृषभं वांवृधानमकंवारिं दिव्यं शासमिन्द्रंम् ।
विश्वासाहमवंसे नूतंनायोग्रं संहोदामिह तं हुंवेम ॥ ११ ॥

11. *TRANSLATION* :—O men ! as we call upon for new protection, a man who has many admirable men as his assistants and warriors, is very mighty, and waxed in strength. Free from noisy foes, charming, ruling impartially, he shines with the beauty of body, soil and kingdom, putting up with all troubles patiently, (Such people are) full of splendour, giver of strength in the dealing of or for administration. So you should also do.

PURPORT :—The people of the State and officers should accept a man as ruler who is endowed with the best virtues, actions and that king should administer true justice with the cooperation of all.

NOTES & REMARKS ;—(मरुत्वन्तम्) प्रशस्ता मरुतो मनुष्या विद्यन्ते यस्य तम् । मरुतो मितराविणोवाऽमितरोचिनेवा मरुद् द्रवन्तीति वा (NKT 11,2,14) तस्मान्ति भाषिणां तेजन्मित वलवंता वीराणां ग्रहणम् ।=Him who has admirable men as his assistants and brave warriors. (अकवारिम्) न विद्यन्ते कवाः शब्दावमाना अरयो यस्य तम् । कु-शब्दे (अदा०) ।=Who has no noisy foes. (दिव्यम) कमनीयम् दिवुधातोरनेकोर्थेषु कान्त्यैर्थं ग्रहणम् । कान्ति-कामना ।=Charming, desirable.

TRANSLATOR'S NOTES ;—Griffith translated वृषभम् which is used as epithet or adjective of *Indra* a '*Bull*', which is ridiculous and absurd.

More about the people is mentioned :

जनं॑ वज्रि॒न्महि॑ चि॒न्मन्य॑मानमे॒भ्यो नृभ्यो॑ रन्धया॒ येष्वस्मि॑ ।
अधा॒ हि त्वा॑ पृथि॒व्यां शूर॑साता॒ हवा॑महे॒ तन॑ये॒ गोष्व॒प्सु ॥ १२ ॥

12. *TRANSLATION* :—O king ! wielder of the thunderbolt-like good arms and missiles, smite down this mighty and haughty person for the welfare of the well-educated and cultured leaders and protect those in the battle (where heroes are divided) among whom I am also one. We call on you on earth, for wealth and kine for the welfare of our children and safety of our Prānas (live) or purity of waters.

PURPORT :—*O king and officers of the State ! punish that person who being haughty, troubles good men. Protect all with the knowledge of military science, so that you may have good reputation everywhere on the face of the earth.*

NOTES & REMARKS :—(शूरसातौ) शूराः सनन्ति विभजन्ति यस्मिन्त्संग्रामे तस्मिन् । शूरसातौ इति संग्रामनाम (NG 2,17) ।=In the battle where heroes are divided in two parties. (नृभ्यः) नृभ्यस्सुशिक्षितेभ्यो नायकेभ्यः । नी-प्रापणे (भ्वा०) नृत्यन्तीतिनरः-नेतारः-नायका वा ।=Well educated and cul-

tured leaders. (अप्सु) जलेषु प्राणेषु वा । आपो वै प्राणा: भेषजम् (काण्व शतपथे 4,8,2,2) । =In waters or Prânas. (रन्धया) हिंसया रध-हिंसासंराध्योः (दिवा०) अत्रहिंसार्थं ।=Through violence.

Men's attributes are narrated :

वयं तं एभिः पुंरुहूत सख्यैः शत्रोः शत्रोरुत्तंर इत्स्यांम ।
घ्नन्तों वृत्राण्युभयांनि शूर राया मंदेम बृहता त्वोतांः ॥ १३ ॥

13. *TRANSLATION* :—O barve king ! you are invoked of many. Through your friendship, may we be victors over every foe slaying the armies of the enemies. After achieving victory over the foes and having acquired wealth of both kinds (from the rulers and the subjects) may we, protected by you, enjoy happiness with ample riches.

PURPORT ;—If the rulers and the subjects are friendly to one another, then having conquered all enemies, they may shine with great wealth and glory of the State.

NOTES & REMARKS :—(वृत्राणि) धनानि । वृत्रमिति धननाम (NG 2, 10) =Wealth. (उभयानि) राजप्रजास्थानि ।=Belonging to the king and the people.

TRANSLATOR'S NOTES :—उभयानि Of both kinds may also mean both material and spiritual in the form of knowledge. wisdom, peace etc.

Sūktam—20

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Anushtup and Pankti of various kinds. Svaras-Gāndhāra, Panchama and Dhaivata.

What should men desire is told :

द्यौर्न य इन्द्राभि भूमार्यस्तस्थौ रयिः शवसा पृत्सु जनान् ।
तं नः सहस्रंभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम् ॥ १ ॥

1. *TRANSLATION* :—O good son of a mighty father! endowed with much admired wealth, you are master of the wealth that is like the lightning or the sun, which overcome the foes in battles with his might. Grant us that sublime victory which nourishes or feeds thousands of people, is destroyer of the foes like the clouds and is the best (seen) on the face of the earth, so that we may become prosperous.

PURPORT :—*There is simile used in the mantra. Those men achieve victory who are mighty like electricity, radiant like the sun and adventurous in the battles.*

NOTES & REMARKS :—(द्यौः) विद्युत सूर्यो वा । द्यौः is from दिवु-क्रीडा विजिगीषा व्यवहारद्युतिस्तुति मोदमदस्वप्न कान्तिगतिषु । अत्र द्युत्यर्थमादाय व्याख्या । =Lightning (electricity) or the sun. (पृत्सु) सङ्ग्रामेषु । पृत्सुइति संग्राम-नाम (NG 2.17) ।=In the battles. (उर्वरासाम्) बहुश्रेष्ठानां भूमीनाम् ।=Very good lands.

The object of man's desire is described :

दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
अहिं यद्वृत्रमपो वव्रिवांसं हन्नृजीषिन्विष्णुना सचानः ॥ २ ॥

2. *TRANSLATION* :—O king of upright nature! as the sun united with the power of all-pervading God or electricity smites down the cloud enclosing water and covering the sky, so the enlightened persons desiring the welfare of all, entrust you with all wealth belonging to the ignorant sinners with truth.

PURPORT :—*O men! as the sun draws the sap of water for eight months and rains it down in four months, in the same manner a king should collect the revenue for eight months and should safeguard the people by showering fearlessness on them.*

NOTES & REMARKS :—(ऋजीषिन्) ऋजुधर्मयुक्त ।—Endowed with upright nature. (सत्रा) सत्येन । सत्रा इति सत्यनाम (NG 3,10) ।=With truth. (विष्णुना) व्यापकेन जगदीश्वरेण विद्युता वा । विष्लृ व्याप्तौ व्यापकत्वात् जगदीश्वरो विष्णुः विद्युच्च । =With all-pervading God or electricity. (असुर्यम्) असुराणां मूढानां पापिनामिदमैश्वर्यम् । असुषु-प्राणेषु रमन्ते इति असुराः पापिनो मूढाः ।=Wealth belonging to the ingorant sinners.

Men's ideal desires are deseribed:

तूर्वन्नोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दर्त्नुमावत् ॥ ३ ॥

3. *TRANSLATION* :—O men ! you should make him as your king, who is the slayer of the foes, is mighteer of the mighty and much admired, who has amassed wealth and food, multiplier of prosperity. Moreover, that king should have many great assistants. He protects that man who sends asunder the cities of the wicked and (dutributes) the sweet juice of the Soma and other plants.

PURPORT :—O men ! you appoint him as king and enjoy happiness who is brave, mightiest of the mighty, the great scholar, old and experienced among the old and respector of the victorous servants or workers.

NOTES & REMARKS :—(तूर्वन्) हिंसन् । तूर्वी-हिंसायाम् (भ्वा०) ।= Slaying, destroying. (कृतब्रह्मा) कृतं ब्रह्म धनमन्नं वा येन सः । ब्रह्मेति अन्ननाम (NG 2,7) ।=He who has amassed wealth or food. (दर्त्नुम्) विदाकरम् दृ-विदारणे (क्र्या०) ।=Destroying. (तवसः) बलस्य । तव इति बलनाम (NG 2,9) =Of the might.

The subject of ideal human desires is elaborated :

शतैरपद्रन्पणय इन्द्रात्र दशोणये कवयेऽर्कसातौ ।
वधैः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं चन प्र ॥ ४ ॥

4. *TRANSLATION* :—O Indra (king)! giver of food (provides job) to those knowers of proper dealings who are not perplexed in administration even by hundreds of means of slaying, should be respected. In the matter of the distribution of food materials none can surpass the wisdom and prosperity of a man who is very mighty, dose not commit sin from his ten senses, does not exploit others and is wise and learned person.

PURPORT :—O men ! a king should punish those persons who give up the path of righteousness and go astray. He should always honour those who perform noble deeds giving up all unrighteousness with ten senses (five of perception and five of action).

NOTES & REMARKS :—(पित्वः) अन्नादिकम् । पितुः इति अन्ननाम (NG 2,7) ।=Food materials and other things. (अर्कसातौ) अन्नादिविभागे । अर्क इत्यन्ननाम (NG 2,7) ।=In the distribution of food materials and other things. (दशोणये) दशोनयः परिहाणानि यस्मात्तस्मै । दश-पंच ज्ञानेन्द्रियाणि पंच कर्मेन्द्रियाणि ।=He who abstains from committing any sins with his ten senses. Five senses of perception, five senses of action.

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The subject of man's ideal areas of desires goes on :

महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥ ५ ॥

5. *TRANSLATION* :—O king ! you should honour that mighty person who slays all enemies by throwing thunderbolt-like powerful weapon, and the whole life (of good men) is supported. The commander of the army who is the destroyer of the foes, does much for the welfare of a charioteer alongwith his chariot and for the proper use of the thunderbolt or strong weapon upon the wicked persons at proper time in the light of the sun, making due division of time.

PURPORT :—A king should remove animosity and other evils

and should make people long-lived by making them observe Brahmacharya (abstinence). He should illuminate like sun, the chariots and other parts of the arms and should protect the people by distinguishing truth from falsehood.

NOTES & REMARKS :—(कुत्साय) वज्रप्रहाराय । कुत्स इति वज्रनाम (NG 2,20) ।=For using thunderbolt-like powerful weapon. (सातौ) संविभागे । षण संभक्तौ (भ्वा०) ।=In distribution.

What should a man forbid is told :

प्र श्येनो न मंदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन्।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥ ६ ॥

6. *TRANSLATION* :—That king can become a sovereign who (as a last resort) even severs the head of a servant who inspite of persuation does not give up the bad habit of taking the intoxicant like a falcon, (or gives him severe punishment), and protects the industrious person who completes the work and then sleeps or takes rest. He fills (awards) an industrious person with wealth and with food.

PURPORT :—It is the duty of the kings who inflict severe punishment on those who take intoxicants and to honour duly those who are industrious and do not show laziness (slackness) in doing work.

NOTES & REMARKS :—(मदिरम्) मादकं द्रव्यम् ।=Intoxicating substance. (नमुचेः) यो न मुंचति तस्य ।=Of the person who does not give up an evil. (साप्यम्) कर्मन्तिकारिणम् । षो-अन्तकर्मणि (दिवा०) ।=Him who completes the work. (ससन्तम्) शयानम् (सस्ति) स्वपिति कर्मा (NG 3,22) ।=Sleeping.

TRANSLATOR'S NOTES :—This mantra clearly shows that drinking wine (liquor) etc. is strongly condemned by the Vedas. It is considered to be a very great sin as it leads to sinful acts.

What should a king do is further told :

वि पिप्रोरहिंमायस्य दृळ्हाः पुरो वज्रिञ्छवसा न दर्दः ।
सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥ ७ ॥

7. *TRANSLATION* :—O wie ler of the powerful arms and missiles and liberal donor ! you sha.ter with your might the strong cities or forts of deceitful crooked person like the cloud who has spread his deception in many places. That abundant wealth you give to the deserving person who is multiplier of uprightness and other virtues. Give that to us also.

PURPORT :—A king should make his cities very strong and should not break them through, having given up all deceit. He should give charity to deserving person and should slight a wicked man who does not deserve it.

NOTES & REMARKS :—(पिप्रोः) व्यापकस्य । पृ-पूरणे (चुरा०) ।=Pervading. (अहिमायस्य) अहेर्मेघस्य मायाच्छादिनमिव कापट्यं यस्य तस्य । अहिरिति मेघनाम (NG 1,10) मायेति प्रज्ञानाम (NG3,9) । (अप्रमृष्यम्) अप्रसह्यम् ।=Unbearable, abundant.

What should a king do is told :

स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥ ८ ॥

8. *TRANSLATION* :—O king ! you who desire to attain happiness, have for enlightening you a man who goes from place to place, who has pure heart which is of the measurment of ten fingers, who refrains from doing unrighteous act with (any of the) ten senses, and who is mighty and accepter of good virtues, and has elephants ect. for his army. He should nourish his subjects as a mother nourishes her children.

PURPORT :—That king alone can become truly rich who does

righteous deed with his ten senses, increases knowledge and promotes desired happiness, constantly and who nourishes his subjects like mother.

NOTES & REMARKS :—(दशमायम्) दशाङ्गुलय इव माया मानं यस्य तम्। माङ्-माने।=Who has a pure heart of the measurement of ten fingers. (तुग्रम्) आदातारम्।=Accepter of good virtues. (वेतसुम्) व्यापनशीलम्।=Pervading or going from place to place.

TRANSLATOR'S NOTES :—मायेति प्रज्ञानाम (NG 3,9) So it may also mean whose intellectual power is ten-fold than the intellect of an average person. तुजि-बलादाननिकतेनेषु (भ्वा०)। अत्र आदानार्थग्रहणम्। वी-गति व्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) अत्र व्याप्त्यर्थग्रहणम्।

The subject of kings duties is further elaborated :

स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ।
तिष्ठद्धरी अध्यस्तेव गर्ते वचोयुजा वहत इन्द्रमृष्वम्॥ ९॥

9\. *TRANSLATION* :—That king holding in his hand the thunderbolt-like powerful weapon which destroys the foes, like the sun in its rays, not known by enemies, meets his competitors and takes water in proper quanity. As a charioteer drives the horses and sits in his house afterwards, so yoke or harness the horses in the form of the power of upholding and attraction with the words who carry the king like electricity.

PURPORT :- *A king should keep his plans as secret, when (until) a work is accomplished' then only should men know about it. He should wear weapons, train his armies well and attain great prosperity.*

NOTES & REMARKS :—(अप्रतीत:) शत्रुभिरज्ञात:। अ+प्रति+इत इण-गतौ (अदा.)।=Not known by enemies. (अस्तेव) प्रेरक: सारथिरिव। असु-क्षेपणे (दिवा.)।=Like a charioteer. (हरी) अश्वाविव धारणाकर्षणे।=The

power of upholding and attraction acting like horses. (गत) गृहे गर्त इति गृहनाम (NG 3,4) =In the house.

What should men do is further told :

सनेम तेऽवसा नव्यं इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः ।
सप्त यत्पुरः शर्म शारदीर्दर्द्धन्दासीः पुरुकुत्साय शिक्षन् ॥ १० ॥

10. *TRANSLATION* :—O Indra ! giver of great wealth, by your protection, let us divide seven cities. As men praise you with Yajnas consisting of good dealings and acts, with this protection etc., so you also should admire good virtues and men with them because they are endowed with new knowledge and power. That man who having obtained attendants to help in the autumn season giving training to the person who has many powerful weapons destroys all miseries and slays enemies, should be respected.

PURPORT :—O men ! you should all behave like a king who deals with all with *humility, Throw away all miseries, having built good houses with labour, which give delight in all seasons.*

NOTES & REMARKS :—(पुरुकुत्साय) बहुशस्त्राय । कुत्स इति वज्रनाम (NG 2,20) ।=For a man possessing many powerful weapons. (पूरवः) मनुष्याः । पूरवः इति मनुष्यनाम (NG 2,3) ।=Men. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3,4) ।=House. (यज्ञैः) सद्व्यवहारमयैः । यज्ञ-देवपूजासङ्गतिकरणेदानेषु (भ्वा.) ।=Full of good dealings.

TRANSLATOR'S NOTES :—It is not correct to take पूरवः used in the mantra as the Proper Noun as Griffith translated it as "*purus* lands you with their sacrifices," instead of taking it to mean 'men'. Even Sayanacharya and Wilson have done, saying मनुष्याः and men (Wilson). The authority of the Vedic Lexicon Nighantu 2, 3, पूरवः इति मनष्यनाम (NG 2,3) is quite clear on the point. But unfortunately all the three Sayanacharya, Wilson and Griffith have committed the mistake of taking पुरुकुत्स, शरत् (*Purukutsa* and *Sharad*) as Proper Nouns standing for पुरुकुत्साय एतन्नामकाय राज्ञे (सा०) शारन्नाम्नोऽसुरस्य the name

of a king and a demon. Griffith has interpreted शारदी: as autumn but different from Sayana's interpretation. Dayanand Sarasvati's interpretation is based upon the authority of the Vedic Laxicon-Nighatu where we find पूरव ईति मनुष्यनाम (NG 2,3) and कुत्स इति वज्रनाम (NG 2,20) ।

What should a king do is further told :

त्वं वृध इन्द्र पूर्व्यो भूर्वरिवस्यन्नुशने काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥ ११ ॥

11. *TRANSLATION :–* O Indra (King) ! endowed with knowledge and wealth, taught by the experienced old teachers, serving those who are increasers of your wisdom and knowledge, you give new built house which is strong and firm and which can be given for other's use –to a scholar trained well by the sage poets and desiring it (on account of necessity) being himself a nourisher of the people and having given it willingly do not seek its return.

PURPORT :– That king who respects all duly is regarded by all as a father.

NOTES & REMARKS :– (उशने) कामयमानाय । (उशन) वशकान्तौ (अदा०) कान्ति:-कामत्व वास्तुर्वसतांनिवास कर्मण इति (NKT 1,2,17) ।= For a person desiring well. (काव्याय) कविभि: सुशिक्षिताय ।=Well trained by the poet-sages, (नववास्त्वम्) नवीनं निवासम् । तस्माद्वास्तु-निवास स्थानम् ।=New house.

TRANSLATOR'S NOTES :– It is, therefore, wrong on the part of Sayanacharya, Prof. Wilson Griffith and others to take *Ushana Kavya* and *Nuwavastvam* as the names of particular persons. It is not only against the fundamental principles of the Vedic Terminology, but also against Sayananacharya's on "Introduction to his commentary" in which he has established the eternity of the Vedas. The meanings of these words are quite clear.

What should a man do is further told :

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥ १२ ॥

12. *TRANSLATION* :—O king ! protector and nourisher of all, you being shaker of your foes, please and satisfy your subjects, who make sound expressing some discontent. They come to you which are ike the nerves as rivers flowing towards the sea, make them happy. Take us across the river of misery, as you take a person who is under your control or obedient to you and an industrious person beyond misery and make them enjoy happiness.

PURPORT :—O king ! make your subject always joyous uttering auspicious and happy words. As the rivers become established having reached the sea, so you should endeavour in such a manner that your subjects may become steady and contented having approached you.

NOTES & REMARKS :—(धुनिमतीः)शब्दायमानाः प्रजाः । ध्वन.शब्दे (भ्वा.) । =The people making sound (of discontent). (सीराः) नाड्यः । =Nerves. (तुर्वशम्) सद्योवशगमनम् । तुर्वशा इति मनुष्यनाम (NG 2,3) =Under your control or obedient. (यदुम्) यत्नशीलं मनुष्यम् । यदवः इति मनुष्यनाम् (NG 2,3) ।=Industrious man.

TRANSLATOR'S NOTES :—Inspite of these meanings of the words *Turvasha* and *Yadu* denoting men, how wrong it is on the part of many translators of the Vedas to take them as the Proper Nouns denoting some particular persons or families.

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What should a man do is further told :

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।
दीदयदित्तुभ्यं सोमेभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्य१र्कैः ॥ १३ ॥

13. *TRANSLATION* :—O king ! upholder of happinsss your

sound and legitimate enjoyment that protects all in the battle, the man who even when going to sleep enlightens people, he who being destroyer of enemies, upholder of the fuel for the performance of the Yajnas and who looks with various kinds of food materials, and extracting the juice of Soma and other plants or herbs or earning money, gives you happiness, you should honour all of them.

PURPORT :—O king ! you should make your armies strong by taking in it powerful orators, (exhortors or inspirers), eaters of good and nourishing food (for strength) and brave persons.

NOTES & REMARKS :—(धुनीचुमुरी) ध्वनि: शब्दश्चुमुरिर्भोगश्च तौ ध्वन-शब्दे चमु-अदने (भ्वा.) ।=Sound and legitimate enjoyment. (सस्त:) शयान: । स्वाप्ति स्वपितिकर्मा (NG 3,22) ।=Sleeping. (दभीति:) हिंसक: । दभ्नोति वधकर्मा (NG 2,19) ।=Destroyer of the wicked. (आजौ)सङ्ग्रामे । आजौ इति संग्रामनाम (NG 2,17) ।=In the battle.

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Sūktam--21

Seer or Rishi of the Sūkam-Bharadvaaja. Devata-Indra. Chhandas-Trishtup and Brihati of various kinds. Savaras-Panchama, and Madhyama.

How should the people resort to the king—is told :

इमा उं त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥ १ ॥

1. *TRANSLATION* :=O hero ! we honour you whom persons invoke, who accept the worth-giving articles given by the most virtuous artist, to whom these worth giving intellects belong (attached). Who sits in a new car (vechicle) carrying the young body (not old), (brave men) and who gets the beauty belonging to the fine speech.

PURPORT :—We should honour the king having many great

artists, who acquires admirable intellect and gets the beauty (of ideal health free from the diseases) and wealth.

NOTES & REMARKS ;—(कारोः) शिल्पिनः । (कारुः कृञ्-करणे । करोति विविध शिल्पमिति कारुः सः शिल्पी । कृ वापा (उणादिकोषे.)। =Of an artist. (पुरुतमस्य) अतिशयेन बहुगुणयुक्तस्य । साधवभूम्यो-उण ।=Of the most virtuous. (ईयते) प्राप्नोति । इण-गतौ । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् ।=Gets, achieves.

The people's duties are described :

तमु॑ स्तुष॒ इन्द्रं॒ यो विदा॑नो॒ गिर्वा॑हसं गी॒र्भिर्य॒ज्ञवृ॑द्धम् ।
यस्य॒ दिव॒मति॑ म॒ह्ना पृ॑थि॒व्याः पु॑रुमा॒यस्य॑ रिरि॒चे म॑हि॒त्वम् ॥ २ ॥

2. *TRANSLATION* :—O king ! one who is knowledgeable and seeks respected scholars through his balanced and merited speeches, he gets most potential and prosperous people and land. By eradicating deceptive and wicked people, he enhances the prestige and fame of his kingdom. We greatly admire and accept such man as our ruler.

PURPORT :—The philosopher-guides who provide truthful sermons to a sun like glorious ruler, they become spare of griefs and sorrows.

NOTES & REMARKS :—(स्तुषे) प्रशंससि ।=Admire. (इन्द्रम्) परमैश्वर्यप्रदम् ।=Giver of prosperity. (गिर्वाहसम्) सुशिक्षितवाक्प्रापकम् ।=One who speaks balanced and refined language. (यज्ञवृद्धम्) यज्ञे पूज्यं विद्वांसम् ।=Respected scholars. (दिवम्) कामयमान् ।=Desiring. (पुरुमायस्य) बहुकपटस्य दुष्टस्य ।=Of deceptive and wicked.

Woat should men do-is told further :

स इत्तमो॑ऽवयु॒नं त॑त॒न्वत्सूर्ये॑ण व॒युन॑वच्चकार ।
क॒दा ते॒ मर्ता॑ अ॒मृत॑स्य॒ धामेय॑क्षन्तो॒ न मि॑नन्ति स्वधावः ॥ ३ ॥

3. *TRANSLATION* :—O lord of the world ! you destroy all

ignorance by the light of knowledge and spread intellect, as the sun dispels all darkness. Therefore, you alone are worthy of service. O God, the Lord of abundant food-materials ! the men desiring to attain your Divine nature, never resort to violence.

PURPORT :—The men enjoy vast happiness who having accepted the Dharma (duty) of non-violence or harmlessness and having increased knowledge and wisdom, desire to attain God.

NOTES & REMARKS :—(अवयुनम्) अज्ञानमन्धकाररूपम् । वयुनमिति प्रज्ञानाम (NG 3,9)=Darkness of ignorance. (वयुनवत्) प्रज्ञावत । वयुनमिति प्रशंस्यनाम (NG 3,8) ।=Endowed with intellect. (मिनन्ति) मीञ् हिंसायाम् (क्र्या.) ।=Resort to violence.

What should we ask the enlightened persons—is told :

यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु विक्षु ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥ ४ ॥

4. *TRANSLATION* :—O learned person ! you are destroyer of miseries. Tell me where is that Lord, Giver of all wealth, who has created all these objects of the world ? Which man can attain Him ? In what kind of people does He pervade or manifest His Power ? O enlightened person ! which is the Yajna or unifying act that gives peace to your thoughtful noble mind ? Who is Adorable ? Who is the liberal donor ? Please give answers to these questions.

PURPORT :—O enlightened person ! who is it that can do all these acts, that increase intellect ? Who it is that pervades all people to do good to them ? Who is adorable and who is the liberal donor ? Answer these questions satisfactorily.

NOTES & REMARKS :—(अर्कः) अर्चनीयः । अर्कोदेवोभवति, येदनमर्चन्ति (NKT 5,1,4) अर्च-पूजायाम (भ्वा०) कृदाधाराचिकालभ्यः कः (उणादिकोषे 3,40)

इति कः । =Adorable. (इन्द्र) दुःखविदारक । इन्द्रः इन्दन् शत्रुणां दारयिता-अत्र दुःखरूपशत्रूणां दारयिता । (NKT 10,1,8)=Destroyer of miseries. (होता) दाता । हु-दानादनयोः आदाने च (जु०) अत्र दानार्थः ।=Donor.

What should men do is further told]:

इदा हि ते वेविषतः पुराजाः प्रत्नासं आसुः पुरुकृत्सखायः ।
ये मध्यमासं उत नूतनास उतावमस्यं पुरुहूत बोधि ॥५॥

5. *TRANSLATION* ;—O king ! admired by many, doer of many good deeds, give us good teachings, to enlighten all your aged friends who were born earlier, and were of ancient time. Or who are in the middle, scattered at many places even. in recent times Think of all of them and give them good advice.

PURPORT ;—O men ! those who keep friendship with you, whether they be old, very old, or of middle age or at par with you, you must also keep (maintain) firm friendship with them. By so doing, the progress of the State and its welfare are brought about.

NOTES & REMARKS ;—(वेविषतः) व्याप्नुवतः विष्लृ-व्याप्तौ (जु०) । =Pervading or scattered at different places. (अवमस्य) अर्वाचीनस्य । =Of recent.

What should men do—is again told :

तं पृच्छन्तोऽवरासः पराणि प्रत्ना तं इन्द्र श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वां महान्तम् ॥ ६ ॥

6. *TRANSLATION* :—O hero ! the recent seekers after truth, enquiring about you who are great, follow the old, ancient, Vedic teachings or traditions. We respect them all. O highly learned persons ! you convey to us wealth and food grains. You should also know those good persons and things whom we know.

PURPORT :—O men ! you should be united in the bond of

friendship and by acquiring the knowledge of ancient and recent sciences, should enjoy happiness.

NOTES & REMARKS :—(अवरासः) अर्वाचीना जिज्ञासवः ।=Modern seekers after truth. (ब्रह्मवाहः) ये ब्रह्म धनं धान्यं प्रापयन्ति ते । ब्रह्म इति अन्ननाम (NG 2,7) ब्रह्म इति धननाम (NG 2,10) ।=Who convey wealth or food grains.

The same subject of people's duties is continued :

अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥ ७ ॥

7. *TRANSLATION* :—O brave champion-king! you who attain that your great strength against the force of the wicked people which manifests happiness. Uphold or maintain it firmly. Drive away the armies of the enemies with that your eternal friend and close companion, the hoard of thunderbolt-like powerful arms and missiles.

PURPORT :—O king ! honour those officers or workers of the State who punish the wicked persons and cherish good men.

NOTES & REMARKS :—(पाजः) बलम् । पाजः इति बलनाम (NG 2,9) । =Strength. (जज्ञानम्) सुखजनकम् । जनी-प्रादुर्भावे (दिवा०) ।=Producer of happiness. (नुदस्व) दूरीकुरु । नुद-प्रेरणे अपनुद-दूरीकरणे ।=Drive away.

What should the enlightened persons do is further told :

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्या३पिः प्रदिवि पितॄणां शश्वद् बभूथ सुहव एष्टौ ॥ ८ ॥

8. *TRANSLATION* :—O destroyer of the wicked persons ! O upholder of the artist learned men! (O dispenser of justice,)! you who are endowed with knowledge and wisdom (of a new man in the per-

formance of his Yajna) you are his constant guide. So honour the person who desires to acquire wealth (material and spiritual) being a kith and kin in the noble desire of the cherishers of the people and listen to his request.

PURPORT :—He is a good enlightened man who having heard the words of knowledge from the aged and experienced scholars, protects good artists and artisans and enjoys happiness by obtaining the desired object.

NOTES & REMARKS :—(ब्रह्मण्यत:) ब्रह्म धनं प्राप्तुमिच्छतः। ब्रह्म इति धननाम (NG 2, 10) ।=Of the person who desires to acquire wealth (material as well as spiritual). (प्रिदिवि) प्रकृष्टायां कामनायाम् (प्रिदिवि) दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् (कान्ति:-कामना ।=In the noble desire. (सुहव:) सुष्ठु ज्ञानविज्ञान: । हु-दानादनयो: आदाने च (जु०) आपातव्य ज्ञानविज्ञान-सम्पन्न । ।=Endowed with good knowledge and wisdom.

The same subject of enlightened persons is dealt :

प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
प्र पूषणं विष्णुमग्निं पुरंधिं सवितारमोषधीः पर्वतांश्च ॥ ९ ॥

9. *TRANSLATION* :—O enlightened man ! make to-day for our protection etc. *Udāna*, *Prāna*, electricity and monsoons, beneficial to us. Make *Samāna* (a vital air) pervasive *Vyāna*, *Dhananjay* or *Hiranyagarbha*, fire, *Sūtrātma* the upholder of all, solar system, ***Soma*** and other plants and herbs, clouds or mountains for our **k**nowledge and use.

PURPORT :—Do endeavour in such a manner that the earth and other objects may be givers of happiness to us

NOTES& REMARKS :—(मित्रम्) प्राणम्। प्राणे मित्रम् (जैमिनीयोपनिषद (3,1,3,6) प्राणोदानौ वै मित्रावरुणौ (Stph 1,8,3,12) ।=Prāna (a vital breath) (वरुणम्) उदानम् । प्राणो मित्रम् तस्मात् वरुण:-उदान: ।=Another vital air. (पूषणम्) पोषकं समानम् ।=Samāna—avital air.(विष्णुम्) व्यापकं व्यानं

धनञ्जयं वा हिरण्यगर्भम् । (विष्णुः) विष्लृ-व्याप्तौ (जु०) पर्वत इति मेघनाम (NG 1,10) ।=Pervasive Vyāna, Dhananajya or Hiranya Garbha. (पुरन्धिम्) सर्वधरं सूत्रात्मानम् ।=Sutrātma—the upholder of all.

Who is to be adoed by the people is told :

इम उं त्वा पुरुशाक प्रयज्यो जरितारो अभ्यर्चन्त्यर्कैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावाँ अन्यो अमृत त्वदस्ति ॥ १० ॥

10. *TRANSLATION :*—O God ! who are to be united with or attained with great labour ? O Almighty ! the praisers of the acquisition of knowledge and wisdom adore you from all sides with the hymns or Vedic mantras and with reverence, as there is none like you or equal to (matching) you. O Immortal ! when praised sincerely, listen to the words of prayer of the devotee, who glorifies you and be kind to him.

PURPORT :—O men ! as the enlightened persons glorify God, pray to Him and have communion with Him, in the same manner, you should also have communion with Him. You must know well that there is none equal to Him or superior.

NOTES & REMARKS :—(प्रयज्यो) यो यत्नेन यष्टुं सङ्गन्तुं योग्यस्तत्सम्बुद्धौ । =You who are to be attained with great labour. (पुरुशाक) बहुशक्ते । पुरु इति बहुनाम (NG 3,1) शकॢ-शक्तौ जरते शदर्चतिकर्मा (NG 3,14) ।=Almighty. (जरितारः) विद्यालाभस्तोतारः ।=Admirers of the acquisition of knowledge and wisdom. (अर्कैः) सत्करणैः ।=By the acts of reverence.

What should men do again—is further told :

नू म आ वाचमुपं याहि विद्वान् विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुरुपरं दसाय ॥११॥

11. *TRANSLATION* :—O son of the mighty father ! you who are highly learned, come quickly to accept my words (of prayers). Come to accept my words with all those noble persons who are worthy or effective of association, whose tongue is sharp like the fire and who are absolutely truthful. Respect them, who have made a thoughtful person fit, to drive away the foes like a cloud.

PURPORT :—Men should always accompany the truthful and enlightened persons and should observe the vow of truth.

NOTES & REMARKS :—(यजत्रैः) सङ्गन्तुमर्हैः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः अमि नक्षियजिवधिपतिभ्योऽत्रन् (उणादिकोषे 3,105) इति यजधातोः ।=Worthy of association. (उपरम्) मेघमिव । उपर इति मेघनाम (NG 1,10) ।=Like a cloud. (दसाय) शत्रूणामुपक्षयाय दसु-उपक्षये (दिवा०) =For the destruction of the enemies.

The same subject of man's duties are highlighted :

स नों बोधि पुर एता सुगेषूत दुर्गेषुं पथिकृद्विदानः ।
ये अश्रंमास उरवो वहिंष्ठास्तेभिर्न इन्द्राभि वंक्षि वाजंम् ॥ १२ ॥

12. *TRANSLATION* :—O Indra-conveyor of happiness and prosperity ! be our leader in easy as well as in difficult dealings, as you are an enlightened path-maker (finder). Enlighten us, with those persons who are unwearied, who are many and bearers of great virtues and responsibilites, convey true knowledge to us.

PURPORT :—He alone is, truly an enlightened and auspicious person for all, who having trodden the path of Dharma (righteousness), makes others also tread the same path and who always associates himself with the righteous persons. It is he alone, who being the best of all can give true knowledge to all.

NOTES & REMARKS :—(वहिष्ठाः) अतिशयेन वोढारः। वह-प्रापणे (स्वा०)। =Bearers of (holders of) good virtues or great responsibilities. (वाजम्) विज्ञानम्। वाजम is from वज-गतौ, गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च (स्वा०) अत्र ज्ञानार्थग्रहणम्। =True knowledge.

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Suktam—22

Seer or Rishi of the Sūktam—Bhāradvāja. Devata—Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

Who is to be adored by God ?—is told :

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च आभिः।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान् ॥ १ ॥

1. *TRANSLATION* :—O men ! I worship with my sdeeches that Giver of great Wealth, who—one alone is worthy of adoration by all men. He is the Lord of the world. He is the 'Best', Almighty, Absolutely True at all times, Immutable, Omni-present, creator of many objects, and endowed with infinite strength. You should all worship that—One God alone.

PURPORT :—*O men ! never worship except that—One God, Who is without a second (has no comparable) the Best or the Most Exalted, Absolute Existent, Absoluteby conscious and Absolute Bliss, Dispenser of justice and Lord of all. Never worship any one else except Him.*

NOTES & REMARKS :—(हव्यः) स्तोतुमादातुमर्हः। हु-दानादनयोः आदाने च (जु०) अत्र आदानार्थग्रहणम्। माङ्-मानेशब्दे च। अत्र निर्माणार्थे प्रयोगः (जु०)। =Worthy of glorification ro acceptance. (सत्वा) सर्वत्र स्थितः। =Omni-present. (पुरुमायः) बहूनां निर्माता। =Creator of many things.

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The same subject of ideal person is dealt :

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम् ॥ २ ॥

2. *TRANSLATION :*— O men ! you should also adore that one God, who is the destroyer of all evils and defects that come, taking beyond all miseries, pure in nature as the lightning in the cloud, whose speech (in the form of the eVdas) is free from malice. (To) Almighty, our fore-fathers of admirable movement and knowledge, very wise and who taught about Him to others like the five Prānās, mind and intellect. He alone should be adored and served by all men.

PURPORT :—O men ! you should meditate upon that One God by the practice of Yoga, as the Yogis do.

NOTES & REMARKS :—(सप्त) सप्तसङ्ख्याकाः पंचप्राणमनो-बुद्धयश्चेव । =Like the seven (five Prānas, Mind and intellect.) (नक्षद्दाभं) नक्षतानां प्राप्तानां दोषाणां हिंसितारम् । नक्षति गतिकर्मा (NG 2,14) गतोत्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । दभ्नोति बधकर्मा (NG 2,19) ।=Destroyer of the evils and defects that come. (ततुरिम्) दुःखात्तारयितारम् ।=Taking beyond miseries. (पर्वतेष्ठाम्) पर्वते मेघे स्थितां विद्युतमिव शुद्धस्वरूम् । तृ-प्लवनसन्तरणयोः (भ्वा०) अत्र सन्तरणार्थः ।=Of Pure nature like the lightning in the cloud.

An ideal person's qualities are deseribed :

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।
यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥ ३ ॥

3 *TRANSLATION* :—O enlightened person ! you have admirable men as your assistants, Try to please that God from all sides who is Unlimited or Infinite, free from old age or decay (and) Giver of much happiness. We pray to attain that God who is the Lord of

the wealth that conveys to us many heroes, has alongwith it many admirable men and is endowed with much power of meditation.

PURPORT :—All men should pray to God only for the attainment of true knowledge and other virtues.

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG 2,3) ।=He who has many admirable men (as his assistants or followers). (ईमहे) याचामहे । ईमहे याञ्च्याकर्मा (NG 3,19) ।=Pray for. (अस्कृधोयुः) अपरिच्छिन्नः ।=Unlimited, Infinite. (पुरुक्षोः) बहुध्यानयुक्तस्य ।=Endowed with much power of meditation.

:*TRANSLATOR'S NOTES* :—By रायः wealth of both kinds is meant, material as well as spiritual.

What should an enlightened person do :

तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुध्र खिद्वः पुरुहूत पुरूवसोऽसुरघ्नः ॥ ४ ॥

4. *TRANSLATION* :—O Indra ! noble giver of good knowledge, O respected by many and possessor of abundant wealth, difficult to be upheld, tell us that, by which the admirers of your knowledge and virtues enjoy happiness. Tell us which is your portion (power) that is the destroyer of the wicked persons and which is full of humility. What is the secret of your ideal life ?

PURPORT :—O enlightened person ! please give us that true knowledge, by attaining which wise men become full of bliss.

NOTES & REMARKS :—(इन्द्र) विद्योपदेशकर्त्तः । इन्द्रः इदं करणात् इत्याग्रायणः (NKT 10,1,8) इद मुपदेशादि करणात् इत्यर्थमादाय व्याख्या ।=Giver of the teaching of knowledge. (वयः) जीवनम् (म्वा०) ।=Life. (खिद्वः) दीनः । खिद-दैन्ये (रुधा०) ।=Humble.

What kind of husband should be taken (chosen) by a girl is told :

तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्वरी यस्य नू गीः ।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥ ५ ॥

5. *TRANSLATION* :- O men ! we should also approach a virtuous man, whom an intelligent woman (girl) with good power of speech approaches after enquiring of him, as he has thunderbolt-like powerful arms and missiles in his hands, in his car as well and endowed with great wealth and prosperity. The speech of the people goes towards him for the acquirement of food materials etc. because he is accepter of (performer) of many good deeds, and giver of impetuous strength for the protection of the land.

PURPORT :- A virgin should accept a suitable good husband (only) after making proper enquiries about his knowledge, character and temperament etc.

NOTES & REMARKS :—(नक्षते) प्राप्नोति । नक्षतिर्गतिकर्मा (NG 2, 14) । =Approaches. (वेपी) बुद्धिमती । वच-परिभाषणे (अदा०) वेपः इति कर्मनाम (NG 2,1) अत्र शुभकर्मसुप्रथिवी बुद्धिस्तरसम्पन्न । गातुरिति पृथिवीनाम (NG 1,1) । =Inteligent. (वक्वरी) वचनशक्तिमती ।=Endowed with the effective power of speech.

How should husband and wife deal with each other is told :

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन ।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन् ॥६॥

6. *TRANSLATION* :—O man ! endowed with great virtues possessor of own strength and virility, (you) enjoy happiness with this your wife who is like the intellect personified. Having obtained you, who are growing physically, mentally and spiritually, enjoy with him with mental emotion, like the lightning with the cloud. Both of you should do imperishable admirable and firm in good deeds, being free from diseases and perfectly healthy.

PURPORT :—O man and wife ! generate (procreate) good children, lovingly discharging your dometstic duties, being united with joy and love, driving away all diseases.

NOTES & REMARKS ;—(मायया) प्रज्ञया। मायेति प्रज्ञानाम (NG 3,9)। =With intellect. (स्वतवः) स्वकीयं तवो बलं यस्य तत्सम्बुद्धौ। तव इति बलनाम (NG 2,9)।=Possessor of own strength. (धृषता) प्रागल्भ्येन। ञिधृषा-प्रागल्भ्ये (स्वा०)।=Cleverly or wisely.

What should be meditated upon by all is told :

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै ।
स नो वक्षदनिमानः सुवह्मेन्द्रो विश्वान्यति दुर्गहाणि ॥ ७ ॥

7. *TRANSLATOIN* :—O men ! we serve or adore in ancient (established) manner with good intellect and deeds that God, who is Boundless, is Good Leader, Lord of the world and Who takes us across to adorn righteous deeds which destroy all difficulties and miseries, Who is Almighty and Eternal. May He be our Guru-Preceptor and Perfect Guide.

PURPORT :—O men ! always meditate upon that God with your soul who removes all our troubles by giving us wisdom and who keeps us away from all unrighteous conduct.

NOTES & REMARKS ;—(परितंसयध्यै) सर्वतः भूषयितुम्। परि+तसि-अलङ्कारे (चुरा०)।=To adorn from all sides. (दुर्गहाणी) यानि दुर्गाणि दुःखेन गन्तुं योग्यानि घ्नन्ति तानि धर्म्याणी कर्माणि।=Righteous action. (अनिमानः) अपरिमाणः। अ+नि+माङ्-माने शब्दे च (जु०) अवमानार्थकः।=Boundless. (सुवह्मा) सुष्ठु वोढा। सु+वह-प्रापणे उत्तम सुख प्रापकी नेता।=Good leader.

What should the enlightened person do is further told :

आ जनाय द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥ ८ ॥

8. *TRANSLATION* :—O mightiest enlightened person! illuminate with the light of your knowledge all the articles that are of divine qualities, belonging to the firmament or the earth. For a man, who hates God or Veda and who is of oppressive nature create heat (hatred) from all sides. For them who give trouble to good men, create grief or repentance and enlighten the earth and water.

PURPORT :—O enlightened men! having acquired the knowledge of the earth and other (geo-physical) elements impart that knowledge to others. Purify the wicked by giveng them good teachings.

NOTES & REMARKS :—(क्षाम्) पृथिवीम्। क्षा इति पृथिवीनाम (NG 1,1)।=Earth, (शोचिषा) प्रकाशेन। शोचिः इति ज्वलतोनाम (NG 1,17) शोचति ज्वलति कर्मा (NG 1,16) अत्रप्रकाशार्थकः।=With the light (of knowledge).

What should a king do is further told :

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक्।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥

9. *TRANSLATION* :—O young and energetic king! giver of great wealth, you being the seer and showerer of the light of justice on this earth (all objects on earth of the world) and of a pure and desirable person, uphold powerful arms and missiles in your right hand. Give good intellect or noble advice to all the people.

PURPORT :—He alone is the best king who being quite just, righteous and man of self-control cherishes the whole world like a father and gives knowledge to all.

NOTES & REMARKS :—(दिव्यस्य) शुद्धस्य कमनीयस्य। दिवु धातो रनेकार्थेष्वत्र व्यवहार कात्यर्थग्रहणम्। कान्तिः-कायन्त दिव्यस्य शुवे व्यवहारयुक्तस्य।=Of the pure and desirable person. (त्वेषसन्दृक्) यस्त्वं न्यायप्रकाशं सम्पश्यति दर्शयति वा।=He who sees or shows to others the light of justice. (दयसे) देहि। दय-दान गति रक्षण हिंसाऽऽदानेषु (भ्वा०) अत्र दानार्थं ग्रहणम्।=Give. (मायाः) प्रज्ञाः। मायेति प्रज्ञानाम (NG 3, 9)।=Intellect.

The same subject of what a king should do—is continued :

आ सं॒यतमि॑न्द्र णः स्व॒स्तिं शत्रु॒तूर्या॑य बृह॒तीममृ॑ध्राम् ।
यया॒ दासा॒न्यार्या॑णि वृ॒त्रा करो॑ वज्रिन्त्सु॒तुका॒ नाहु॑षाणि ॥१०॥

10. *TRANSLATION :-* O king ! you are the wielder of the powerful arms and missiles. (Adopt or pursue) the policy by which you convert the men belonging to the Shudra class into the higher classes of the twice-born (Brahmanas, Kshatriyas or Vaishyas) and make (transform) all wealth belonging to men as means for good advancement. Use that big arms which does not unjustly cause harm to any one, (and) use (it) only for the destruction of the foes and by that create happiness for us with self-control.

PURPORT :—O king ! convert those who are born in the Shudra families, into the classes of the twice-born, make the people prosperous and by driving away enemies, increase happiness.

NOTES & REMARKS ;— (शत्रुतूर्याय) शत्रुणां हिंसनाय । तूरी गतित्वरणहिंसनयोः (दिवा०) अथ हिंसार्थक: ।=For the destruction of the enemies. (अमृध्राम्) अहिंसिकम् । मृध मर्दने (भ्वा०) काशकृत्स्नधातु पाठे (1, 6, 72)=Non-violence. (सुतुका) सुष्ठु वर्धकानि । सु-तु-गति वृद्धिहिंसासु (अदा०) सौत्रोधातु अत्र वृद्ध्यर्थक: । =Increasers of the intellect. (नाहुषाणी) मनुष्यसम्बन्धीने ।= Belonging to the human race.

The attributes of an ideal king are described :

स नो॑ नि॒युद्भिः॑ पुरुहूत वेधो वि॒श्ववा॑राभि॒रा ग॑हि प्रयज्यो ।
न या अदे॑वो॒ वर॑ते॒ न दे॒व आभि॑र्याहि॒ तूय॒मा म॑द्र्य॒द्रिक् ॥११॥

11. *TRANSLATION* :—O performer of many Yajnas ! O revered by many wise persons ! come to us with the movements which are accepted by all and which are like the horses of fixed movement; come to me quickly with the methods that an unenlightened person cannot accept.

PURPORT :—The way adopted by the enlightened persons is not generally accepted by the ignorant people, Therefore, men should know that the manners of the enlightened men are different from those of the ignorant. This (difference) you must know.

NOTES & REMARKS :—(नियुद्भिः) निश्चियद्गतिभिरश्वैरिव ।=With fixed movements like those of the horses. (मद्यद्रिक) कदभिमुखः= Towards me. (वेधः) मेधाविन् । विधा इति मेधाविनाम । (NG 3, 15)=Very wise, genius.

Sūktam—23

Seer or Rishi of the Sūktam—Bhăradvāja. Devatā-Indra. Chhandas—Trishtup and Pankti. Svaras-Dhaivata and Panchama.

The duties and attributes of Indra (king) are told :

सुत इत्त्वं निमिंश्ल इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बाह्वोरिन्द्र यासि ॥१॥

1. *TRANSLATION* :—O Indra—killer of the foes ! you are worthy of respect, as you become prosperous king, on the occasion of your praise on acquisition of the admirable wealth that is worth bearing or speaking. Endowed with that wealth and accomplished by two men who take away sins from you (by their good teachings) (that is) teachers and preachers, you bear the thunderbolt—like powerful weapon in your hands.

PURPORT :—The kingdom of those kings becomes stable, who cherish their subjects like their fathers, with alertness and beat powerful arms. They drive away the wicked.

NOTES & REMARKS :—(निमिश्लः) नितरा मिश्रः। =Endowed with mixed. (सोमे) ऐश्वर्ये। षु-प्रसवंश्वयंयो: (भ्वा. अ.) अत्र ऐश्वयग्रिहणम् ।=In

wealth or prosperity. (हरिभ्याम्) हरणशीलाभ्यां मनुष्याभ्याम्। हरयः इति मनुष्यनाम (NG 2, 3) = By two men, who with their good teaching drive away sins.

Wnat should a king do is elaborated :

यद्वा दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ।
यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्धत इन्द्र दस्यून् ॥२॥

2, *TRANSLATION* :—O Indra (destroysr of the wicked) ! you protect an industrious devotee in the exalted and desirable dealing, in the battle where heroes are divided in two parties (camps) and which is like the destruction of the cloud. You are not afraid of fthe mighty person, who on the other hand is afraid of you. You being fearless and undaunted kill the powerful, wicked robbers who take other's property by force.

PURPORT :—He alone deserves to be a king who protects and leads his army in the battle and slays the enemies, thieves and robbers.

NOTES & REMARKS ;—(अरन्धयः) हिंसय। रध-हिंससंराध्यो (दिवा.) अत्र हिंसार्थकः। = Destroy. (दस्यून्) बलात्परस्वाऽऽदातृन्। दसु-उपक्षये (दिवा.)= Robbers, taking away by force other's wealth. (शर्धतः) बलवः। = Powerful, mighty.

The same subject of a king's duties is continued :

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमूती।
कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥

3. *TRANSLATION* :—O men ! let that prosperous king be our ruler who protects us with his protective powers, is exceedingly tusj, full of splendour, guards the extractor of the Soma juice, who is admirer of good virtues. Let him be our administrator who gives

to the brave devotee of God, who is admirer of good man, and bestowes upon him good dwelling place and wealth.

PURPORT :—O men ! regard him only as a king, who is knower of all shastras, is industrious, righteous and a man of self-control.

NOTES & REMARKS :—(प्रणेनी:) प्रकर्षेण न्यायकृत् ।=A very good dispenser of justice. (कीरये) स्तावकाय। कीरिः इति स्तोतृनाम (NG 3, 16) =Praiser of God and the virtues of good men.

More is stated about the kings attributes :

गन्तेयान्ति सवना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः।
कर्ता वीरं नर्यं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥४॥

4. *TRANSLATION* :—O men ! conveyors of praises, you accept him only as your king who attends with the teachers and preachers to all works that bring about prosperity to the State, who is wielder of the powerful weapons, drinker of the juice of nourishing herbs, giver of the cattle, hearer of the just requests of the admirers, (thus) making the best person, leader of the heroes.

PURPORT :—O men ! elect him as king who is expert in all royal duties and then protect thc State with justice.

NOTES & REMARKS :—(सवना) सवनान्यैश्वर्य कारकाणि षु-प्रसवैश्वर्ययो: (भ्वा.) अत्रैश्वर्यार्थक: ।=Works leading to prosperity. (हरिभ्याम्) अध्यापकोपदेशकाभ्यां हरयः इति मनुष्यनाम (NG 2, 3)=with teachers and preachers. (बभ्रि:) भर्ता धर्ता वा। भृञ्-धारण पोषणयो: (जु.)=Sustainer or upholder.

How should men deal with one another is elaborated :

अस्मै वयं यद्वावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः।
सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

5. *TRANSLATION* :—O men ! we praise on occasion of the

acquisition of wealth, the king, who is bringer of prosperity and does great deeds for our good, who are intensely desirous of the welfare of all and who admires praiseworthy noble deeds, so that, the wealth may be the means of advancement or development. We praise him for prosperity which we pervade and which he appreciates with love.

PURPORT ;—Those who are multipliers of all like the wealth, and try for more having obtained prosperity.

NOTES & REMARKS :—(वावान) वनते । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् । वन-संभक्तौ (भ्वा.)=Likes, appreciates, enjoys. (विविष्मः) व्याप्नुमः । विष्लृ व्याप्तौ (जु.) =Pervade. (प्रदिवः) प्रकर्षेण कामनयमान् । प्र+दिवु धातोरनेकार्थेष्वत्र कान्त्यर्थं ग्रहणम् । कान्तिः-कामना ।=Intensely desiring.

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What should men do—is further told :

ब्रह्मा॑णि॒ हि च॑कृ॒षे वर्ध॑ना॒नि॒ ताव॑त्त इन्द्र म॒तिभि॑र्विविष्मः ।
सु॒ते सोमे॑ सुतपाः॒ शंत॑मा॒नि॒ रान्द्र्या॑ क्रियास्म॒ वक्ष॑णा॒नि य॒ज्ञैः ॥६॥

6. *TRANSLATION* :—O King ! endowed with great wealth, we along with other good men, pervade the various kinds of wealth which you produce and which are increasers of happiness. May we and the protector of the produced articles perform acts that are bestowers of great happiness with the Yajnas, or dealings leading to the wealth (material as well as spiritual) enjoyable things conveying joy to all.

PURPORT .— Men should imitate a good act done by others. All should acquire prosperity by united efforts and then protect the people with justice.

NOTES &REMARKS - (रान्द्र्या) रान्द्र्याणि रन्तुं योग्यानि । रमु-क्रीडायाम् (भ्वा०)=Enjoyable. (वक्षणानि) प्रापकाणि । वह-प्रापणे (भ्वा०) =Leading to joy. (यज्ञैः) धनप्रापकैर्व्यवहारैः । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः । धनेन सङ्गतान् कुर्वन्ति ये व्यवहारास्तैः=With dealings which convey wealth.

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What should men do—is told :

**स नों बोधि पु॒रो॒ळा॒शं र॑रा॒णः पिबा॒ तु सोम॒ं गोऋ॑जीकमिन्द्र ।
एदं ब॒र्हिर्यज॑मानस्य सीदो॒रुं कृ॑धि त्वाय॒त उं लो॒कम् ॥७॥**

7. *TRANSLATION* :— O Indra upholder of wealth ! giving well cooked food and drink the juice of the great nourishing herbs which strengthens the senses. Enlighten us. Be seated on the good Asana (grass or wooden seats) offered by the Yajamaana (performer of the Yajna), and to us who desire the great worth-seeing or good articles.

PURPORT :—Those persons become admirable who give to others food and drink that drives away diseases and who do good to others.

NOTES & REMARKS :— (रराण:) ददन् । रा-दाने (अदा०) ।=Giving. (गोऋजीकम्) गावः इन्द्रियाणी ऋजीकानि सरलानि येन तम् । गौरिति वाङ्नाम (NG 1, 11) वाक् उपलक्षणमन्येन्द्रियाणम् ।=Which makes the senses strong and straight-forward i. e. free from diseases. (वर्हि:) उत्तमासनम् ।= Good seat. (लोकम्) द्रष्टव्यम् । लोकृ-दर्शने (भ्वा०)=Worth seeing, good.

What should men do—is further explained :

**स म॑न्दस्वा॒ ह्यनु॒ जोष॑मुग्र॒ प्र त्वां य॒ज्ञास॑ इ॒मे अ॑श्नुवन्तु ।
प्रेमे ह॒वास॑: पुरुहू॒तम॒स्मे आ त्वे॒यं धीरव॑स इन्द्र यम्याः ॥८॥**

8. *TARNSLATION* :—O Indra ! you are expert in knowledge and actions. Let all yajnas (righteous dealings) come to you. Let all acts of charity, acceptance of good virtues and eating good nourishing and pure food, come to you, who are admired by many. Let this intellect be for our protection and growth. Attain that with self-control. Give that to us. Be joyful with love– doing all these good deeds.

PURPORT :—O men ! always promote that intellect and those actions by which true knowledge and bliss may grow more and more.

NOTES & REMARKS :—(जोषम्) प्रीतिम् । जुषी-प्रीतिसेवनयोः । अत्र प्रीत्यर्थः =Love. (यज्ञासः) सर्वे धर्म्या व्यवहाराः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) =All righteous acts or dealings, so all good acts are included in yajna. (हवासः) दानाऽऽदानाऽदनाख्याः ।=Charity, acceptance of good virtues and eating good and nourishing pure food.

How should men deal with one another—is told :

तं वः सखायः सं यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम् ।
कुवित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥

9. *TRANSLATION* :—O friends ! gladden that Indra—the king who is destroyer of enemies, who is nourisher and causer of prosperity and who does not kill for your's and our's protection and nourishment when (his) acts leading to prosperity are accomplished. Gladden him by giving good food and pure water etc. which may cause great delight to him.

PURPORT :—Those persons who protect one another having given up attachment and repulsion, enjoy much happiness.

NOTES & REMARKS :—(सोमेभिः) ऐश्वर्यप्रेरणादिक्रियाभिः । षु-प्रसवैश्वर्ययोः (भ्वा०) । प्रसवः-प्रेरणा ।=By the acts of impulsion etc. which lead to prosperity. (ईम्) उदकेन । ईम् इत्युदकनाम (NG 1, 12)=With water. (पृणता) सुखयत-अत्र संहिता-यामिति दीर्घः । पृ-प्रीतौ (स्वा०) अत्र प्रीत्या सुखनार्थे ।= Gladden.

The same subejct of dealing with one another—is continued :

एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

10. *TRANSLATION* :—O men ! Indra—the king endowed with great wealth is praised in this world among the upholders of

true knowledge for prosperity. As highly learned king is the giver of wealth acceptable to all and dwelling place to an admirer of good virtues and to a devotee of God, he is the protector of the wealthy also. So he may enjoy happiness who follows him.

PURPORT :—Those men who perform righteous deeds in this world are always admired by all. Giving in charity is more pleasing than accepting it.

NOTES & REMARKS ;—(सुते) निस्पन्नेऽस्मिञ्जगति ।=In this world which has been created by God. (जरित्रे) स्तावकाय । जरिता इति । स्तोतृनाम (NG 3, 16)=For an admirer of good virtues or a devotee of God. (भरद्वाजेषु) धृतविज्ञानेषु । भृञ्-भरणे (जु०) वाज इति वजधातोः वज गतौ (भ्वा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Among the upholders of true knowledge.

Sūktam—24

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Pankti, Trishtup and Brihati. Svaras—Panchama, Dhaivata and Madhyama.

What should a king do—is told :

वृषा मद इन्द्रे श्लोक उक्था सचा सोमेषु सुतपा ऋजीषी ।
अर्चत्र्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥

1. *TRANSLATION* :—That man only, who is the mightiest, blissful, praised even among wealthy persons, united with all by love, great ascetic, man of upright nature, and endowed with earned wealth, whose protection (which) does not decay (is the right man to ensure protection of all). Such a person brilliant, shining on account of his admirable actions. utterer of speeches full of justice and knowledge for men, hearer of the requests or complaints of his subjects. Honour him because he is fit to rule and none else.

PURPORT :—O men ! that person only becomes glorious and renowned everywhere who is always engaged in doing good deeds, is truthful, man of self-control and protector of the subjects like his father.

NOTES & REMARKS :—(श्लोक:) वाक् श्लोक इति वाङ्नाम (NG 1, 11)=Speech. (उक्था) प्रशंसितानि कर्माणि । (उक्था) वच-परिभाषणे । पातृ तुदिवि वचिरिचिसिचिभ्य:स्थक् (उणादिकोषे 2, 7) इति थक् प्रत्यय: । = Admirable deeds. (ऋजीषी) सरलगुणकर्मस्वभाव: =Whose merits actions and temperament are upright.

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What should a king and his subjects do—is further told :

तर्तुरिर्वीरो नर्यो विचेताः श्रोता हवं गृणात उर्व्यूतिः ।
वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

2. *TRANSLATION* :—O men ! you should serve that person, who is destroyer of the foes, hero, best among the men, the wise, hearer of the complaints and words (of requests) of the persons who are admirers of praiseworthy dealing, protector of the earth, inhabitor of men, admirer of good men and virtues, and supporter of the artists, such a person endowed with true knowledge gives good instructions or advice in the battle field, when duly praised.

PURPORT ;—O men ! you should always serve him, who is the best among men, who is endowed with un-surpassing strength and wisdom, hearer of the truth and instructor of the military science in the battle.

NOTES & REMARKS :—(हवम्) प्रशंसनीयं व्यवहारम् । हु-दानादनयोरादने च (जु०) अत्र आदानार्थग्रहणमादाय प्रशंसनीय इति व्याख्यानम् ।=Admirable dealing. (कारुधाया:) कारवो ध्रियन्ते येन स: । (कारु:) कृञ्-करणे कृवापा जिमिस्वदि साध्यशूभ्य: उण् (उणादिकोषे 1, 1) इति उण् प्रत्यय शिल्पादिकर्म करोतीति कारु: । शिल्पी (डु०) धाञ्-धारणपोषणयो: (जु०)=Supporter of the artists and artisans.

(विदथे) सङ्ग्रामे। विदथानि इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रिष्वर्थेषु गमनार्थंग्रहणम् । विद्लृ-लाभे रुविदिभ्यां डित् (उणादिकोषे 3, 115) ।=In the battle.

What is the relation between the sun and the earth—is told :

अक्षो न चक्र्योः शूर बृहन्प्र ते मह्ना रिरिचे रोदस्योः ।
वृक्षस्य नु ते पुरुहूत वया व्यू३तयो रुरुहुरिन्द्र पूर्वीः ॥३॥

3. *TRANSLATION* :—O great hero ! the lofty axle of your wheels is not surpassed by any thing between heaven and earth in greatness, and your ancient protections grow on like the branches of a tree. O revered by many ! Let all men know this.

PURPORT :—As the axles of wheel are supporters of the wheels, extend like the branches of the trees, which stand in the firmament (above earth), in the same manner, all worlds (planets) revolve around the sun and all good people tread upon the path of justice.

NOTES & REMARKS :—(रोदस्योः) द्यावापृथिव्योः । रोदसीति द्यावापृथिवीनाम (NG 3, 30) =Between the heaven and earth. (रिरिचे) अतिरिणक्ति । रिचिर्-विरेचने (रुधा०)=Surpasses. (वयाः) शाखाः । (भावार्थे व्याख्यातः) =Branches.

How should the king and his subjects deal with one another :

शचीवतस्ते पुरुशाक शाका गवामिव स्रुतयः संचरणीः ।
वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥

4. *TRANSLATION* :—O very powerful king ! destroyer of miseries, your lands who are endowed with much power (energy) and good progeny are full of energy like the movements of the cows. Your subjects are the objects of love like the vast line of the calves. O king ! bound well by the laws and rules of good conduct,

you should free those persons who are fettered (on account of injustice and oppression).

PURPORT :—There is simile in the mantra. Those kings are of admirable influence who free their subject from injustice and oppression and urge them to tread upon the path of righteousness. As cows are the fosterers and developers of their calves, so the officers of the State are the developers of the people.

NOTES & REMARKS :—(शचीवतः) प्रज्ञाप्रजायुक्तस्य। शचीति प्रज्ञानाम (NG 3, 9) =Endowed with wisdom and progeny or good subjects. (तन्तयः) विस्तीर्णाः =Vast lines. (दामन्वन्तः) बहुबन्धनाः =Much fettered. Bound by injustice and oppression.

TRANSLATOR'S NOTES :— शंचिति प्रज्ञानाम (NG 3, 9) Though in the extant editions of the Vedic Lexicon named Nighantu, the reading is शच्चि इति प्रज्ञानाम but Rishi Dayananda Sarasvati's commentry shows clearly that in the edition of the Nighantu, that he consulted there was also the reading शचीति प्रज्ञानाम. On the basis of it, in his commentaries he has explained the word शची as प्रजा also for instance in Rig 4.30.17 शचीपतिः-प्रजापतिः। Rig. 6.44.9 शचीभिः-प्रज्ञाभिः-कर्मभिर्वा प्रजाभिः सह Research is required regarding this to find out ancient manuscript.

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The same subject of king and his subjects—is continued :

अ॒न्यद॒द्य कर्व॑रम॒न्यदु॒ श्वोऽस॑च्च॒ सन्मुहु॑राच॒क्रिरिन्द्रः॑ ।
मि॒त्रो नो॒ अत्र॒ वरु॑णश्च पू॒षार्यो वश॑स्य पर्ये॒तास्ति॑ ॥५॥

5. *TRANSLATION* :—That king enjoys much happiness who does one work to—day, another tomorrow and in this way always discharges his duty again and again being very active. He is friend, the best, nourisher the lord of the obedient persons.

PURPORT :—O men ! the king who performs good acts every day again and again, becomes like a friend of all by giving up all

injustice and is dealing with all impartially. All become obedient to him or under his control.

NOTES & REMARKS :—(कर्वरम्) कर्त्तव्यं कर्म। (डु) कृञ्-करणे (तना०)= The work to be done as a duty. (अर्यः) स्वामी। अर्य इति ईश्वरनाम (NG 2, 22) =Master, lord. (आचक्रिः) समन्तात्कर्त्ता।=Doer from all sides again and again, very active.

The relations between the king and his subjects – is dealt :

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः।
तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुर्गिर्वाहो अश्वाः ॥६॥

6.*TRANSLATION* : O king ! great scholars who convey their ideas through appropriate words, lead you forward with admirable acts and Yajnas (performance of philanthropic works) as water from the mountain's ridge. Brave persons go to the battle-field gladdening you with these praises.

PURPORT :—*O king ! as the water from the top of the mountain goes to (flows down) a tank or spring, so with those well-wishers of the subjects who approach you, make satisfactory progress or advancement in all directions.*

NOTES & REMARKS :—(यज्ञैः) सत्कर्मानुष्ठानैः। यज-देवपूजा-सङ्गतिकरण-दानेषु (भ्वा०)। यज्ञै सर्वेषां शुभकर्मणामन्तर्भावः=By the noble deeds. (वाजयन्तः) हर्षयन्तः। वज-गतौ (भ्वा०)। गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय हर्षं प्रापयन्तः-हर्षयन्त इति व्याख्यानम्=Gladdening. (अश्वाः) महान्ता विद्वांस। अश्व इति महन्नाम (NG 1, 14)=Great intellect.

TRANSLATOR'S NOTES :—अश्वाः इति महन्नाम Though in the extant editions of the Nighantu that we have seen अश्व इति महन्नाम has not been found, but it must have been in the manuscripts consulted by Maharshi Dayanand Sarasvati as he has mentioned it in his commentary on Rig. 1 100.15; 1.103.5; 2.36.6 and 6.24.6 etc. Further research is required to get it substantiated.

What should men do—is further told :

न यं जरंन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥७॥

7. *TRANSLATION* :—O enlightened persons ! serve that great scholar whom neither months nor autumn seasons wither with age, nor fleeting days enfeeble, still may his body work by taking admirable and praiseworthy articles and good words of advice (imparted) by experts. It is God whom neither months, nor sun and other objects nor autumn and other seasons wither away, nor fleeting days enfeeble. You must serve that God sincerely.

PURPORT :– That scholar only can work in his old age, who makes all wise, of good character and of righteous conduct. Those persons who adore God, who is Immortable and free from the defects of birth, death and old age etc. become praiseworthy.

NOTES & REMARKS :—(जरन्ति) जीर्णा कुर्वन्ति । जृष्-वयोहानौ (दिवा.)= Wither with age. (अवकर्शयन्ति) कृशं कर्त्तुं शक्नुवन्ति । कृश-तनूकरणे (दिवा०)= Enfeeble.

What should men do—is again told :

न वीळवे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।
अज्रा इन्द्रस्य गिरयश्चिदृष्वा गम्भीरे चिद्भवति गाधमस्मै ॥८॥

8. *TRANSLATION* :—O highly learned persons ! praise that bold person who bends (cannot be coerced) not to the strong but of wicked nature, nor the steady, nor to the bold initated by the thieves or robbers. He does not admire such strength of the wicked. The attributes or properties of electricity (power) which throw away articles, are great like the clouds. Its glory or power is deep and immeasurable. So God's power is the greatest and infinite.

PURPORT :—As the properties of electricity are great, so are the attributes of God. Those who having given up the communion with God and association of the absolutely truthful persons, associate themselves with the wicked are always miserable.

NOTES & REMARKS :—(दस्युजूताय) दुष्टसङ्गाय ।=For the association of the wicked. (वीलवे) प्रशंसनीयाय बलाय । वीलु इति बलनाम (NG 2,9) =For admirable strength. (अज्राः) प्रक्षेप्तारः (अज्राः) अज-गतिक्षेपणयोः (भ्वा.) । अत्र क्षेपणार्थः ।=Throwers. (ऋष्वाः) महान्तः । ऋष्व इति महन्नाम (NG 3, 3)=Great. (शर्धते) बलाय । शर्धः इति बलनाम (NG 2, 9)=For the force.

The same subject of men's duties is continued :

गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन्नक्तोर्व्युष्टौ परितक्म्यायाम् ॥९॥

9. *TRANSLATION :*—O mighty purifier of the produced objects, give the strengthening food materials and other things by your deep and great power. Give us knowledge, being non-violent, standing up erect to protect us at the time when the gloom of night brightens to morning.

PURPORT :—Those persons who observing Yamas (restraints) and Niyamas (observanace) endeavour day and night to accomplish work, become exalted.

NOTES & REMARKS :—(परितक्म्यायाम्) निशिः । परितक्म्या इति पदनाम (NG 4, 1) पदी-गतौ अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय ।=In the night. (अक्तोः) रात्रेः अक्तुः इति रात्रिनाम (NG 1, 7) विश्राम प्रापिका रात्रिरित्यर्थः=Of the night. (व्युष्टौ) प्रभाते ।=In the morning. (अरिषण्यन्) अहिंसयन् । रिष्-हिंसायाम् (भ्वा०) =Non—harming.

The men's duties are told :

सचस्व नायमवसे अभीके इतो वा तमिन्द्र पाहि रिषः ।
अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

10. *TRANSLATION* :—O king or enlightened person ! living near us, be just for our protection. Protect him from the violent people when he is here at, home or in the forest. Keep him away from all wicked conduct. May we live for a hundred winters (years) being surrounded by all heroes.

PURPORT :—Those who are highly learned persons, whether they are near or far, having developed their intellect by the just conduct and the practice of Yoga should protect the people industriously in quarters (buildings) of the cities or in the forests.

NOTES & REMARKS :—(अमा) गृहे । अमा इति गृहनाम (NG 3, 4)= At home. (रिष:) हिंसकात् ।=From a violent person. (रिष:) (2) दुष्टाचरणात् ।=From wicked conduct. (अभीके) समीपे । प्रपित्वे अभीके इत्यासन्नस्य (NKT 3, 4, 20)=Near.

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Sūktam—25

Seer or Rishi of the Sŭktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What should a king do—is told :

या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
ताभिरू षु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान्न उग्र ॥१॥

1. *TRANSLATION* :—O king ! you are administrator of justice and endowed with admirable strength and splendour, with your protections whether they are the least, the midmost or the highest

support us well in battles. You being great with speediness and other good qualities, protect us well.

PURPORT :—O king ! if you protect the subjects, they will also protect or support you from all sides.

NOTES & REMARKS :—(शुष्मिन्) प्रशंसितबलयुक्त। शुष्मम् इति बलनाम (NG 2, 9) = Endowed with admirable strength. (वृत्रहत्ये) वृत्रस्य मेघस्य हत्येव हननं यस्मिन्त्सङ्ग्रामे। वृत्रतूर्ये इति संग्रामनाम (NG 2, 17) = In the battle where enemies are killed like the clouds by the sun.

What should a commander of the army do—is told :

आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र।
आभिर्विश्वा अभियुजो विषूचीरार्याय विशोऽव तारीर्दासीः ॥२॥

2. *TRANSLATION* :—O Indra—commander of the army ! with these your protection or armies, discomfit the hosts of the enemy that fight against us and check them by your wrath not slaying un-righteously or uselessly. With these protections or armies, chase the foes to every quarter and subdues the female servants that are scattered everywhere and are engaged in doing their work (to do service) for good and righteous persons. Drive away all miseries of the people.

PURPORT : —Those Commanders of the armies only should be honoured, who having trained their armies well, protect and honour them and making them experts in the science of warfare, drive away all thieves and robbers and unjust enemies and incessantly protect righteous people.

NOTES & REMARKS ;—(मिथतीः) शत्रुसेनाः हिंसन्तीः मेथृ-मेधाहिंसनयोः (भ्वा०) अत्र हिंसनार्थकः। = Killing the armies of the enemies. (इन्द्र) सेनाध्यक्ष। सेना वा इन्द्राणी (मैत्रायणी सं० 2, 2, 5; काठक सहिता 1, 10) तस्मात् इन्द्र-सेनानीः। = Commander of the army. (आर्याय) उत्तमाय जनाय। आर्यः-ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इतीश्वरनाम (NG 2, 22) = For a good man.

The Commander's duties are further elaborated :

इन्द्र जामयं उत येऽजामयोऽर्वाचीनासो वनुषो युयुत्रे ।
त्वमेषां विथुरा शवांसि जहि वृष्ण्यानि कृणुही पराचः ॥३॥

3. *TRANSLATION* :—O Commander of the army ! you smash the strength of the enemy like the faithful wives eliminate the upkeeps. Besides strengthen your own army, in order to defeat the enemies.

PURPORT :—They alone are good (defence) ministers who defend their people like their own sons and punish the wicked by strengthening their army and thus subdue the enemy.

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What should the king and his ministers do—is told :

शूरो वा शूरं वनते शरीरैस्तनूरुचा तरुषि यत्कृण्वैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥

4. *TRANSLATION* :—O officers of the State ! with strong body, the hero slays the hero in the battle and honours good brave men. They make loud sounds when fighting. They make about the welfare of their infants and grown up children and make proper use of the earth, water and the tongue.

PURPORT :—O men! as in the battles, heroes divide the heroes, so the king and ministers should distinguish between good and bad men and appointed officers discriminately and command them. As an expert in agriculture enlighten the peasants about agriculture, so a man should urge his children to receive good education with the observance of Brahmacharya.

NOTES & REMARKS :—(तनूरुचा) या तनूषु रुक् प्रीतिस्तया । रुच-दीप्ता-

वभिप्रीतौ च (भ्वा०) अन्नाभिः प्रीत्यर्थं तोकम् इत्यपत्यनाम (NG 2, 2)। तनयः इत्यपत्यनाम NG 2, 2)। Love with the body and its developmen{.
(उर्वरासु) पृथिव्यादिनिमित्तेषु = Regarding the fertile lands.

How should a king be—is told :

नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोधं।
इन्द्र नकिष्ट्वा प्रत्यस्त्येषां विश्वा जातान्यभ्यंसि तानिं ॥५॥

5. *TRANSLATION* :—O Indra—Commander of the army ! no hero, no prompt violent person, no impertinent (or bold) brave, no bad warrior proud of his valour can fight with you. None of them is match for you. You far surpass all their strength and achieve victory. Thus you get good reputation.

PURPORT :—The king, officers of the State and especially the men of the army should develop their power and knowledge in such a manner that none should dare to fight with them.

NOTES & REMARKS :—(तुरः) हिंसकः शीघ्रकारी। तुर-त्वरणे (जुहो.) तूरी-गतित्वरण हिंसनयोः (दिवा०)। = A prompt or violent person. (मन्यमानः) अभिमानी सन्। Being proud of his valour. (धृष्णुः) धृष्टः। = Impertiment or bold.

What should a king do—is told :

स पंत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवंन्ते।
वृत्रे वा महो नृवति क्षये वा व्यचंस्वन्ता यदि वितन्तसैते ॥६॥

6. *TRANSLATION* :—O king ! you who are the lord of both subjects and your armies, if you divide or collect the wealth (which men enjoy) and if two heroes who are endowed with abundant wealth and live in a comfortable big house full of men fight, one of them achieves victory. Those who are extraordinarily wise, and face challenge in the battle, they are surely victorious.

PURPORT :—That king always achieves victory who having given up all partiality, deals with justice with both the friends and the foes, who appoints all righteous and wise men incharge of all departments and who appoints men of noble families and firmly loyal heroes in the army—is always victorious.

NOTES & REMARKS :—(नृम्णम्) नरा रमन्ते यस्मिंस्तद्धनम् । नृम्णम् इति धननाम (NG 2, 10) ।=Wealth which is enjoyed by men. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम (NG 3, 15)=Extraordinarily wise men, genius. (वितन्तसैते) भृशं युध्येताम् तन्तस्-दुःखे (काङ्क्षादिः) अत्र दुःखजनकेयुद्धे ।= Fight well.

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What should a king do—is again told :

अध॑ स्मा ते चर्षणयो॒ यदेजा॒निन्द्र॑ त्रा॒तोत भ॑वा वरू॒ता ।
अ॒स्माका॑सो॒ ये नृत॑मासो॒ अ॒र्य इन्द्र॑ सू॒रयो॑ दधि॒रे पु॒रो नः ॥७॥

7. *TRANSLATION* :—O Indra (piercer of the wicked) ! when our great leaders who are highly learned and experts in all dealings, uphold our cities, you be their saviour, and the being best be their lord. O the manliest of our friends, king giver of great wealth, make your enemies cowards and trembling with fear and be our best protector.

PURPORT :—O king ! appoint such persons as originally belong to this state, are born in noble families, in the army only and in charge of defence department for the protection of the State and safeguard them well ceaselessly.

NOTES & REMARKS :—(चर्षणयः) सर्वव्यवहाराविचक्षणा मनुष्याः । चर्षणयः इति मनुष्यनाम (NG 2,3) चर्षणिः इति पदनाम पद-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ज्ञानसम्पन्नत्वात् सर्वव्यवहारे विचणय ।=Men who are experts in all dealings. (अर्यः) ईश्वरः स्वामी वा । अर्यः इति ईश्वरनाम (NG 2, 22)=Lord. (वरूता) श्रेष्ठः) =The best.

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What should a king do—is further told :

अनु ते दायि मह इन्द्रियाय सत्रा ते विश्वमनु वृत्रहत्ये ।
अनु क्षत्रमनु सहो यजत्रेन्द्र देवेभिरनु ते नृषह्ये ॥८॥

8 *TRANSLATION* :—O piecer of the wicked—Indra! the most revered king, to you have been given in the battle all lordly power and might along with the enlightened persons; for your wealth, with truth whole world is given. For the battle where the wicked are slaughtered like the cloud, great kingdom or wealth has been given, great energy has been given to you and great happiness.

PURPORT :—O king ! do always good deeds. Being accordant with good persons, honour them constantly with wealth and other things. Having known all political science, with the association of the scholars who are preachers of truth, propagate it constantly.

NOTES & REMARKS :—(इन्द्रियाय) धनाय । इन्द्रियम् इति धननाम (NG 2, 10)=For wealth. (वृत्रहत्ये) मेघहननमिव सङ्ग्रामे वृत्र इति मेघनाम (NG 1, 10)=In the battle where the wicked persons are slaughtered like the clouds. (क्षत्रम्) राज्यं धनं वा ।=Kingdom or wealth.

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What should a king do—is again told :

एवा नः स्पृधः समजा समत्स्विन्द्र रारन्धि मिथतीरदेवीः ।
विद्याम वस्तोरवसा गृणन्तो भरद्वाजा उत त इन्द्र नूनम् ॥९॥

9. *TRANSLATION* :—O Indra ! (piercer of the strength of the foes), enlighten us who are combating and destroy all violent undivine forces in the battle. O Indra giver of all happiness ! by your protection praising you in the day—let us the upholders of pure knowledge achieve victory.

PURPORT :—All heroes resort to the king who is always a protector and who trains all brave warriors well, and then urges them for lhe battle.

NOTES & REMARKS :—(रारन्धि) रन्धय हिंधि । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् । रध-हिंसासंराध्योः (दिवा.) अत्र हिंसार्थः ।=Destroy. (मिथती:) हिंसती: । मिथृ मेधा हिंसनयो: । (भ्वा०) अत्रहिंसार्थक: ।=Resorting to violence. ((भरद्वाजा:) धृतशुद्धविज्ञाना: । वाजः वजगतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् भृज-धारणपोषणयो: अत्र धारणार्थक: ।=Upholding pure knowledge.

Sūktam—26

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

How should a king and his subjects deal with one another—is told :

श्रुधी नं इन्द्र ह्वयामसि त्वा महो वाजस्य सातौ वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥

1 *TRANSLATION* :—O king! showing strength we, your people call on you and tell about our condition in the great battle where heroes are divided. Hear our prayers or requests. Against those who come to us at the time of the battle, in the day which is to be preserved, give us strong protection.

PURPORT :—It is the bounden duty of the kings to listen attentively to what the subjects say, so that there may not be a conflict between the rulers and the people and happiness may grow day by day.

NOTES & REMARKS :—(वावृषाणा:) वृषं बलं कुर्वाणा: अत्र तुजादीनामित्यभ्यासदीर्घ: । वृष-संभक्तौ (भ्वा.) ।=Showing strength. (शूरसातौ) शूराणां सातिर्विभागो यस्मिंस्तस्मिन्त्सङ्ग्रामे ।=In the battle where the heroes are divided in two opposite camps. (पार्ये) पालयितव्ये । पॄ-पालन पूरणयो: (जु.) =To be preserved or supported.

The same subject is—continued :

त्वां वाजी हंवते वाजिनेयो महो वाजंस्य गध्यंस्य सातौ ।
त्वां वृत्रेष्विंन्द्र सत्पंतिं तरुंत्रं त्वां चंष्टे मुष्टिहा गोषु युध्यंन् ॥२॥

2. *TRANSLATION* :—O Indra—king ! destroyer of the wicked, as the son of a highly learned mother and himself a mighty scholar calls upon you and enlightens you for the distribution or dissemination of the true knowledge worthy of attainment by all, so he tells you to be great in the matter of acquiring wealth protector of the righteous people. A man who fights on the face of the earth and uses his fists and other organs to slay his foes, tells you to be the saviour from difficulties by helping with riches.

PURPORT :- O king ! you should be present whereever your subjects desire you to be present, to please them.

NOTES & REMARKS :—(वाजिनेयः) वाजिन्या ज्ञानवत्या अपत्यम् । वज-गतौ गतेस्त्रिस्वर्थंस्वत्र ज्ञानार्थं ग्रहणम् ।=The son of a highly learned and wise mother. (वाजी) वेगवान् ज्ञानीजनः । वाज इति बलनाम (NG 2,9) = A mighty and highly learned wise man. (गध्यस्य) सूर्वैः प्राप्तुं योग्यस्य । गध्यं गृह्णातेः (NKT 5,3,15) ग्रहण्योग्यं प्राप्त व्यमित्यर्थः ।=Of the knowledge worthy of attainment by all. (चष्टे) कथयामि ।=I tell, say.

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What should a king do is—again told :

त्वं कविं चोदयोऽर्कसांतौ त्वं कुत्सांय शुष्णं दाशुषें वर्क् ।
त्वं शिरों अमर्मणः परांहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

3. *TRANSLATION* :—O king ! you urge a farsighted learned person to distribute food materials among the needy and deserving. You slay a mighty but exploiter for the protection of a devotee and for the proper use of your thunderbolt like weapon. You behead an invulnerable but cruel demon and do good to hospitable person. Therefore you are worthy of respect.

PURPORT :—A king should appoint only men endowed with knowledge, humility and other good virtues for administraitve work. He should get good reputation by being giver of knowledge and thus advancing the State.

NOTES & REMARKS :—(अर्कसातौ) अन्नादिविभागे । अर्क इति अन्ननाम (NG 2,7) षण-संभक्तौ ।=In the distribution of food and other things. (कुत्साय) वज्राय । कुत्स इति वज्रनाम (NG 2, 20) ।=For the thunderbolt. (वर्क्) छनत्सि ।=Cleave, destroy.

The same subject of the duties of a king—is continued :

त्वं रथं प्र भरो योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।
त्वं तुग्रं वेतसवे सचाहन्त्वं तुजिं गृणन्तमिन्द्र तूतोः ॥४॥

4. *TRANSLATION :*—O Indra (Chief commander of the army) ! you bring forward a charming car. Protect a very powerful warrior, who is giver of light with all his ten fingers—hands and other organs when fighting with the wicked. Slay a mighty and wealthy wicked person and multiply the power of a mighty devotee of God, who is full of splendour.

PURPORT :—That king enjoys much happiness who encourages the construction of various vehicles and the heroes expert in military science.

NOTES & REMARKS :—(तुग्रम्) तेजस्विनम् । (तुग्रम) तुज-हिंसा बलादान निकेतनेषु अत्र च लार्थ मादाय व्याख्या ।=Full of splendour. (तुजिम्) बलिष्ठम् । (तुजिम) बलिष्ठम अत्रा तुजधातोर्बलार्थं एवं ग्रहीतः अथवा तुजि-पालने (भ्वा०) पालको बलिष्ठ एव सम्भवति नाल्पबली भीरुर्वा ।=The mightiest. (वेतसवे) व्याप्तैश्वर्ये । =In a wealthy person or vast prosperity. (दशद्युम्) दशभिरङ्गुलिभिः प्रकाशप्रदम् ।=Giver of light with all the ten fingers i.e. hands and other organs. (वृषभम्) बलिष्ठम् । वृष-शक्तिबन्धने (चुरा.) ।=The mightiest.

TRANSLATOR'S NOTES ;—It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take वृषभम् दशद्युम, तुजिम् and तुग्रम् as the proper nouns as names of some kings or

demons, as it is against the fundamental principles of the Vedic Terminology. The uncertainity and mere guess work of these interpretations is evident from the fact that Sayanacharya explains वेतसवे in two quite different ways वेतसुनीम् कश्चिदसुरः यद्वा वेतसवे इति तृतीयार्थे चतुर्थी । वेतसेनासुरेण संहितं तुग्रं हतवानसि इति (सायणाचार्यः स्वकीय भाष्ये) Rishi Dayanand Sarasvati has given the derivative meanings of all these words following the Nirukta doctrine that सर्वाणि नामानि आख्यातजानि: i. e. all names are derived from the Verbroots and Meemansa principle that परन्तु श्रुति सामान्य मात्रम् (मीमांसा शास्त्रे 1, 31) which Sayanacharya himself has quoted approvingly in the Introduction to his Commentary on the Rigveda, but which he has unfortunately not been able to follow. thus contradicting his own statement.

The same subject of duties of a king—is continued :

त्वं तदुक्थमिन्द्र बृहणा कः प्र यच्छता सहस्रा शूर दर्षि ।
अव गिरेर्दासं शम्बरं हन्प्रावो दिवोदासं चित्राभिरूती ॥५॥

5. *TRANSLATION* :—O Indra—king-giver of happiness ! with wonderful protections you utter the admirable words encouraging people thereby. O destroyer of your enemies ! you destroy hundreds of thousands of the foes. You slay a servant and accomplice of the wicked foe, pleasing him who like cloud covers or obstructs the happiness of good persons.

PURPORT :—O king ! you should always increase the power and wealth of your subjects, destroy the wicked and serve the enlightened persons, so that there may be infinite happiness or joy for all.

NOTES & REMARKS :—(बर्हणा) वर्धनेन । बृह-वृद्धौ (भ्वा०) ।=By an act that makes people grow or by encouraging. (गिरेः) मेघस्य । गिरिरिति मेघनाम (NG 1,10)=Of the cloud. (शम्बरम्) शङ्करम् । शम्बर इति मेघनाम (NG 1, 10) शं सुखं वृणोति येन वं मेघमिव शत्रुम् इति महर्षि दयानन्द सरस्वती ऋ. 1, 5, 4, 4 भाष्ये । अधमं सम्बन्धिनम् अत्र शम्बधातो रोणादि कोऽस्न प्रत्ययः इति स एव ऋ० 1, 1, 1, 2, भाष्ये ।=Causing happiness to a wicked person.

The same subject of the duties of a king—is continued :

त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुमुरिमिन्द्र सिष्वप् ।
त्वं रजिं पिठीनसे दशस्यन्षष्टिं सहस्रा शच्या सचाहन् ॥६॥

6. *TRANSLATION* :—O king ! being delighted with the upholding of truth and wealth, for the elimination of misery, you make to sleep an eater of good food. Smite down your enemies with wisdom and good action, as the sun destroys the clouds, giving sixty thousands or innumerable articles.

PURPORT :—O king ! you should always foster your subjects with perfect love and justice. Increase your good reputation by appointing thousands of the righteous and highly learned persons in-charge of various departments and works.

NOTES & REMARKS :—(दभीतये) दुःखहिंसनाय। दभ्नोति वधकर्मा (NG 2, 19) ।=For destroying misery. (चुमुरिम्) भत्तारम् । चमु-अदने (भ्वा०) ।=Eater. (दशस्यन्) प्रयच्छन् ।=Giving.

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The same subject is continued :

अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुम्नमोजः ।
त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥

7. *TRANSLATION* :—O mightiest king (bestower of happiness) ! living with us let me enjoy that state which is glorified with brave thoughtful enlightened persons, with you who have houses comfortable in winter, summer, and rainy seasons and along with other scholars. Let me also enjoy that admirable delight and strength.

PURPORT :—Those persons enjoy very good happiness who with the association of the enlightened persons, perform righteous and admirable actions being industrious.

NOTES & REMARKS :—(नहुषा) मनुष्याः । नहुषः इति मनुष्यनाम

(NG 2,3) ।=Thoughtful men. (त्रिवरूथेन) त्रीणि त्रिविधानि शीतोष्ण वर्षा सुख कराणि वरूथानि गृहाणि यस्य तेन । वरूथम् इति गृहनाम (NG 3,4) ।= Houses comfortable in the winter, summer and rainy-in all the three main seasons.

The same subject of the duties of a king—is continued :

वयं तें अस्यामिन्द्र द्युम्नहूंतौ सखांयः स्याम महिन प्रेष्ठाः ।
प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सनये धनांनाम् ॥८॥

8. *TRANSLATION* :—O glorious Indra—king (bestower of all happiness) ! at this holy invocation with wealth or glory, may we be your best beloved friends. You being a liberal donor every morning be an illustrious ruler in the destruction of the obstructors of righteousuess and distribution of wealth of various kinds.

PURPORT :—Good men should have friendship with that king who is accepted as lover of virtues and industrious, protector of the noble persons and remover of the wicked and the friend of all.

NOTES & REMARKS :—(द्युम्नहूतौ) द्युम्नेन धनेन यशसा वा हूतिराह्वानं यस्यां तस्याम् द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5,1,5) ।=An act in which there is an invocation with wealth or glory. (प्रातर्दनिः) प्रातःकाले दनिर्दानं यस्य ।=Who is a liberal donor every morning. (क्षत्रश्रीः) राज्य लक्ष्मीः । क्षत्रं हि राष्ट्रम् (ऐतरेये 7,22) । =Endowed with the wealth of the State.

Sūktam—27

Seer or Rishi of the Sūktam—Bharadvaaja, Devatā or subject Indra and Dāna stuti. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

Some questions are put in the first mantra :

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सख्ये चकार ।
रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥

1. *TRANSLATION :*—O good physician ! what does Indra-the destroyer of miseries do in the delight of this Soma (juice of Soma and other nourishing plants) what does he do in this drinking or friendship with it ? Those who are delighted in this house, what they of old time or recent know about it and what do they do ?

PURPORT : – These are some of the questions regarding the drinking of Soma juice. The answers to these questions are given in the next mantra.

NOTES & REMARKS :—(मदे) आनन्दे । मदी-हर्षे (दिवा.) ।=In the delight. (रणा:) रममाणा: । रमु-क्रीडायाम् (भ्वा॰) ।=Delighted. (निषदि) निषविन्ति यस्मिन् तस्मिन् गृहे ।=In the house. (विविद्रे) विदन्ति । विद-ज्ञाने(अ॰) =Know.

What articles should be used—is told :

सदस्य मदे सद्वस्य पीताविन्द्रः सदस्य सख्ये चकार ।
रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सदु नूतनासः ॥२॥

2. *TRANSLATION* :—O seekers after truth ! a highly learned expert physician does attain true knowledge free from sloth in the delight of this Soma. On its drinking also he does true or good deeds only. In its friendship (constant use and love) he does the same thing. Those who live in the house, being delighted whether old or young obtain only truth.

PURPORT : – Men should always abstain from taking intoxicants and take only such things which increase intellect, strength, span of life and energy, so that happiness may ever grow.

NOTES & REMARKS :—(सत्) प्रमादरहितं सत्यं ज्ञातम् ।=True knowledge free from sloth. (विविद्रे) लाभन्ते । विद्लृ-लाभे (तुदा॰) ।=To obtain.

What should men meditate upon—is told :

नहि नु ते महिमनः समस्य न मघवन् मघवत्त्वस्य विद्म ।
न राधसोराधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥३॥

3. *TRANSLATION* :—O lord and Giver of all wealth ! there is none who is equal to your entire glory. None has seen and known your lordship and might perfectly. None has seen your wonderful riches productive of ever new wealth. None has ever seen your senses as you are absolutely formless. So we adore you or have communion with you.

PURPORT :- *O men ! always medidate upon that One God Whose Glory is unequalled and whose power is un-parallelled and who is absolutely formless. He is Omnipresent and Indwelling Universal spirit ever to be adored.*

NOTES & REMARKS :—(इन्द्र) परमैश्वर्यप्रदेश्वर । इदि-परमैश्वर्ये (भ्वा०) । =O Lord Giver of great wealth. (राधस:) धनस्य । राध इति धननाम (NG 2,10) ।=Of wealth.

How should the kings and their subjects deal with one another—is told :

एतत्त्यत्त इन्द्रियमचेति येनावधीर्वरशिखस्य शेषः ।
वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो ददार ॥४॥

4. *TRANSLATION* :—O king ! full of splendour like the sun, and having good Shikha when you who are great in might pierce, by the force of your descending electric weapon, at the mere sight, even the boldest of the foes, is demolished or becomes senseless. Always terrify the wicked by your might.

PURPORT :—*The king who is mighty like the lightning or electricity is, increaser of knowledge, and who illumines in just dealing like the sun, should be regarded as the jewel among kings.*

NOTES & REMARKS :—(शुष्मात्) बलाच्छोषणात्। शुष्मम् इति बलनाम (NG 2,9)।=By the force. (इन्द्र) सूर्य इव राजन्। अथ य: स इन्द्रोऽसौ स आदित्य: (Stph 8,5,3,2)।=O king full of splendour like the sun.

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How is an ideal king—is told :

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यावर्तिने चायमानाय शिक्षन्।
वृचीवतो यद्धरियूपीयायां हन्पूर्वे अर्धे भियसापरो दर्त् ॥५॥

5. *TRANSLATION* :—As the sun smites down the cloud, so a king full of splendour destroys his enemies and gives instruction to a man who approaches him again and again and honours him. He slays the wicked enemies at the place of drinking the Soma of those good men who desire the Munis (hermits) if they disturb them mischiveously. The electric current sent by the king destroys such wicked person. At the same time, while destroying the wicked, we should honour a preacher of truth.

PURPORT :—Those men who in the early part of their life receive good education from scholars and having given up all vices are of good character and temperament, are always afraid of unrighteous conduct (They keep themselves away from all unrighteous acts).

NOTES & REMARKS :—हरियूपीयायाम्) (हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम्। हरय इति मनुष्यनाम (NG 2, 3)। अतीइव मननशीला मुनयो गृहीता: पा-पाने (भ्वा०)।=In the act of the drinking soma by the noble men desiring the Munis or hermits. (चायमानाय) सत्कर्त्रे।=For a person honouring good men. (वरशिखस्य) वरा श्रेष्ठा शिखा यस्य तस्य तद्वत् मेघस्य।= For a man of good Shikha like the cloud.

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What should a king do—is told :

त्रिशच्छंतं वर्मिणां इन्द्र साकं यव्यावंत्यां पुरुहूत श्रवस्या ।
वृचीवंन्तः शरंवे पत्यंमानाः पात्रां भिन्दाना न्यर्थान्यांयन् ॥६॥

6. *TRANSLATION* :—O Commander-in-Chief of the army ! admired by many, honour those three thousand (or more) armoured warriors, who being free from diseases, break or shatter into pieces various vehicles of their enemies behaving together like their masters, to destroy them, cannot get in the army where good food of barley etc. is cooked but some how their desire could not be fulfilled on account of certain circumstances.

PURPORT :—O king ! you should keep and honour those great heroes in the army who are of firm resolve and undertaking and ready with their military uniform.

NOTES & REMARKS :—(यव्यावत्याम्) यवे भवा यव्या: पाका विद्यन्ते यस्यां सेनायाम् ।=In the army where various preparation of barely etc. are made. (श्रवस्या) श्रवस्यन्ते भवानि । श्रव इति अन्ननाम (NG 2,7) ।= Belonging to food.

TRANSLATOR'S NOTES :—The exact significance of त्रिशच्छतम् or three thousand is a matter of further research.

What should a king do is further told :

यस्य गावांवरुषा सूंयवस्यू अन्तरू षु चरंतो रेरिहाणा ।
स सृञ्जंयाय तुर्वशं परांदाद्वृचीवंतो दैववाताय शिक्षन् ॥७॥

7. *TRANSLATION* :—O king ! that man can attain inviolable kingdom whose army and policy which are like somewhat red rays, desiring good barley etc. and tasting it move among the people, should throw away all evil giving instructions for the science of divine air and creation to the thoughtful man belonging to the dispeller of darkness of ignorance.

PURPORT :—That king who develops good policy and army obtains inviolable kingdom.

NOTES & REMARKS :—(गावो) गावो किरणाविव सेनाराजनीती ।=Army and policy which are like two rays of the sun. (रेरिहाणा) भास्वादयन्त्यौ रिह-कत्थनयुक्त निन्दाऽऽदानेषु (तुदा.) ।=Tasting. (सुञ्जयाय) उत्पादनाय ।=For creating. (वृचीवत:) छेदनवत: ।=Pierces (of ignorance etc.)

What should a king do is told further :

द्वयाँ अ॑ग्ने र॒थिनो॑ विंश॒तिं गा व॒धूम॑तो म॒घवा॒ मह्यं॑ स॒म्राट् ।
अ॒भ्याव॒र्ती चा॑यमा॒नो द॑दाति दू॒णाशे॑यं दक्षि॑णा पार्थ॒वाना॑म् ॥८॥

8. *TRANSLATION* :—O king ! purifier of virtues like the fire, please those persons who are the owners of the chariots, having good wives, you who are possessor of admirable wealth, shining well by your wisdom, moving about for achieving victory, revered by men, give twenty cows both to the men of army and the subjects. Satisfy me by the sacrificial gift (*Dakshina*)—guerdon of the highly learned kings which is inviolable.

PURPORT :—The king who makes those persons fearless, who are born in noble families, are experts in knowledge and practical dealing and righteous, belonging to the royal family attains unparalleled glory or reputation.

NOTES & REMARKS :—(द्वयान्) प्रजासेनाजनान् ।=Both the subjects and men of army. (चायमान:) पूज्यमान: ।=Being revered.

Sūktam—28

Seer or Rishi of the Sūktam—Bharadvaaja. Devata or subject Gavah or Indira. Chhandas—Trishtup, Jagati and Anushtup, Svaras—Dhaivata, Nishada and Gandhaara.

Let men know the attributes of the rays of the sun—is told :

आ गावो॑ अग्मन्नु॒त भ॒द्रम॑क्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे ।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥१॥

1. *TRANSLATION* :—O men ! let the rays of the sun come here and do good to us. Let them come like the cows who bring about good health to us, who make good sound and sit in the cowshed. As the ancient dawns which are multicoloured and bear various kinds of progeny in them for the king fulfilling many desires endowed with great wealth, so let them be so to you also.

PURPORT :—If the rays of the air are purified by growing trees and by the smoke of the fragrant homa (daily yajna) they make all happy.

NOTES & REMARKS :—(गावः) किरणाः गाव इति रश्मिनाम (NG 1,5)= Rays of the sun and the air. (रणयन्तु) शब्दयन्तु । रणा-शब्दार्थः (भ्वा०) ।=Make sound.

TRANSLATOR'S NOTES :—The meaning regarding the cow is clear and has not therefore been particularly explained in the commentary on the hymn.

What should a king do—is further told :

इन्द्रो॒ यज्व॑ने पृण॒ते च॑ शिक्ष॒त्युपेद्द॑दाति॒ न स्वं मु॑षायति ।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॒न्नभि॑न्ने खि॒ल्ये नि द॑धाति देव॒युम् ॥२॥

2. *TRANSLATION* :—That king alone is able to make all grow harmoniously, who increases the wealth of true knowledge and establishes a man desiring the association of the enlightened persons in unified and separate dealing; who does not deprive any one of the knowledge of himself, gives instructions to the performer of the Yajna and to him who makes all happy.

PURPORT :—Those only are most reliable and absolutely truthful and enlightened persons who give again and again the treasure of true knowledge to the deserving seekers of truth without deceit.

NOTES & REMARKS :—(स्वं मुषायति) स्वकीयं बोधं चोरयति । मुष-स्तेये (क्रया॰) ।=Deprives of the knowledge of self. (खिल्ये) खण्डेषु भवे ।= Belonging to parts. (पृणते) सुखयते । पृण-प्रीण्ने (तुदा॰) ।=To the person who makes others happy.

Which is the best donation—is told :

न ता नंशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दंधर्षति ।
देवाँश्च याभिर्यजंते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥

3. *TRANSLATION* :—You should acquire the words of knowledge with the observance of Brahmacharya and other rules with which a Yajamana (performer of the Yajnas) honours the enlightened persons and associates with them and gives that knowledge to others. The master of the cows and the pure words ever united himself with them for a long time. The trouble caused by the adversaries cannot subdue them nor can a thief steal them.

PURPORT :—O men ! the donation or gift of knowledge is the best producer of happiness, imperishable, ever—growing and incapable of being stolen by theives. This is what you should all know.

NOTES & REMARKS :—(दभाति) हिनस्ति । दभ्नोति वधकर्मा (NG 2,19)। Destroys. (दधर्षति) तिरस्करोति धृष-प्रसहने (चुरा॰) ।=Subdues. (सचते) समवैति । षच-समवाये (भ्वा॰) ।=Is united, joins.

TRANSLATOR'S NOTES :—Other translators of the Vedas like Sayanacharya, Venkat Madhava, Sankara Swami, Prof. Wilson and Griffith have interpreted this and other mantras of the hymn only regarding the cows, which is the apparent meaning but Rishi Dayananda Sarasvati taking the other meaning of गौ=as speech गौरिति वाङ्नाम (NG 1, 11) has explained the whole hymn in that light.

Who can attain true knowledge and who cannot—is told :

न ता अर्वा रेणुकंकाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥

4. *TRANSLATION :* - O men ! a man who is intelligent and immersed in passions like a horse and who is full of darkness in his heart like a well full of sand, cannot enjoy the Vedic speech. Those ignorant persons who do not approach a preserver of Sanskrit (cultured) pure Vedic speech cannot obtain that. But the pure speech and knowledge is attained by a man who is much raised on account of his divine virtues and who is fearless. Like the rays of the sun, those cultured and pure Vedic words follow a man who associates with the enlightened persons and serves them.

PURPORT :—O men ! those persons whose diet and conduct are impure, who are addicted to licencious pleasures back biters and keeping bad company can never attain true knowledge. Only those whose diet and movements are pure, who are self controlled, utterers of truth, associating with good men, and industrious, attain true knowledge. This is what you should all know well.

NOTES & REMARKS :—(अर्वा) अश्व इव बुद्धिहीनो विषयासक्तः ।=Un intelligent and licentious person like the horse. (रेणुककाटः) रेणुकाकूप इवान्धकारहृदयः ।=One whose heart is full of darkness of ignorance like the well full of sand. (संस्कृतत्रम्) यः संस्कृतं त्रायते रक्षति तम् ।=To the preserver of Sanskrit or the refined speech.

Man must have the desire of acquiring true knowledge—is told :

गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामीद्धृदा मनसा चिदिन्द्रम् ॥५॥

5. *TRANSLATION ;*—O highly learned renowned persons ! as the cows feed their calves with milk, enjoying the first soma (wealth of herbs and grass etc) in the same manner let the cows,

noble speeches and good men who are devoted to God give me desirable things. Let a man endowed with knowledge and wealth, who is the master of these pure speeches give me knowledge. I desire to have the knowledge of God who is the lord of the world and an enlightened person with all my heart and mind or knowledge.

PURPORT :– Those persons who desire to acquire knowledge with their soul and heart, enjoy all happiness.

NOTES & REMARKS :—(भग:) ऐश्वर्यमिच्छु: । भज सेवायाम् (भ्वा०) सेवनीयम् ऐश्वर्यंधर्मज्ञान कीर्त्यादिकम् ।=Desirous of acquiring wealth or prosperity. (सोमस्य) ऐश्वर्यस्य । षु-प्रसवैश्वर्ययो: (स्वा०) अत्र ऐश्वर्यार्थ: ।=Of prosperous.

What should men do as duty—is told :

यूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥६॥

6. *TRANSLATION* :—O highly learned persons ! make all your speeches love and sweet. Whatever obscene and inauspicious unrighteous conduct is there, diminish or remove it. Make your abode full of blissful containing good doors etc. and auspicious shining with the enlightened persons. Be in the assemblies endowed with true and auspicious or pleasant speech. Make your life great.

PURPORT :—Those persons are blessed and benevolent to all who make their speech mild, truthful and righteous, build houses comfortable in all seasons, participate in good assemblies and attain long-life.

NOTES & REMARKS :—(मेदयथा) स्नेहयथ स्निग्धा। मधुरा: कुरुत ।= Loving and sweet. (अश्रीरम्) अश्लीलममङ्गलमधर्माचरणम् ।=Obscene, inauspicious or unrighteous conduct. (सुप्रतीकम्) शोभनानि प्रतीकानि प्रतीतिकराणी द्वारादीनि यस्मिस्तत् ।=Full of beautiful doors etc. (वय:) जीवनम् ।=Life.

TRANSLATOR'S NOTES :—The other meaning of the mantra regarding cows is quite clear.

Griffith's metrical translation which may be quoted here expresses it fairly well.

"O cows, Ye fatten even the worn and wasted, and make the unlovely beautiful to look upon. Prosper my house ye, with auspicious voices. Your power is glorified in our assemblies."

How should a king nourish his subject—is told :

प्रजावंतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः ॥७॥

7. *TRANSLATION* :—O king! as a cowherd nourishes or guards the cows grazing upon good pastures and eating good grass and drinking pure water at good drinking places, in the same manner, you nourish your subjects. Let not a thief or violent sinful person be their master and the weapon of a fierce person avoid them.

PURPORT :—*Those kings, ministers and servants are admirable who nourish the people like father, who make them industrious making them pure in diet and movement and hierce (destroy) thieves and other wicked men.*

NOTES & REMARKS :—(रिशन्तीः) भक्षयन्तीः । रिश-हिंसायाम् । (तुदा०) अत्र प्रसागहभक्षणार्थः ।=Eating. (अघशंसः) हिंस्त्रः पापकृत् । अघं पापं शंसति-स्तोतीति अघशंसः पाप प्रशंसकः पापकृत् शंसु-स्वतौ (भ्वा०) =A violent sinner. (हेतिः) वज्रम् । हेतिः इति वज्रनाम (NG 2,20) ।=Thunderbolt like weapon.

The same subject is continued :

उपेदमुंपपर्चनमासु गोषूपं पृच्यताम् ।
उपं ऋषभस्य रेतस्युपेन्द्र तवं वीर्ये ॥८॥

8. *TRANSLATION* :—O giver of great wealth or causer of prosperity, Indra (King) ! let your subjects be united with the power of their who are the best. Let them be united with your might. Let there be this admixture in these lands or speeches. Let there be this admixture or close relationship be in politics.

PURPORT :—Those kings and officers of the State who having become highly learned, work agreeably in the council and always try to get unanimity by discarding all discord, are endowed with uninterrupted or unbroken power.

NOTES & REMARKS :—(उपपर्चनम्) असम्बन्धः । पृची-सम्पर्चने (अदा.) पृचो-सम्पर्के (स) ।=Close relation. (गोषु) पृथिवीषु वाक्षु वा गौरिति पृथिवीनाम (NG 1,1) गौरिति वाङ्नाम (NG 1,11) ।=In the lands or speeches.

Sũktam—29

Rishi or Seer of the Sũktam—Bharadavaaja Devata—Indra Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

How should men behave—is told :

इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमतये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महामु रण्वमवसे यजध्वम् ॥१॥

1. *TRANSLATION* :—O men ! your good leaders in order to attain truly great knowledge and desiring wisdom have chosen an enlightened person, who is endowed with the great wealth of wisdom and knowledge. They glorify him for his loving kindness. He is the giver of great scientific and other knowledge and wielder of

thunderbolt like powerful arms and missiles for protection and growth etc. You should also associate with him and honour him as he is great and charming preacher of true knowledge.

PURPORT :—*O men! always honour those persons who having pledged for your firm friendship try to do good to you with their body, mind and wealth. You should for ever remain in their friendship.*

NOTES & REMARKS :—(चकाना:) कामयमाना: । चकमान: कान्तिकर्मा (NG 2,6) छान्दसेवर्णलोप: ।=Desiring. (रणवम्) रमणीयमुपदेशकम् । रण-शब्दे (भ्वा०) रमु-क्रीडायाम् (भ्वा०) रणव:-रमणीय: अत्र रमधातोर्बहुलकादौणादिकोव: प्रत्यय: इति महर्षि दयानन्द सरस्वती ऋ० 1-6-3 भाष्ये ।=Charming preacher of truth.

———

What should a king do—is again told :

आ यस्मिन्हस्ते नर्या मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।
आ रश्मयो गभस्त्योः स्थूरयोराध्वन्नश्वासो वृषणो युजानाः ॥२॥

2\. *TRANSLATION* :—O men ! in the hands of which Indra (king) there are reins in whose splendid car there are seated many heroes in whose strong arms there are arms and missiles like the rays of the sun which are useful for men and in whose vehicles great articles like electricity etc. are harnessed like mighty horses which lead on towards the path, such a king can bestow happiness upon the people.

PURPORT :—*The reputation of that king spreads everywhere like the rays of the sun who keeps with honour good and righteous heroes, who know the use of the aircrafts and other vehicles and scientists who know well the science of electricity and various other sciences.*

NOTES & REMARKS :—(हिरण्यये) तेजोमये । तेजो वै हिरण्यम् (काठक-संहिता 11,4,8, 21, 7 मैत्रायणी सं० 3, 7, 5 तैत्तिरीय सं० 5, 1, 10, 5) ।=

Splendid. (अश्वासः) अश्वा इव महान्तो विद्युदादयः पदार्थाः अश्व इति महन्नाम (NG 3,3) महर्षि दयानन्देन ऋ० 4,1,6 अन्यत्र च स्वकीय भाष्येऽतेन् रूपेण बहुमोद्धृतं यद्यपि वर्तमान संस्करण षु न तल्लभ्यते। प्रराहन संस्करणान्यन्वेष्टयामि ।=Great things like electricity which are harnessed like horses. (गभस्त्योः) बाह्वोर्मध्ये। गभस्तीति बाहुनाम (NG 2,4) ।=In the arms.

How is that ideal king is further told :

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान् ।
वसानो अत्कं सुरभिं दृशे कं स्वर्ण नृतविषिरो बभूथ ॥३॥

3. *TRANSLATION* :—O leader, your feet are meant for doing work and for enhancing wealth (by going to different places). We serve you, who are bold with your strength, wielder of powerful weapons, liberal giver of Dakshina guerdon or sacrificial gifts) robed in a garment fragrant and fair to look on, and endowed with knowledge and wisdom.

PURPORT :—O king, why should we not serve you by resorting to whom abundant wealth foodstuff, clothes; vehicles, happiness and honour can be obtained ?

NOTES & REMARKS :—(अत्कम्) व्याप्तशीलं वस्त्रम् ।=Vast or big cloth. (इषिरः) ज्ञानवान् । इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् इषिमदिमुदि शुषिभ्यः किरच इति (उणा 1,51) किरच प्रत्ययः ।=Endowed with knowledge and wisdom. (दुवः) कार्यसेवनम् । दुवस्यति परिचरण कर्मा (NG 3,5) परितोगमन कार्यार्थम् ।=Doing work. (मिमिक्षुः) आसिंचतः। मिषु-सेंचने (भ्वा०) =Sprinkle.

How is that ided king is—further told :

स सोम आमिश्लतमः सुतो भूद्यस्मिन्पक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥

4. *TRANSLATION* :=Be you our ruler, under whose guidance and shelter good food is cooked and fried grain is mingled; soma (juice of soma plant and other herbs) mixed from all sides, for with many other ingredients or wealth is prepared and acquired. Acquirers of wealth or foodstuffs, who approach great scholars and preach admirable things also praise you very much, on account of your virtues.

PURPORT :—If the ruler is not righteous, all dealings are spoiled or omitted. Those are righteous subjects, who uphold wealth, era and prosperity under the rulership of a good king.

NOTES & REMARKS :—(सोमः) ऐश्वर्ययोग ओषधिरसो वा । षु-प्रसवैश्वर्ययोः (स्वा.) अत्रोभयार्थे ग्रहणम् । ब्रह्मेति धननाम (NG 2, 10) ब्रह्मेति अन्ननाम (NG 2, 7) ।=The juice of the plants and herbs or combination of wealth. (ब्रह्मकाराः) ये ब्रह्म धनमन्नं वा कुर्वन्ति ते ।=Those who acquire wealth or food material. (देववाततमाः) येऽतिशयेन देवान् विदुषः पदार्थान् वा प्राप्नुवन्ति ते । वा-गतिगन्धनयोः (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् ।=Those who approach the most enlightened persons get divine objects.

How is God—is told :

न ते अन्तः शवसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।
आ ता सूरिः पृणाति तूतुजानो युथेवाप्सु समीजमान ऊती ॥५॥

5. *TRANSLATION* :—O Lord of the World ! You are worthy of our adoration and glorification, the end of whose might has not been held by any one, who by His greatness and glory controls the heaven and earth. An enlightened devotee who does works promptly and is united with your protection and other acts, makes all happy like the groups of creatures in the waters or particles in the Prānas (vital airs).

PURPORT :- O men ! that God alone should be adored by all, who is endowed with infinite attributes and actions and who

being the Director of the whole world, when properly adored, is the bestower of happiness.

NOTES & REMARKS :—(तूतुजानः) क्षिप्रकारी । तूतुजानः इति क्षिप्रनाम (NG 2,15) ।=Prompt in doing works (समीजमानः) सम्यक्सङ्गच्छमानः । =Associating well. (पृणति) सुखयति । पृण-प्रीणने (तुदा०) प्रणनं तृप्तकरणां सुखप्रदान द्वारा-यज देवपूजा संङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणार्थः ।= Gladdens.

The attributes and duties of a king, as lord in a limited sphere —are told :

एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा ।
एवा हि जातो असमात्योजाः पुरू च वृत्रा हनति नि दस्यून् ॥६॥

6. *TRANSLATION* :—O men ! may Indra (king who is devoted to God) the great, whose invocation is good and whose jaws and nose are charming and who is industrious, bestower of happiness by his unaided protection. Let him be the giver of bliss also. He alone is fit to be a soverign whose might is unequalled, who acquires abundant wealth and kills the wicked thieves and robbers.

PURPORT :—He alone is a great ruler who maintains the knowers of good policies, nourishes righteous subjects and does not keep or support thieves and other sinners. He alone should be served by good men.

Sūktam—30

Rishi or Seer of the Sūktam—Bharadvaaja Devata Indra. Chhandas Trishtup Brihati and Ushnik—Svaras—Dhaivata, Panchama and Rishabha.

How should a king be—is told :

भूय इद्वावृधे वीर्यॉय एकों अजुर्यो दयते वसूंनि ।
प्र रिंरिचे दिव इन्द्रः पृथिव्या अर्धमिदंस्य प्रति रोदंसी उभे ॥१॥

1. *TRANSLATION* :—O men ! the sun illuminates the half of the heaven and earth and surpasses all luminaries by his greatness and it is by his power of attraction that all worlds are upheld, in the same manner, the king who waves in heroic powers, is young and energetic, alone gives wealth to deserving persons, become very good and glorious like the sun.

PURPORT :—The king illumines and becomes glorious like the sun by his noble virtues—and by the aid of his assistants and good materials. As the sun illuminates half the globe standing infront of all words, in the same manner, a ruler should illuminate justice only distinguishing between justice and give that just to all impartially.

NOTES & REMARKS :—(अजुर्यः) अजीर्णो युवा । अ+रजू-वयो हानो (दिवा:) ।=Young (energetic) and not old. (रिरिचे) रिणक्तथतिरिक्तो भवति । रिचिर्-विरेचने (रुधा०) ।=Surpasses. (इन्द्रः) सूर्यः इव । (इन्द्रः) अथयः स इन्द्रोऽसौ स आदित्यः (शतपद ब्राह्मणे 12,1,3,15) इदि-परमैश्वर्ये (भ्वा०) ।= Like the sun.

How should that king be—is told :

अधा मन्ये बृहदंसुर्यंमस्य यानिं दाधार नकिरा मिंनाति ।
दिवेदिवे सूर्यो दर्शतो भूद्वि सद्मान्युर्विया सुक्रतुर्धात् ॥२॥

2. *TRANSLATION* :—O king ! you should be like the sun, who being of good deeds, upholds day by day the cloud and the winds which none can destroy or hinder. The sun upholds all places along with the earth. I regard you as a king when you also perform such mighty and benevolent deeds.

PURPORT :—As the sun upholds the cloud every day and

making it rain down upholds the earth and all articles in it, not harming them, so the king should uphold the state—should shower happiness over all and administer justice to all the subjects.

NOTES & REMARKS :—(मिनाति) हिनस्ति, मीञ्-हिंसायाम (ऋच.) ।= Destroys, hinders. (सद्मानि) स्थानानि, सद्मेति गृहनाम (NG 3,4) ।= Places. (उर्विया) पृथिव्या सह, उर्वीति पृथिवीनाम (NG 1,1) ।=With earth.

The same subject of king's duties—is continued :

अद्या चिन्नू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
नि पर्वता अद्मसदो न सेदुस्त्वया दृळ्हानि सुक्रतो रजांसि ॥३॥

3. *TRANSLATION* :—O (doer of good deeds) king ! shining like the sun, as the sun attracts the earth and from rivers makes the waters draw and then causes them to rain, you should also do like that. As by the sun the worlds are made steadfast, so you should make firm the subjects and officers of the State like the clouds which live in the grain and (corn etc. as they are produced by the rain), and are produced by the rain.

PURPORT :—As the sun takes sap from all article for eight months, puts it in the clouds and causing rain gladdens all people, so you should receive revenue from your subjects for eight months and give it back in four months in some form or other.

NOTES & REMARKS :—(अरदः) विलिखत्याकर्षति । रद—विलेखने (भ्वा॰) =Attracts. (पर्वताः) मेघाः पर्वतः इति मेघनाम । (NG 1, 10) ।=Clouds.

How is God ?—is told :

सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
अहन्नहिं परिशयानमर्णोऽवासृजो अपो अच्छा समुद्रम् ॥४॥

4. *TRANSLATION* :—O God ! lord of the world Self-

effulgent like the sun, as the sun created by you leaves asunder the cloud that besieges the water and lets loose the streams to hurry sea-ward or towards the firmament, it is indeed true that there is none like you; no enlightened person or refulgent world nor any ordinary mortal is superior to you.

PURPORT :—O men ! you should know well this fact that there is none equal to that lord of the world, who has made the sun for sustaining the universe which attracts and causes rain and light, what to say of superior to Him.

NOTES & REMARKS :—(देव) विद्वान्प्रकाशमानो लोको वा। देवो दानाद्वा दीपनाद् वायुस्थानो भवतीतिक (NKT) ।=Enlightened person or refulgent world. (अहिम) व्याप्नुवन्तं मेघम्। अहिरिति मेघस्य (NG 1, 10) अह-व्याप्तौ (स्वा०)।=The pervading cloud. (अर्णा) उदकम्।=Water.

The same subject of king's duties—is continued :

त्वम॒पो वि दुरो॒ विषू॑चीरिन्द्र॑ दृ॒ळ्हम॑रुजः॒ पर्व॑तस्य।
राजा॑भवो॒ जग॑तश्चर्षणी॒नां सा॒कं सूर्यं॑ ज॒नय॒न् द्याम॒ुषास॑म् ॥५॥

5. *TRANSLATION* :—O God ! giver of all great wealth, as the sun breaks up the firmness of the cloud and illuminating doors on all sides, causes rain and becomes the illuminator of all world and men, so you *engender* the sun the light and dawn and prevading them destroy all misery and are the soveriegn of all worlds and all men.

PURPORT :—O men ! adore or have communion with that God with your souls, who is the creator of the sun and all other objects, their illuminator, upholder and pervading all.

NOTES & REMARKS :—(विषूचीः) व्याप्तानि। वि+सु+अञ्चु-गतौ याचने: (भ्वा०) अत्र गतेष्त्रिष्वर्थेषु गत्यर्थग्रहणम्।=Pervaded. (दुरः) द्वाराणि।= Doors. (चर्षणीनाम) मनुष्याणाम्। चर्षणम इति मनुष्यनाम (NG 2,3)।=Of men.

Sūktam--31

Rishi or Seer of the Sūktam—Suhotra, Devata — Indra. Chhandas—Trishtup, Pankti and Atishakvari of various kinds. Svaras—Dhaivata and Nishada.

How is God ?—is told :

अभूरेकों रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरेऽवोचन्त चर्षणयो विवाचः ॥१॥

1. *TRANSLATION :*—O God ! Lord of all wealth, Lord of riches, You hold in your hands all men endowed with speeches full of the knowledge of various sciences who tell about the Prānas (vital airs) or firmament, infants and bachelores. Brahmacharies, and the sun. You hold all creatures as Emblic myrobalan (amla) in the hand. Being one, You are the nourisher of all your subjects.

PURPORT :—This is very nature of God that He establishes all preachers of truth in the work of encouraging and protecting all and leads them to prosperity. As even one king, endowed with humility can administer a State, in the same munner, Almighty God protects the whole world.

NOTES & REMARKS :—(कृष्टीः) मनुष्यादिप्रजाः । कृष्टयः इति मनुष्याम (NG 2,3) ।=Men and other subjects. (तनये) ब्रह्मचारिणि कुमारे । तनय इति अपत्यनाम (NG 2,2) ब्रह्मचारियः शिष्या अपि पुत्रवद् भवन्ति ।=In a bachelor son who is Brahmachari. (विवाचः) विविध विद्याशिक्षायुक्ता वाचो येषान्ते ।=Endowed with speeches full of the knowledge of various sciences.

What should men know—is told :

त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्च्यावयन्ते रजांसि ।
द्यावाक्षामा पर्वतासो वनानि विश्वं दृळ्हं भयते अज्मन्ना ते ॥२॥

2. *TRANSLATION* :—O (Indra) King ! who act like electricity

or lightning, through your fear even the firm things move all objects of the world. As by the sun, heaven and earth mountains, forests, and all things of the world are moved, so you move all even as all fear a firm, just and breve person, though it may be firm, on the way.

PURPORT :—O men ! as all fear firm a, just and brave person. so all beings fear from the lightning or electricity.

NOTES & REMARKS :—(रजांसि) लोकान् ।=Worlds. (इन्द्र) विद्युदिव वर्तमान ।=O king mighty like the lightning or electricity. (अज्मन्) मार्गे ।=On the way.

TRANSLATOR'S NOTES :—In the case the meaning of the mantra is so clear that the revered commentator did not deem it necessary to explain. It is as follows :—

"O Lord of the world, through fear of you all regions of the earth, though very firm, shake and tremble. All that is firm is frightened as you behave, the earth, the heaven, the mountains and the forests.

———

What should a king do—is further told :

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुयवं गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥

3. *TRANSLATION* :—O Indra—king ! giver of great wealth, attain inexhaustible strength and fight with that wicked person who sells bad barley and other articles of food etc. with your thunderbelt-like weapon in day time when there is the commingling of the rays of the sun. On the attainment of wealth and prosperity, refrain from doing ten kinds of sins which are harmful to all and administer the state like the cycle or wheel of the sun.

PURPORT :—O king ! you should fight with a wicked enemy only and not with a righteous one, by so doing, as all worlds revolve around the sun like a wheel, so all your people will move industriously at your very light.

NOTES & REMARKS :—(शुष्णम्) बलम । शुष्णम् इति बलनाम (NG 2,9) =Strength. (कुत्सेन) वज्रेण। कुत्स इति वज्रनाम (NG 2,20) ।=With a powerful weapon like the thunderbolt. (गविष्टौ) किरणसमागये। गाव इति रश्मिनाम (NG 1,5) यज-देवपूजा सङ्गतिकरण दानेषु (य्वा) अत्र सङ्गतिकरणार्थं ग्रहणाम् ।=In day time when there are the rays of the sun. (रपांसि) हिंसनानि। रपो रिप्रमिति पापनामनी भवतः (NKT 4,3,21) अत्र हिंसाऽसत्यस्तेय व्यभिचार परिग्रहा शौचासन्तोपातपो स्वाध्यायानीश्वर प्रणिधानानां धृति क्षमादि विरोधिनां वा पापन्तंग्रहणं कर्तुंशक्यते ।=Violent actions.

TRANSLATOR'S NOTES ;—Ten sins opposite to the five Yamas (resraints) mentioned in the Yoga Darhsana and five Niyamas (observances) may be taken consisting of violence, untruth, steal, adultery, greediness, unimpurity, coveteousness, excessive luxary or indulgence, reading obscene books, atheism.

What should a king do—is further told :

त्वं शतान्यव शम्बरस्य पुरों जघन्थाप्रतीनि दस्योः ।
अशिंक्षो यत्र शच्यां शचीवो दिवोदासाय
सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥

4. *TRANSLATION* :—O very wise and cheerful king ! as the sun rends asunder hundreds of clouds, so smite down the hundreds of cities and even impregnable castles of the cloud like wicked foe who takes away other's protection. Teach them with refined speech and good deeds. While you give wealth of vorious kinds to an upholder and giver of true knowledge, devotee of God and extractor of juice of the invigorating herbs, spread knowledge far and wide through him.

PURPORT :—That king alone achieves victory who is illuminator of justice like the sun and giver or showerer of abundant wealth for the dissemination of knowledge etc. like the cloud.

NOTES & REMARKS :—(शम्बरस्य) मेघस्येव शत्रोः। शम्बर इति मेघनाम (NG 1,10) ।=Of the enemy who is like a cloud (coverer of

happiness). (शच्या) सुशिक्षितया वाचोत्तमेन कर्मणा वा। शचीति वाङ्नाम (NG 1, 11) शचीति कर्मनाम (NG 2, 15) ।=By refined speech or good deeds. (भारद्वाजाय) विज्ञानधर्त्रे। वाजः वज-गतौ (भ्वा०) गतेष्त्रिष्वर्थेषु ज्ञानार्थग्रहणमय। =For an upholderof true knowledge. (दिवोदासाय) विज्ञानस्य दात्रे ।= For a giverof true knowledge. (सुतर्क) सुष्ठुप्रसन्न ।=Very cheerful.

What should a king do—is again told :

स स॑त्यसत्वन्महते रणा॑य रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहि प्र॑पथिन्नवसोप॑ मद्रिक्प्र च॑ श्रुत श्रावय चर्षणिभ्यः ॥५॥

5. *TRANSLATION* :—O king ! endowed with pure intellect mind and hear, traveller of the path of righteousness, possessor of abundant wealth, mount on your charming car for the great battle. With your protective powers go to the fierce battle. Tending towards by me (and your other subjects) hear the words of wisdom uttered the enlightened persons and make others also hear them.

PURPORT :—That king only becomes the master of infinite wealth who hears the duties of the rulers from absolutely truthful enlightened persons, makes others also hear them and being pure souled, defeats ihe wicked for the protection of all good persons.

NOTES & REMARKS :—(सत्यसत्वन्) सत्यानि सत्वान्यन्तः करणादीनि यस्य तत्सम्बुद्धौ ।=Endowed with pure intellect mind and heart. (तुविनृम्ण) बहुधनयुक्त ।=Endowed with much wealth.

TRANSLATOR'S NOTES :—अन्तः करणानि means inner senses consisting of मन (mind) बुद्धि (intellect) चित्त अहङ्कार (ego consciousness).

Sūktam—32

RISHI or Seer of the Sūktam—Suhotra. Devata—Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What should the enlightened persons do—is told :

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शंतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥

1. *TRANSLATION :*—O men ! as I utter with my lips unprecedented, most plentiful and auspicious words for this mighty, prompt admirable, great, strong energetic and old wielder of the thunderbolt like powerful weapon, so you should preach to others.

PURPORT :—The enlightened persons should aiways preach truth to all, so that there may grow uparalleled happiness.

NOTES & REMARKS :—(विरप्शिने) प्रशंसिताय। विरप् व्यक्तया वाक्ति (भ्वा.) यस्य विषये विविष्टा व्यक्ता वाक् प्रशंसात्यि कासः प्रशांसतोविरप्शी । तस्माद् विरप्शीति महन्नाम (NG 3, 3) ।=Admired by all. (तवसे) बलाय । तव इति बलनाम (NG 2,9) ।=Mighty.

The duties of an enlightened persons—is told :

स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
स्वाधीभिर्ऋक्वभिर्वावशान उदुस्रियाणामसृजन्निदानम् ॥२॥

2. *TRANSLATION :*- O men ! as lightning alongwith the sun rends asunder the cloud and makes the father and mother of the wise poets dwell in happiness, in the same manner, a king praising with well planned and admirable policies and desiring the welfare of all, creates confidence among his subjects like the sun among the rays. Such a ruler should be respected by all.

PURPORT :—O king ! as the sun illuminates all with his rays,

so illumine all your kingdom with humility, wisdom and other virtues. As good children serve their parents, so serve or discharge the royal duties well.

NOTES & REMARKS :—(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1,10) Cloud. (स्वाधीभिः) शोभना आध्यस्सन्ति यासां ताभिर्नीतिभिः । सु+आ+धि-धारणे (तुदा०) अथवा ध्यै—चिन्तायाम् (भ्वा.)।=Well planned policies. (उस्रियाणाम्) किरणानामिव । उस्राः इति रश्मिनाम (NG 1, 5) तेषुभावना विद्युताम् इति महर्षि दयानन्द ऋ. 1,117,92।=Of the rays. (निदानम्) निश्चयम् ।=Confidence, certainty.

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With whom should a king form friendship—is told :

स वह्निभिर्ऋक्वभिर्गोषु शश्वन्मितज्ञुभिः पुरुकृत्वा जिगाय ।
पुरः पुरोहा सखिभिः सखीयन्दृळ्हा रुरोज कविभिः कविः सन् ॥३॥

3. *TRANSLATION* :—O good men ! you should regard him as a good ruler who being a destroyer of the cities of the enemies, breaks even the firm cities or forts of the foes being assisted by his friends by farsighted wise men who are seated on their contracted knees (thighs) bearers of great responsibilities or conveyors of happiness and admired by all, he himself being a highly learned person and a true friend. He conquers his enemies by his constant inspiring and spirited speeches among his warriors.

PURPORT :—Those men are succcssful who having cultivated friendship with admired, mighty, highly learned persons who speak measured words, attaining kingdom destroy the wicked and protect the righteous.

NOTES & REMARKS :—(वह्निभिः) वोढृभिः । वह-प्रापणे (भ्वा०) वहिश्रिश्रुयुद्रुग्लाहात्वरिभ्यो नित् (उणादिकोषे 4,51) ।=Bearers (of responsibilities). (ऋक्वभिः) प्रशंसितैः । ऋच—स्तुतौ (तुदा०) ।=Admired by all. (मितज्ञुभिः) सङ्कुचित जानुभिः आसीनैर्द्विद्भिः । सुख प्रापकैः =Seated with contracted thigh.

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The same subject of king and his friendship—is continued :

स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥

4. *TRANSLATION* :—O mightiest king ! served or honoured with good words, come forward for the peoples' welfare alongwith great and mighty men who are endowed with impetus, knowledge and other virtues and with armies consisting of many heroes and bearing in mind their goal to urge on them to discharge their duties. Come to your admirers when invited by them.

PURPORT :—That man who tries to achieve victory with the help of the armies of righteous, mighty and well-trained persons is surely victorious.

NOTES & REMARKS :—(नीव्याभिः) नीविषु प्रापणीयेषु भवाभिः । णीञ्-प्रापणे (भ्वा०) ।=With the armies bearing in mind the desired goal. (क्षितीनाम्) मनुष्याणाम् । क्षितयः इति मनुष्यनाम (NG 2, 3) ।=Of men. (सुविताय) प्रेरणाय ।=To urge upon people to discharge their duties. (जरितारम्) स्तावकम् । षु-प्रसवैश्वर्ययोः (स्वा०) षञ्प्रसवः-प्रेणाम् जरिता इति स्तोतृनाम (NG 3,16) ।=Mighty person.

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What should a man do—is told :

स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥५॥

5. *TRANSLATION* :—O king ! as the sun creates water, so being ever cheerful every day, accept good wealth (in which there is nothing doubtful) in right side (with honest means) with their creative power and with the help of powerful men like horses, subduing the violent foes and never accepting untruth. As highly educated persons know and discharge their duties, so you should also enter into or discharge your duties properly.

PURPORT :—That person who does not do any work unrighteously and refrains from all evil, becomes glorious and renowned like the sun. As the sun gladdens atl by raining down water, so a king should make all delighted by showering good virtues.

NOTES & REMARKS :—(तुराषाट्) यस्तुरान् हिंसकान्त्सहते । तुरी-गतित्वरण-हिंसनयो: (दिवा.) अत्र हिंसार्थ: ।=He who subdues the violant persons. (अनपावृत्) यो नापवृणोति । वृञ्-वरणे (स्वा०) अमनरणम् असत्यस्वीकरणम् ।=He who does not accept or choose untruth.

Sūktam—33

Rishi or Seer of the Sūktam—Shubha Hotra, Devata—Indra. Chhanda—Pankti of various types. Svara—Panchama.

What should a king do and urge others to do—is told :

य ओजिंष्ठ इन्द्र तंसु नॊ दा मदॊ वृषन्त्स्वभिष्टिर्दास्वान् ।
सौवंश्व्यं यो वनवत्स्वश्वॊ वृत्रा समत्सुं सासहंदमित्रांन् ॥१॥

1. *TRANSLATION* :—O giver of prosperity ! you who are the mighty, delighted and splendid, worthy of association and liberal donor, give us the joy of horses or great articles. We honour you, who are possessor of good horses trying to acquire wealth of all kinds and subdues his foes in battles.

PURPORT :—He alone can make all happy, who is giver of fearlessness, conqueror in battles and who increases his strengh every day.

NOTES & REMARKS ;—(स्वभिष्टि:) सुष्ठु वभिनता सङ्गतिर्यस्य स: । सु+अभि+इष्टि: इष्टि । यज-देवपूजा संगति करण दानेषु (भ्वा.) अत्र संगतिकरणार्थं ।= Whose association is good. (वृषन्) तेजस्विन् । वृष-शक्तिबन्धने (चुरा.) =Full of splendour. (सोवश्व्यम्) शोभनेष्वश्वेषु महत्सु पदार्थेषु वा भवम् । अश्व इति महन्नाम (महर्षि दयानन्देय ऋ. 4,79) भाष्ये अन्यत्र चनिघण्टोर संगत: पाठ 3,6 ।= Related to good horses or great articles. (समत्सु) सङ्ग्रामेषु । समत्सु इति संग्राम नाम (NG 2, 17) ।=In battles. (वृत्रा) धनानि । वृत्रम् इति धननाम (NG 2, 10) =Wealth is desired from.

The same subject of duties of king and his subjects-is continued :

त्वां ह्री॒३॒न्द्राव॑से विवा॑चो पव॑न्ते चर्ष॒णाय॑ः शूर॑सातौ ।
त्वं विप्रे॑भि॒र्वि प॒णीँर॑शाय॒स्त्वोत॒ इत्सनि॑ता॒ वाज॒मर्वा॑ ॥२॥

2. *TRANSLATION :*—O (Indra) king ! destroyer of miseries with the aid of a man, who is quick in taking others' good virtues and is distributor of wealth, acquires knowledge protected by you, you make admirable good men sleep (without anxiety) as instructed by the wise. Men endowed with the speeches, expressing the knowledge of various sciences, call upon you in battles for protection and development etc.

PURPORT :—Who will not admire a king who with the help of the righteous and highly learned persons protects his state well.

NOTES & REMARKS :—(पणीन्) प्रशंसितान् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थग्रहणं कृत्वा 'प्रशंसितान' इति व्याख्यान ।=Admired by all. (वाजम्) विज्ञानम् वज-गतौ (भ्वा.) गतेष्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ।=Scientific and other knowledge. (सनिता) विभाजकः । षण-संभक्तौ (भ्वा.)=Distributor of wealth and other things. (अर्वा) अश्व इव शुभगुणग्राहणे वेगवान् । अर्वा इति अश्वनाम (NG 1,14) पुमांसो अर्वन्तः (Stph 3,4,3,7)।=Quick in taking other's good virtues.

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The same subject of king and his subjects—is continued :

त्वं ताँ इ॑न्द्रो॒भयाँ॑ अ॒मित्रा॒न्दासा॑ वृ॒त्राण्यार्या॑ च शूर ।
वधी॒र्वने॑व॒ सुधि॑तेभि॒रत्कै॒रा पृ॒त्सु द॑र्षि नृ॒णां नृ॑तम ॥३॥

3. *TRANSLATION* :—O (the best among leaders) brave king ! distinguishing between Aryas (good and righteous men) and wicked men, who give trouble to all, you strike down the wicked foes as fire burns the forest—trees and with wellfed strong horses protect righteous noble men and acquire worth giving good wealth. You are a man of discrimination.

PURPORT :—That king only attains all prosperity who distinguishes thoroughly between good and bad and righteous and unrighteous persons and then protects the noble and punishes the ignoble wicked persons.

NOTES & REMARKS :=(दासा) दातव्यानि। दास-दाने (भ्वा.) ।= Worth giving. (अत्कैः) अश्वैः। अत-सातत्यगमने (भ्वा.) सततगामिनोऽश्वा अत्काः। =With horses. (सुधितेभिः) सुष्ठुतृप्तैः ।=Well-fed.

How should a king be—is further told :

स त्वं न॑ इन्द्राक॑वाभिरू॒ती सखा॑ विश्वायु॑रवि॒ता वृ॒धे भूः ।
स्व॑र्षाता॒ यद्ध्वया॑मसि त्वा॒ युध्य॑न्तो ने॒मधि॑ता पृ॒त्सु शू॑र ॥४॥

4. *TRANSLATION* :—O giver (of happiness and destroyer of the enemies) king ! be our friend with your admirable protections for the whole of our life and be our Protector for our harmonious development. You who are bestower of happiness, be conqueror. We invoke you fighting in battles, taking sides with the righteous persons distinguishing between the righteous and unrighteous.

PURPORT :—O king ! as a friend always does good and pleasant things to please a friend, in the same manner, you should always do good to your subjects. Whereever your subjects invite you to be present, be present there and always try to conquer your foes.

NOTES & REMARKS :—(अकवाभिः) अनिन्दितुभिः। कवासखः-यस्यकपूयाः सखाय (इति NKT 6 4,19) कवा-कपूयः कुत्सित इत्यर्थः तस्मात् अकवाभिः अकुत्सितभिः अविदितामिरिति वा स्पषत् ।=Not blame worthy, admirable. (स्वर्षाता) सुख्यदाता ।=Giver of happiness. (नेमधिता) धार्मिकाऽधार्मिकयोर्मध्ये धार्मिकाणां ग्रहीतारः। नेम रत्यर्धनाम स्वोनेमः इत्यर्धस्य (NKT 3,4,20) ।=Taking sides with the righteous persons when there is a battle between righteous and un-righteous people.

How should the king deal—is told :

नून नं इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ।
इत्था गृणन्तों महिनस्य शर्मन्दिवि ष्याम पार्ये गोषतमाः ॥५॥

5. *TRANSLATION* :—O Indra ! you are destroyer or piercer of miseries, be giver of good happiness to us, be engaged in conferring desired happiness on us. Thus glorifying God and being utterers of good words, may we remain in your great house, which is to be completed.

PURPORT :—If a king be engaged in the work of safeguarding his subjects, having given up all partiality for this own kith and kin and others, then all subjects may praise him lovingly and constantly.

NOTES & REMARKS :—(अभिष्टौ) इच्छित सुखे । अभि+इष-इच्छायाम् (दिवा०) ।=For the desirable happiness. (गोषतमाः) ये गाव वाचः सनन्ति सेवन्ते ततोऽतिशयिताः। गौरिति वाङ्नाम (NG, 1,11) षणा-संभक्तौ ।=Those persons who serve or use good speech.

Sūktam—34

Rishi or Seer of the Sŭktam— Sunathotra. Devatā-Indra. Chhanda—Trishtup. Svara—Dhaivata.

What should a king do—is told :

सं च त्वे जग्मुर्गिर इन्द्र पूर्वीर्वि च त्वद्यन्ति विभ्वो मनीषाः ।
पुरा नूनं च स्तुतय ऋषीणां पस्पृध्र इन्द्रे अध्युक्थार्का ॥ १ ॥

1. *TRANSLATION* :—O Indra ! (giver of knowledge), those persons enjoy happiness, who receive from you ancient good and refined words and are thereby united with noble virtues; those who pervading good virtues (being very virtuous) controllers of mind and active, approach each other variously. The praises of the Rishi-knowers of the meanings of the Vedas and true preachers, from anicent days compete with another in extolling the Lord.

Their admirable and venerable speeches all praise Indra—the Lord of the world.

PURPORT :—O king ! there are able men in the world and there are unworthy persons, so you should associate yourself with admirable good persons and having good helpers, govern the state constantly with righteousness.

NOTES & REMARKS :—(विभ्वः) विभवो व्याप्तशुभगुणाः ।=Pervading good virtues i. e. very virtuous. (मनीषाः) मनस ईषिणो । गमनकर्त्तारिः ईष गतिहिंसा दर्शनषु (भ्वा०) अत्र गत्यर्थादर्शनार्थश्चि ।=Controllers of mind and active. (उक्थार्का) उक्थानि प्रशंसितानि वचनान्यर्काणि पूजनीयानि च । (उक्थम्) वचपरिशाषणे-पातु तुप्तिचिरिचिसिचिभ्यस्थक् (Un 2,7) इतिथक प्रत्यण । अर्ह-पूजायाम (भ्वा०) ।=Admir able and venerable words.

How should that king be—is further told :

पुरुहूतो यः पुरुगूर्त ऋभ्वाँ एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
रथो न महे शवसे युजानो३ स्वाभिरिन्द्रो अनुमाद्यो भूत् ॥ २ ॥

2. *TRANSLATION* :—O highly learned persons ! Indra-a king giver of great wealth and prosperity, is giver of delight to us. He is honoured by many, is made industrious by many and is very good. He even single handed, being united with a great genius, with Yajnas i.e. honour shown to the enlightened persons, association with them and charity for great might like a charming vehicle (aircraft etc.) is worthy being pleased with us. You should also regard him as such and honour him.

PURPORT :—O men ! as a vehicle when harnessed with horses and with fire, electricity etc. accomplishes desirable works, so a ruler, who has good helpers can adorn or discharge well the duties of an administrator.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारसङ्गदानैः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा०) ।=Honour shown to the enlightened persons, association with them and donation. (पुरुगूर्त्तः) बहुभिरुद्यमितः कृतपुरुषार्थकः । गुरी-उद्यमने (तुदा०) पुरुइति बहुनाम (NG 3,1) ।=Made industrious by many. (ऋभुवा) महता मेधाविना ।=By a great genius.

How is that king—is further told :

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदभि वर्धयन्तीः ।
यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥ ३ ॥

3. *TRANSLATION* :—O highly learned persons! if many persons praise that king Indra, who is endowed with perfect knowledge and wealth and who lauds God with good words and prays to Him, no fingers or other parts of the body can do harm to him nor the reproaches made by adversaries. The acts done with fingers and other parts of the body and good speeches reach him, encouraging or uplifting him. The infinite happiness that is enjoyed by such admirers may also be got by us.

PURPORT :—O men ! that king enjoys incomparable happiness, whom the violent acts made by the foes and their words of reproach do not affect adversely and who is thus free from pleasure and grief.

NOTES & REMARKS :—(धीतयः) अङ्गुलयः । धीतयः इत्यङ्गुलिनाम (NG 2,5) ।=Fingers. (नक्षन्ति) गच्छन्ति प्राप्नुवन्ति नक्षतीति गतिकर्मा (N,G 2,14) । =Receive. (गिर्वणसम्) यो गीर्भिर्वनति संभजति वनुते याचते वा तम् । वन-संभक्तौ (भ्वा०) ।=He who glorifies God with good words of the Vedas and prays to Him.

What should he (king) do again—is further told :

अस्मा एतद्दिव्य१र्चेव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।
जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. *TRANSLATION* :—O highly learned person! under the

rulership of Indra—a king who is the destroyer of the wicked Chaitra and other months from indesirable pure dealing. Charity and other acts grow in his reign by truth like the good acts by Yajnas —honour done to the enlightened persons etc. They grow and make people happy as a man by getting water in the desert. As I am extractor of Soma juice approach this righteous ruler (on account of his noble actions).

PURPORT :—There is double simile used here in the mantra. As honour done to a deserving person and getting water in a desert cause happiness, in the same manner, the performance of the Yajnas and divine prosperity are sources of bliss to all.

NOTES & REMARKS :—(दिवि) कमनीये शुद्धे व्यवहारे। दिवु धातोरनेकार्थेषु कान्त्यर्थग्रहणमत्र कान्तिः। कामना द्युत्यर्थग्रहणञ्च।=In a desirable and pure dealing. (इन्द्रे) दुष्टविदारके राजनि। इन्द्रः-इन्दन् शत्रूणांदारयितेति (NKT 10,1,8)। इदि-परमैश्वर्ये (भ्वा०)।=In a king who is destroyer of the wicked. (धन्वन्) बालुकायुक्ते स्थले। धन्व-मरुप्रदेशां यथा-सत्यंत्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः। मिहंकृण्वन्त्य वातम (ऋ 1,38,7) इत्यादौ धन्वन्-मरुप्रदेशे इति तत्रसायणाचार्योऽपि।=In a sandy desert. (सत्रा) सत्येय कारणेन।=By truth.

What should the enlightened persons do—is further told :

अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि।
असद्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधश्च ॥ ५ ॥

5. *TRANSLATION* :- O men! as thoughtful persons utter good and great eulogy (praise) for this preacher of truth, as they praise a king, who causes prosperity and as a warrior, who is destroyer of the enemies in a great battle, becomes increaser of happiness and protector and attains full span of life, so you should also do.

PURPORT ;—*Those who are not highly learned themselves, should make their life noble by following the footsteps of the enlightened persons.*

NOTES & REMARKS :—(प्राङ्गूषम्) प्राप्तव्यम्। यद्यपि (NKT 5,2,11) प्राङ्गू-सः स्तोम प्राघोषः इत्युक्तं तथापि अत्र प्राङ्गू-षपदं स्तोत्रस्य विशेषणम् इति अगि-रातौ (भ्वा०) इति धातोर्निष्पन्नमत्वा गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणमत्र कृत्वा भाष्यकृता व्याख्यातम्।=Worthy of attainment, good. (वृत्रतूर्ये) सङ्ग्रामे।=In a battle.

Sūktam-35

Rishi or Seer of the Sūktam—Nara. Devata—Indra. Chhandas —Trishtup and Pankti of various kinds.

How should the enlightened persons preach to a king—is told :

कुदा भुवन्रथंक्षयाणि ब्रह्म कुदा स्तोत्रे संहस्रपोष्यं दाः।
कुदा स्तोमं वासयोऽस्य राया कुदा धियः करसि वाजरत्ना ॥ १ ॥

1. *TRANSLATION* :—O king! when will you have good dwellings, which have chariots, cars and other vehicles in them? When will you give abundant riches to a devotee of God and your admirer, enabling him to feed thousands of people? When will you have good intellect and actions which increase wealth and foodgrains?

PURPORT :—*All members of the council or assembly and preachers should ask the king, "When will you have strong army, nourishing wealth and good intellect?"*

NOTES & REMARKS :—(रथक्षयाणि) रथस्य निवासरूपाणि गृहाणि। क्षि-निवासगत्योः अत्र निवासार्थः।=Abodes containing places for various kinds of charming vehicles. (वाजरत्नाः) धनधान्योन्नतिकरीः वाजइति अन्ननाम (NG 2,7) अन्नं वै वाजः (जैमिनीयोप. 2,193) वज-गतौ गतेस्त्रि स्वर्थेषु प्राप्त्यर्थं

गुरुणात् सुखप्रापक धनम इत्यर्थः ग्रहीत शक्यते। अन्नमपि धनमेव। =Increasing wealth and foodgrains.

What should a king do—is told again :

कर्हि स्वित्तदिन्द्र यन्नृभिर्नृन्वीरैर्वीरान्नीळयासे जयाजीन्।
त्रिधातु गा अधि जयासि गोष्विन्द्र द्युम्नं स्वर्वद्धेह्यस्मे ॥ २ ॥

2. *TRANSLATOIN* :—O you Upholder or controller of the armies—Indra ! When will you unite men and heroes to prevail in battle, conquering your foes ? Conquer the lands containing three main metals i.e. gold, silver and copper. O hero ! give up wealth or glory endowed with much happiness on earth.

PURPORT :—O king ! gather many enlightened persons with scholars, and with many heroes and having achieved victory in battle, and attaining kingdom of the land protect and nourish your subjects with justice and get great glory or wealth.

NOTES & REMARKS :—(इन्द्र) प्रतापिन् सेनेश। सेना वा इन्द्राणी (मैत्रायाणी सं॰ 2,2,5 काष्ठक संहिता 1,10) तस्मात् सेनानीः इन्द्ररितिस्पष्टम्। =O heroic commander of the army. (त्रिधातु) सुवर्णरजतताम्राणि त्रयो धातयो विद्यन्ते यास्मिंस्तत्। =Where there are three main metals i. e. gold, silver and copper. (नीळयासे) प्रशंसय। =Admirer or get admiration.

The same subject of duties of a king—is continued :

कर्हि स्वित्तदिन्द्र यज्जरित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ।
कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥ ३ ॥

3. *TRANSLATION* :—O mightiest king endowed with wealth and knowledge ! when will you give various kinds of wealth to a true devotee of God ? When will you, who are perfectly endowed with noble virtues unite us with good intellect or wisdom ? When

will you provide (grant) wealth which are worthy of acquiring and coveted on earth ?

PURPORT :—O king, when will you grant all wealth, and perfect wisdom and noble deeds ? Do all this quickly and without delay.

NOTES & REMARKS :—(विश्वप्सु) विविधरूपम् । प्सुः इति रूपनाम (NG 3,7) ।=Of various kinds. (ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2,10) । =Wealth. (नियुतः) नितरां शुभगुणयुक्तः ।=Perfectly endowed with noble virtues. (गोमघा) पृथिवीराज्येन सत्कृतानि धनानि । गौरिति पृथिवीनाम (NG 1,7) मघम् इति धमनाम (NG 2,10) ।=Various kinds of wealth. honoured by the kingdom of earth.

The same subject of duties of a king—is continued :

स गोमंघा जरित्रे अश्वंश्चन्द्राः वाजंश्रवसो अधि धेहि पृक्षंः ।
पीपिहीषंः सुदुघांमिन्द्र धेनुं भरद्वांजेषु सुरुचों रुरुच्याः ॥ ४ ॥

4. *TRANSLATION* :—O giver of knowledge and wealth—king ! grant unto us those men worthy of association for a manifester of the knowledge and virtues who are endowed with the administration of the land as their wealth, who are full of food materials and knowledge, and uphold such persons for all of us. Drink good and nourishing juice of fruits and herbs etc. Make the upholders of right knowledge, lovers of the speech full of wisdom and education which accomplishes all good desires and of those persons whose love is good and sincere.

PURPORT :—O king ! establish perfect knowledge and all wealth in your subjects, increase physical power and health and have love for righteousness.

NOTES & REMARKS :—(जरित्रे) विद्यागुणप्रकाशकाय । जरिता इतिस्तोतृनाम

(NG 3,16) जरति अर्चति कर्मा (NG 3,14) ।=For manifester or illuminator of true knowledge and good virtues. (वाजश्रवस:) वाजोन्नं विद्या-श्रवणं च पूर्णा येषान्ते । वाज इति अन्ननाम (NG 2,7) वज-गतौ (भ्वा०) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणाम् ।=Those whose food materials and hearing of knowledge is perfect. (पृक्ष:) सम्पर्चनीया: । पृची-सम्पचने (अदा०) ।=Worthy of association. (इष:) प्राप्तव्याश्रसान् । इष-गतौ (दिवा०) गतेस्त्रिष्वर्थेषुत्वय प्रतिग्रहणम् । =Juice worthy of acquirement, good. (सुरुच:) शोभना रुग् रुचि: प्रीतिर्येषांतान् । रुच-दीप्तौ अभिप्रीतौ च (भ्वा०) अत्राभि प्रीत्यर्थ: ।=Those whose love is good and sincere.

What should men do—is further told :

तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र विदुरो गृणीषे ।
मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥ ५ ॥

5. *TRANSLATION :–* O genius and mighty king ! you praise and praise constantly, the certain path of righteousness. You, who are fearless, destroyer of enemies, open the doors of happiness and satisfy well all, who possess good speech, that accomplish noble desires and are experts in the science of Prāna (vital energy), and practisers of Prānayāma, with great wealth or food. Never do anything against this injunction,

NOTES & REMARKS :—(वृजनम्) व्रजन्ति येन यस्मिन् वा । व्रज-गतौ (भ्वा०) ।=Path. (आङ्गिरसान्) अङ्गिर:सु प्राणेषु साधून् । प्राणो वा अङ्गिरा: (मा शतपथे 6,1,2,28; 5,2,3,4) ।=Experts in the science of Pranas or practisers of Pranayama (control of breath).

TRANSLATOR'S NOTES :Griffith note on this last verse of the hymn is worth quoting. He says in his foot note :—I find this stanza; hopelessly obscure, and do not attempt to translate it, giving instead of a conjectual translation a reproduction of the substance of Sayana's absolutely worthless paraphrase. Lead other wise :

according to Sanayana, consign to death; to a course different from that of living being. Wilson "(The hymns of the Rigveda translated by Griffith Vol. 1 P. 596.) As a matter of fact, there is nothing hopelessly obscure in the stanza, though it is true that Sayanacharya Wilson and Griffith were not able to grasp its real inquest. Rishi Dayananda Sarasvati's interpretation of the mantra as translated above is quite clear. It is strange that many of these Western Scholars undertook the translation of the Vedas without understanding them themselves and thus misleading others.

Sūktam—36

Rishi or Seer of the Sūktam—Nara. Devatā-Indra, Chhandas-Trishtup and Pankti of various kinds. Svaras—Dhaivata and panchama.

How should a king be and what should he uphold—is told :

सत्रा मदा॑सस्तव॑ वि॒श्वज॑न्याः स॒त्रा रायोऽध॒ ये पार्थि॑वासः ।
स॒त्रा वाजा॑नामभवो विभ॒क्ता यद्दे॒वेषु॑ धा॒रय॑था असु॒र्य॑म् ॥ १ ॥

1. *TRANSLATION* :—O king ! you are the upholder of all those true real things which, are beneficial to all and givers of happiness. You are upholder of true wealth of all kinds and all men on earth who are truthful. You are true or proper distributor of all food-grains and other articles. You uphold all strength of the enlightened persons which sustains vitality.

PURPORT :—Let men upholding those who are increasers of intellect and bliss, the combination of knowledge and wealth etc., and associations of the good persons, and be distinguishers between truth and falsehood.

NOTES & REMARKS : —(विश्वजन्याः) विश्वानि जन्यानि सुखानि येषु ते ।

=Beneficial to all men, givers of happiness to all. (सत्रा) सत्याः। सत्रा इति सत्यनाम (NG 3,10)।=True.

How should men deal with one another—is further told :

अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अनु वीर्याय।
स्यूमगृभे दुधयेऽर्वते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥ २ ॥

2. *TRANSLATION* :—O king ! take that man who performs Yajnas, like those heroes, who uphold true valour in this world, who uphold wisdom in the battle for the attainment of strength, which unites all who are agreeable and use their intellect for the destruction, of the violent foes who come with evil intentions and his associates and cast aside all violent persons who try to harm you.

PURPORT :—Those persons can increase their intellect daily, who upholding wisdom endowed with justice and kindness, doing righteous deeds, casting aside all wickedness and achieving victory in the battle associate ihemsclves with good men.

NOTES& REMARKS :—(वृत्रहत्ये) सङ्ग्रामे। वत्रतूर्यं इति सङ्ग्रामनाम (NG 2,17)। तस्मात् वृत्रसूर्ये व्वत्रतव्ये इति समानार्थको।=In the battle. (स्यूमगृभे) स्यूमाननुस्यूनान्गृह्णति तस्मै।=For one who accepts persons that are agreeable. (दुधये) हिंसकाय। तूरी-गतित्वरण हिंसनयोः (दिवा.) अत्रहिंसार्थः। =For a violent person. (अर्वते) प्राप्ताय। अर्वन् ईष्यवन् ईद्-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्यानम् अर्व-हिंसायाम (भ्वा०)।=Who comes near.

What can a good man attain—is told :

तं सध्रीचीरूतयो वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्द्रम्।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥ ३ ॥

3. *TRANSLATION* :—O highly learned persons ! as rivers reach the sea, so the powerful speeches reach that king (Indra),

upholder of truth and righteousness, who pervades in many good virtues i.e. very virtuous. All protective acts, which go together, good and regular movements, which like the movement of the air and words or powers which restrain the strength of the wicked also are attained by him.

PURPORT :—There is a simile used iu the mantra. As rivers go to the sea from all sides, so all strength, all protections and all well-trained or cultured speeches are attained by a righteous ruler.

NOTES & REMARKS :—(नियुतः) वायोर्निश्चिता गतय इव क्रियाः। नियुतो-वायोः प्रादिष्ठष्ठियोजमानि (NG 1, 15) पौं स्यामिति बलनाम (NG 2, 9)। =Actions like the fixed movements of the air. (सश्चुः) प्राप्तुयुः। सश्चतीति गतिकर्मा (NG 2, 14) सश्चति गतिकर्मा (NG 2, 14) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्। =Are attained, reached. (उरुव्यचसम्) बहुषु सद्गुणेषु व्याकम्। उरु इति बहुनाम (NO 3, 1)। =Pervading in many good virtues i. e. very virtuous.

How should a king be—is further told :

स रायस्खामुपं सृजा गृणानः पुंरुश्चन्द्रस्य त्वमिन्द्र वस्वंः ।
पतिर्बभूथासंमो जनांनामेको विश्वंस्य भुवंनस्य राजां ॥ ४ ॥

4. *TRANSLATION* :—O king ! as God is the only unequalled sovereign of the whole world, so you should be the lord of wealth of the all righteous men, consisting of much gold. Glorifying God, you create like a river the treasure of wealth.

PURPORT :—O men ! as God is the protector and nourisher of all with justice and without any partiality, so following Him you should be masters of wealth.

NOTES & REMARKS :—(खाम्) नदीम्। खेति नदीनाम (NG 1, 13)। =Like the river. (गृणानः) स्तुवन्। गृ-शब्दे (क्रया०) अत्र स्तुति शब्दार्थः। =Praising or glorifying God.

The same subject of how should a king be—is continued :

स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः ।
असो यथा नः शवसा चकानो युगेयुगे वयसा चेकितानः ॥ ५ ॥

5. *TRANSLATION* :—O king ! as a lord of men, desiring the service of the people, with all his might and desiring their welfare, acquiring knowledge every year, with his life like the light, hears our news with his ears, so you should also hear the requests of all. May we, who are full of wealth be like the light-endowed with knowledge.

PURPORT :—As an examiner makes students enlightened by testing their ability, so a king should please his subjects by dealing full justice.

NOTES & REMARKS :—(दुवोयुः) परिचरणं कामयमानः । दुवस्यतिः-परिचरणकर्म (NG 3, 5) ।=Desiring service. (द्यौः) प्रकाशः । द्यौः (दिवु धातोर्घु त्यर्थमादाय प्रकाशः इति व्याख्या ।=Light. (युगेयुगे) प्रतिवर्षम् ।=Every year.

Sūktām—37

Rishi or Seer of the Sūktam—Bharadvaaja. Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivat and Panchama.

What should men do—is told :

अर्वाग्रथं विश्ववारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।
कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधमादस्ते अद्य ॥ १ ॥

1. *TRANSLATION* :—O protector of the people splendid king ! being delighted along with those artisans, who build and carry your charming car, which is giver of all happiness, like the harnessed horses and a happy admirer or devotee of God, who invokes you, let us prosper. Those followers who convey happiness to you, are also adorned with happiness.

PURPORT :—All righteous enlightened persons serve that king, who honours righteous and agreeable scholars.

NOTES & REMARKS :—(हरय:) अश्वा इव शिल्पिनो मनुष्या: । हरय: इति मनुष्यनाम (NG 2, 3) ।=Artists and artisans who are powerful and active like the horses. (कीरि:) स्तोता विद्वान् । कीरिरिति स्तोतृ नाम (NG 3, 16) ।=A highly learned devotee of God, who glorifies Him.

How should men deal with one another—is further told :

प्रो द्रोणे हरयः कर्माग्मन्पुनानास ऋज्यन्तो अभूवन् ।
इन्द्रो नो अस्य पूर्व्यः पपीयाद् द्युक्षो मदस्य सोम्यस्य राजा ॥ २ ॥

2. *TRANSLATION* :—Let that man endowed with great wealth be our king, who in the joy of this prosperity may ever grow, making the earth like the heaven full of the light of knowledge, being trained by the old experienced teachers. Those pure and upright men who perform all acts in proper measure, purify others also.

PURPORT :—*Those kings and officers of the State deserve respect, who being pure, upright and of good character and temperament, doing good deeds justly protect us.*

NOTES & REMARKS :—(ऋज्यन्त:) ऋजुरिवाचरन्त: ।=Behaving like straight forward or upright persons. (द्युक्ष:) द्यौरिव क्षा भूमिर्यस्य । क्षा इति पृथिवीनाम (NG 1, 1) ।=Who makes earth like the heaven, full of the light of knowledge. (सोमस्य) सोम ऐश्वर्ये भवस्य । सोमस्य षु-प्रसवैश्वर्ययो: (स्वा०) अत्र ऐश्वर्यार्थमादाय व्याख्यानाम् ।=Born out of prospesity.

What should men do—is again told :

आसस्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥ ३ ॥

3. *TRANSLATION* :—He who trains well, those highly learned

and upright persons, who like the active horses harnessed in the chariots and hearing other's requests and complaints, carry or help this mighty king, destroys all miseries knowing the imperishable nature of the air (by the nature of the matter) as cause and practising Prānāyāma and other parts of the Yoga.

PURPORT :—O people of the State ! as a king makes you grow in every way, so you should also increase his power by co-operating with him. All should burn or destroy their miseries by pracising Yoga and knowing ; who is also with in the Prānās.

NOTES & REMARKS :—(आसस्त्राणास:) समन्ताद्भतियन्त: । सृ-गतौ (भ्वा.) । =Active from all sides. (दस्येत्) उपक्षाययेत् । दसु-उपक्षये (दिवा०) । =Makes or helps to destroy.

The same subject of duties of man—is continued :

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः ।
यया वज्रिवः परियास्यंहो मघा च धृष्णो दयसे वि सूरीन् ॥ ४ ॥

4. *TRANSLATION* :—O bold and zealous king ! endowed with good arms and missiles, you renounce all sins and confer on the enlightened persons wealth of various kinds. You are worthy of respect as you urge npon the wealthy persons to give this Dakshina or guerdon (sacrificial gift) to the scholars being the most efficious doer of many noble deeds and the best.

PURPRT :—That king only can govern the State well and make it stable who is kind towards the enlightened righteous persons, gives up all vices and being industrious and knowing everything through the spies (who are like his eyes) always endeavours to protect and nourish his subject.

NOTES & REMARKS :—(तुविकूर्मितम:) अतिशयेन बहुकर्त्ता । तुवीतिबहुनाम (NG 3, 1) (डु) कृत्र-करणे ।=Most efficacious doer of many good

deeds. (धृष्णे) दृढोत्साह। (ञि) धृषा-प्रागल्भ्ये (स्वा०) ।=Endowed with firm zeal. Zealous and bold.

The same subject of duties of man—is continued :

इन्द्रो॒ वाज॑स्य॒ स्थवि॑रस्य दा॒तेन्द्रो॑ गी॒र्भिर्व॑र्धतां वृ॒द्धम॑हाः ।
इन्द्रो॑ वृ॒त्रं हनि॑ष्ठो अस्तु॒ सत्वा ता सू॒रिः पृ॑णति॒ तूतु॑जानः ॥ ५ ॥

5. *TRANSLATION* ;— O men ! all honour that king, who is endowed with knowledge and wealth and who is the giver of the gross food-grains and other things. May the king grow, with the encouraging words uttered by the enlightened persons. May that king be the slayer of the foes as the sun is of the clouds. That king is worthy of respect, who being active and prompt, enlightened and endowed with the pure (satvik) virtues, making all happy by utilising the wealth for the welfare of others.

PURPORT :—O men ! you should regard him only as your king, who is giver of fearlessness, servant of the old and enlightened persons, destroyer of the wicked and prompt in doing good deeds.

NOTES & REMARKS :—(वाजस्य) अन्नादे। वाज-इत्यन्ननाम। (NG 2, 7) ।=Of the foodgrains and other things. (पृणाति) सुखयति। पृण-प्रीणने (तुदा०) प्रीणनं तृप्तकारणसुखप्रदानद्वारा ।=Makes happy. (तूतुजान:) सद्यः कर्त्ता। तूतुजानः इति क्षिप्रनाम (NG 2, 15) ।=Prompt.

Sūktām—38

Rishi or Seer of the Sūktam—Bharadvaaja. Devatā—Indra. Chhanda—Trishtup. Svara—Dhaivata.

What kind of an enlightened person should be served by men—is told ?

अपा॑दि॒त उदु॑ नश्चि॒त्रत॑मो म॒हीं भ॑र्षद्द्यु॒मती॒मिन्द्र॑हूतिम् ।
पन्य॑सीं धी॒तिं दैव्य॑स्य॒ याम॒ञ्जन॑स्य रा॒तिं व॑नते सु॒दानुः ॥ १ ॥

1. *TRANSLATION* :—That enlightened person is auspicious,

who is free from all ignorance, endowed with wonderful merits, actions and temperament, good donor and who upholds that intellect, which is full of the light of true knowledge, revealer of great wealth and admirable steadfast wisdom of the person of divine virtues, great speech and charity given while walking on the path of righteousness.

PURPORT :—O men ! that absolutely truthful enlightened person alone is worthy of respect, who is king to all, is giver of knowledge, is free from deceit and he has good outlook in life and loving sight (epleasing appearance).

NOTES & REMARKS :—(महीम्) महतींवाचम्। महतीति वाङ्नाम (NG 1, 11) ।=Great or admirable speech. (पन्यसीम्) प्रशंसनीयाम्। पन-व्यवहारे स्तुतौ च (भ्वा०) अत्रस्तुत्यर्थ-हु-दानादनयोः आदानेच अत्रदानार्थकः। (अपात्व) अविद्यमाना: पादा यस्य सः इति महर्षिदयानन्दभाष्ये अनित्याशूचि दुःखानात्मसु नित्य शुचि सुखा व्याख्यातिविद्येति योग सत्रे भाष्ये महर्षि वेदव्यासवचनम् एषा चतुष्पदी अविद्या एते ऽविद्याया, श्रत्वारः पादान विद्यन्ते यस्यसः अप्तत् ज्ञानी अतएव ऋ. १,१५२,३ भाष्ये महर्षि व्याख्यानम् अपात् अविद्यमाना: पादायस्याः सा विद्या एतद्भाषाभाष्ये 'पैरो से रहित' इति विद्वद् विशेषणमुपसर्जनकमेव।=Praiseworthy. (इन्द्रहूतिम्) परमैश्वर्य्यंप्रकाशिकाम्। =Revealer of good and great wealth.

Taking what should men serve—is told :

दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
एयमेनं देवहूतिर्ववृत्यान्मद्र्य१ गिन्द्रमियमृच्यमाना ॥ २ ॥

2. *TRANSLATION* :- O men ! serve that good king, who even when living at a distance hears the call made with cultured speech, whom this appeal admired of highly learned persons moves, as he is the possessor of great wealth and this much praised speech moves a man like me who preaches truth. You should serve that enlightened and sympathetic king and those good scholars who appeal to him.

PURPORT :—O men! you should acquire full knowledge by serving well, that scholar whose soul is perfectly satisfied with hearing the words of wisdom from the Vedas and who is well-versed in all sciences.

NOTES & REMARKS :—(घोषात्) सुशिक्षिताया वाचः । घोष इति वाङ्नाम (NG 1, 11) ।=From well-trained or cultured speech. (तन्यति) शब्दायते । तनु-विस्तारे (तना.) अत्र प्रचार द्वारा विस्तार ।=Preaches. (ऋच्यमाना) स्तूयमाना ।=Being praised.

The same subject of whom should men serve—is continued :

तं वों धिया पंरमया पुराजामजरमिन्द्रंमभ्यंष्यकैंः ।
ब्रह्मां च गिरों दधिरे समंस्मिन्महाँश्च स्तोमो अधिं वर्धदिन्द्रे ॥ ३ ॥

3. *TRANSLATION* :— O men ! living among you, I praise with respectful words, that preceptor, who is endowed with sublime intellect and good actions, who is advanced in age and free from decay in his intellectual powers. Living under this great teacher, endowed with the great wealth of wisdom, a pupil upholds the Vedic knowledge and all noble speeches. Under his guidance, the treasure of the Vedic knowledge grows day by day.

I also praise electricity along with the sun, and other objects which possess great powers. I glorify Eternal and Decayless God with mantras, with good intellect and good actions. His glory is great.

PURPORT :—Those men who obtain intellect endowed with the knowledge of electricity and other objects by the teaching of the enlightened persons and their own exertion become admirable.

NOTES & REMARKS :—(धिया) प्रज्ञया कर्मणा वा । धीरिति प्रज्ञानाम (NG 3, 9) । धीरिति कर्मनाम (NG 2, 1) ।=By intellect or action. (अनूषि) स्तौमि । णु-स्तुतौ (अदा०) ।=Praise. (ब्रह्मा) वेदम् । वेदोब्रह्म (जैमिनीय० 4,11,4,3)। =Veda.

What should men increase—is told :

वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद् ब्रह्म गिरं उक्था च मन्म ।
वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम्॥ ४ ॥

4. *TRANSLATION* :—I glorify the Lord of the world, whose glory is multiplied or manifested by the Yajna (consisting of the association with good) and enlightened men urging others to do good deeds. Whose glory is sung by the Vedas, admirable words of the wise, wealth and true knowledge. The dawn, nights, months, autumn and other seasons, days or enights all manifast the glory of that God.

PURPORT :—O men ! as the dealing consisting of honour to the enlightened persons and association with them on the path of righteousness increases the knowledge of electricity and other objects, great wealth and span of life, in the same manner, you should increase all good dealings day and night.

NOTES & REMARKS :—(यज्ञः) सत्सङ्गत्यादिस्वरूपः । (यज्ञः) यज देवपूजा सङ्गतिकरण दानेषु (भ्वा०) अत्र संगतिकरणार्थः ।=Yajan consisting of the association with good and enlightened persons. (सोमः) प्रेरको-विद्वान् । षु-प्रसवैश्वर्ययोः (भ०) अत्र प्रसवार्थः प्रसवः ।=An enlightened man who urges others to do good deeds. (अक्तोः) रात्रेः । अक्तुरिति रात्रिनाम (NG 1,7) ।=Of the night. (यामन्) यान्ति यस्मिंस्तस्मिन्मार्गे ।=On the path of righteousness.

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The same subject—whom should men serve—is continued :

एवा जज्ञानं सहसे असामि वावृधानं राधसे च श्रुताय ।
महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥ ५ ॥

5. *TRANSLATION* :—O wise man ! let us always and with certainity serve from all sides that great 'man' who is endowed with

and renowned for knowledge and humility for incomparable strength, working for strong infinite wealth and hearing of all sciences, full of splendour. We serve him for protection in battles. You should also serve him.

PURPORT :—When men serve well a brave enlightened person, who is established in good virtues, actions and temperament, receive knowledge from him and enhance their strength and other virtues. What good work is there that they cannot accomplish ?

NOTES & REMARKS :—(जज्ञानाम्) विद्याविनयेषु जायमानम् ।=Being born in or renowned for knowledge and humility. (असामि) अतुलम् । (असामि) असामि प्रतिविद्धम् । सामिस्यतेः षो-अन्तकर्मणि (दिवा.) । असुसमाप्तम् इति (NKT 6,5,23) ।=Incomparable. (राधसे) असंख्यधनाय । अनन्तम् अत्यधिक =For infinite wealth.

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Sūktam—39

Rishi or Seer of the Sūktam—Bharadvaaja, Devatā—Indra. Chhandas–Trishtup and Pankti. Svara—Dhaivata.

What should an enlightened person do— is told :

मन्द्रस्य कवेर्दिव्यस्य वह्नेर्विप्रमन्मनो वचनस्य मध्वः ।
अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥ १ ॥

1. *TRANSLATION* :—O great scholar! you protect the dealing of the sweet words of the highly learned person, who is the conveyor of all sciences, purifier like the fire, good in noble desires, endowed with the knowledge of a genius and gladdening all. Give us (literally unite us with) for the admirer of that person, who is lovingly united with all, for the accomplishment of noble desires—good foodstuff and sweet speech.

PURPORT :—O enlightened person ! you should endeavour in

such a manner that we may attain divine happiness, divine knowledge and divine wealth.

NOTES & REMARKS :—(वह्नेः) सकलविद्यानां वोढुरग्नेरिव। वह्-प्रापणे (भ्वा०)।=Of the conveyor of all sciences, purifier like the fire. (विप्रमन्मनः) विप्रस्य मन्म विज्ञानं यस्मिंस्तस्य। विप्र इति मेधाविनाम (NG 3,15) मन-ज्ञाने।=Of the person who is endowed with knowledge of a genius. (इषः) अन्नादीनिच्छा वा। इषम् इति अन्ननाम (NG 2,7) इषु-इच्छायाम (तुदा०)।=Food materials or noble desires.

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What should the enlightened persons do—is again told :

अयमुशानः पर्यद्रिमुस्रा ऋतधीतिभिर्ऋतयुग्युजानः।
रुजदरुग्णं वि वलस्य सानुं पणींर्वचोभिरभि योधदिन्द्रः॥ २॥

2. *TRANSLATION* :—O enlightened person ! as the sun with his attributes, upholding waters, harnessing his rays, smites down the cloud and fights to break down the top of the thick cloud, so being united with truth, desiring the welfare of all, unite with a man who is good and healthy and accomplish admirable dealings.

PURPORT :—O highly learned persons ! as the sun draws with his rays water from earth, upholds it and smites down the cloud, makes it fall down on earth and accomplishes all dealings, so you should draw all good sciences from the enlightened men, uphold them, shower them on good students, dispel all ignorance and accomplish with true knowledge (righteousness) wealth, fulfilment of noble desires and emancipation.

NOTES & REMARKS :—(उस्राः) किरणान्। उस्रा इति रश्मिनाम (NG 1, 5)।=Rays. (अद्रिम) मेघम्। अद्रिरिति मेघनाम (NG 1, 10))।=Cloud. (वलस्य) मेघस्य। वल इति मेघनाम (NG 1, 10)।=Cloud.

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How should the scholars behave—is told :

अयं द्योतयदद्युतो व्यक्तून्दोषा वस्तोः शरद इन्दुरिन्द्र ।
इमं केतुमदधुर्नू चिदह्नां शुचिजन्मन उषसश्चकार ॥ ३ ॥

3. *TRANSLATION :—* O enlightened person ! as this sun, who makes all wet through raining down water, illuminates the earth and other lightless worlds, the nights, mornings autumn and other seasons, manifests the dawns, which have their birth from the pure sun, in the same manner, you should illuminate the intellect. As the dawns uphold this resplendent sun, so uphold the light of true knowledge.

NOTES & REMARKS :—(इन्दुः) आर्द्रीकरः । (इन्दुः) उन्दी-क्लेदने (रुधा०) । =Which makes wet. (केतुम्) प्रज्ञाम् । केतुरिति प्रज्ञानाम (NG 3, 9) । =Good intellect. (वस्तोः) दिनम् । वस्तोः इति अहर्नाम (NG 1, 9) । =Day.

What should the enlightened persons do—is told :

अयं रोचयदरुचो रुचानोऽयं वासयद्व्यृतेन पूर्वीः ।
अयमीयत ऋतयुग्भिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥ ४ ॥

4. *TRANSLATION* :—O highly learned persons ! as the sun giving light to the moon and other objects, which are devoid of light, illuminates the whole world, so you should illuminate all men with true knowledge. As this sun makes all people established in joy from times immemorial with water, so unite all people with true knowledge. As this sun goes with the rapid and great rays, which create water with the law of central attraction, which gives happiness being the supporter of all men, so you should go everywhere pervading all with great virtues that unite truth and with joy producing attraction of the soul and speech.

PURPORT :—Blessed are those enlightened men, who shining

like the sun, in their souls dispels darkness of ignorance and illuminate men with true knowledge and attract them towards the observance of truth.

NOTES & REMARKS :—(ऋतेन) जलेनेव सत्येन। ऋतमिति सत्यनाम (NG 3, 10)। ऋतमिति उदकनाम (NG 1, 12)।=With truth like water. (अश्वैः) महद्भिराशुगामिभिः किरणैः।=With great rapid going rays. (चर्षणिप्राः) यो विद्यादिभिर्गुणैश्चर्षणीन् मनुष्यान् प्राति व्याप्नोति। चर्षणाय: इति मनुष्यनाम (NG 2, 3) प्रा-पालन पूरणयोः (जुहो०)।=Who pervades all men with knowledge and other virtues.

The same subject of what should the enlightened person do—is continued :

नू गृ॒णा॒नो गृ॑ण॒ते प्र॑त्न राज॒न्निषः॑ पिन्व वसु॒देया॑य पू॒र्वीः ।
अ॒प ओष॑धीरवि॒षा वना॑नि गा अर्व॑तो॒ नॄन॒चसे॑ रिरीहि ॥ ५ ॥

5\. *TRANSLATION* :—O old king ! admiring him, who glorifies God give food materials, which give perfect happiness, waters, herbs, forests without poison, cattle, horses, and good men for doing admirable work and for giving wealth to others. Pray to God soon for enlightened men for all these things.

PURPORT :—That king enjoys infinite happiness here and in the next world, who being truthful, pleases or satisfies the speakers of truth, havtng acquired knowledge and humility from the enlightened persons, desires the happiness of his subjects, making all happy with Yajnas and with good trees ladcn with fragrant flowers and fruits and creepers etc., prays to God and the enlightened men for the growth of water, plants, and for the increase of happiness of the trees, cows, horses and men.

NOTES & REMARKS :—(नू) क्षिप्रम्। अत्र ऋचितुनुघेति दीर्घः। नू इति क्षिप्रनाम (NG 2, 15)।=Quickly. (पिन्व) सेवस्व। पिवि-सेवने (भ्वा०)।

=Serve. (ऋचसे) प्रशंसिताय कर्मणे । ऋच-स्तुतौ (तुदा०) ।=For the performance of admirable work. (रिरीहि) याचस्व । रिरीहीति याच्ञाकर्माण: (NG 3, 19) ।=Pray to God.

Sũktam—40

Rishi or Seer of the Sŭktam—Bharadvaaja, Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What should a king do—is told :

इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुंचा सखाया ।
उत प्र गाय गण आ निषद्याथा यज्ञाय गृणते वयो धाः ॥ १ ॥

1. *TRANSLATION* :—O king ! drink that Soma (juice of Soma the moon creeper and other invigorating herbs) which is extracted for your joy. Put an end to your suffering thereby and decide your duty. Praise those men of the State and the subjects, who like the two joint horses remove miseries, being friends to one another. Being seated in the assembly of the enlightened persons, uphold desirable long life for the admirer of the *Vidya* (true knowledge) and *Dharma* (righteousness, duty) and the person who is ever truthful.

PURPORT :—*O king ! being free from all diseases and healthy by drinking the juice of Soma and other invigorating herbs, deciding truth and untruth, admiring all friends. taking your seat in the assembly of the enlightened persons, preaching true justice, urging upon all boys and girls to acquire knowledge with the observance of Brahmacharya (abstinence) for a long period and make all your subjects, long lived.*

NOTES & REMARKS :—(हरी) संयुक्तावश्वाविव राजप्रजाजनौ । हरी इन्द्रस्य

आदिष्टोपयोजनानि (NG 1,15) ।=Officers of the State and the people who are like two horses. (स्य) निश्चिनुहि । (स्य) षो-अन्त कर्मणि (दिवा०) अत्र दुःखान्त नुत्वा निर्धारयम् ।=Decide. (यजाय) यो यजति सत्येन सङ्गच्छते । यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गतिकरणम् ।=For a person who is united with truth i. e. is ever truthful.

What should men eat and drink—is told :

अस्य पिब यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्शिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समह्यन्पीतये समस्मै ॥ २ ॥

2. *TRANSLATION* :—O great king ! drink this juice for your rapture and development of intellect. Being renowned, drink this Soma again. Like the cloud pervading water, let the men, like the rays of the sun and women of peaceful disposition, like the water take this juice. Being ready for this drinking of Soma (juice of the invigorating herbs) drink it well, at proper time.

PURPORT :—O king ! eat and drink those things and urge upon others to take them, which may increase intellect and strength, never drink yourself nor allow others to drink that which badly affects or impairs intellect.

NOTES & REMARKS :—(विरप्शिन्) महान् । विरप्शीति महन्नाम (NG 3, 3) ।=Great. (गावः) किरणा इव । गाव इति रश्मिनाम (NG 1, 5) ।=Like the rays of the sun. (इन्दुम्) जलम् । इन्दुरिति उदकनाम (NG 1, 12) ।=Water. (अह्यन्) व्याप्नुवन् । अह्-व्याप्तौ (स्वा०) ।=Pervading.

What should the king and the officers of the State do—is further told :

समिद्धे अग्नौ सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥ ३ ॥

3. *TRANSLATION* :—O king ! giver of prosperity, let those

men who are powerful and rapid going like the horses and who are conveyors of great delight, bring you here when the fire is kindled and the great juice of soma and other invigorating herbs has been extracted. O Indra! destroyer of poverty and misery, come here to give us great impetus and encouragement as I invoke with devoted mind, desiring you intensely.

PURPORT :—O king ! with the help of the best men and having tested well the Vaidyas (physicians) get the food and juices prepared by experts, take them, create unity among the subjects, protect them, attain prosperity and make us also prosperous.

NOTES & REMARKS :—(हरयः) अश्वा इव मनुष्याः। हरयः इति मनुष्य-नाम (NG 2, 3)।=Men powerful and rapid going like the horses. (सुविताय) प्रेरणायै। (सुविताय) षु-प्रसवैश्वर्ययोः (भ्वा०) प्रसवःप्रेरणा।=For impetus or impulsion, encouragement. (इन्द्र) दुःखदारिद्र्यविदारक। इन्दुः-इन्दन् शत्रूणां दारयिता वा (NKT 10,1,8)। मत्र दुःखदारिद्र्यादि रुपाणां शत्रूणाम्।=Destroyer of misery and poverty.

What should king and offieers of the State do—is told :

आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम्।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वे३ वयो धात् ॥ ४ ॥

4. *TRANSLATION* :—O king ! giver of great wealth, come here to attend the Yajna (dealing that increases good knowledge and conduct) which upholds or ennobles your and our life. Along with the enlightened persons, who desires the welfare of all and with great mind, endowed with true knowledge, listen to the Vedas, go constantly or be active and come to drink the Soma (juice of the invigorating herbs) which is worth drinking.

PURPORT :—O enlightened king and other persons ! you should associate yourselves with great scholars, taking food and drink,

which increase intellect and strength, consulting one another, enhance your span of life or age with the observance of Brahamacharya (abstinence) and other means, so that all may be absolutely truthful and large hearted.

NOTES & REMARKS :– (उशता) कामयमानेन विदुषा सह (उशता) वश-कान्तौ (अदा०) कान्तिः कामना ।=With an enlightened person who desires the welfare of all. (यज्ञः) सद्विद्याव्यवहारवर्धको व्यवहारः । यजे-देवपूजा सङ्गति करणदानेषु (भ्वा०) अत्र देवपूजा सङ्गतिकरणार्थं ।=Dealing which increasess good knowledge and conduct.

The same subject of king and officer of the state—is continued :

यदिन्द्र दिवि पार्ये यदृधग्यद्वा स्वे सदने यत्र वासि ।
अतो नो यज्ञमवसे नियुत्वान्त्सजोषाः पाहि गिर्वणो मरुद्भिः ॥ ५ ॥

5. *TRANSLATION* :—O enlightened king ! admired with cultured speech, guard our Yajna (the just dealing which should be ever respected) along with good men, loving and serving equally, whether you are in your most desirable state which is true and which should be nourished well or are at your abode anywhere else, being like God who is controller of all, come for our protection and advancement.

PURPORT :—O king ! you should constantly protect your state preach truth, regard all like your own self, and nourish your subjects impartially along with large hearted and righteous members of the council or assembly.

NOTES & REMARKS : – (दिवि) कमनीये ।=Desirable. (पार्ये) पालयि-तव्ये राज्ये ।=In the State that should be nourished well. (ऋधक्) यथार्थम् ।=True. (यज्ञम्) सत्कर्त्तव्यं न्यायव्यवहारम् ।=Just dealing that should ever be respected. (नियुत्वान्) नियन्तेश्वर इव । नियुत्वानितीश्वरनाम (NG 2, 21) ।=Like God who is controller of all.

Sūktam—41

Rishi or Seer of the Sūktam—Bharadvaaja. Devatā—Indra. Chhandas—Trishtup and Pankti of various kinds. Svaras Dhaivata and Panchama.

What should a king do—is told :

अहेळमान उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः ।
गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥ १ ॥

1. *TRANSLATION* :—O wielder of arms and missiles and giver of great prosperity king (Indra) ! You, who are honoured as the best guardian of the subjects, come to our home to provide us delicacies of life purified by the Some-creeper-juice as the cows come to their shed.

PURPORT :—*O king, being honoured from all sides by your subjects on account of your good virtues, come duly to the dealing of the nourishment of the State. As the cows come to their calves and their shed, in the same manner, you should attain humility in order to sustain your subjects.*

NOTES & REMARKS :—(अहेलमानः) सत्कृतः । हेड़ मनादरे (भ्वाः) अहेड्-मानः अनाहृतः सत्कृतः ।=Honoured. (इन्दवः) सोमलताद्युदकादीनि । इन्दुः इत्युदक-नाम (NG 1, 12) :=Soma (moon creeper and waters etc.). (ओकः निवासस्थानम् । ओक निवासनामोच्यते (NKT 3,1,3,) ।=Abode, dwelling place.

Whate should king do—is further told :

या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबसि मध्व ऊर्मिम् ।
तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥ २ ॥

2. *TRANSLATION* :—O king ! upholder of the Dharma (righteousness) your well-trained speech is best endowed with the

utterance of truth, Is the best, with that you drink constantly the juice of the sweet ar:icles liket he stream or wave. The ministrant priest who desires non-violent dealing is standing before you. Let your thunderbolt-like band of arms and missiles work and with that well-trained speech protect all your subjects, desiring the kingdom of the earth.

PURPORT :—*Let the king and officers of the State attain well-refined speech endowed with knowledge and shining with the utterance of truth. By that they should accomplish and nourish dealings of the subjects constantly.*

NOTES & REMARKS :—(काकुत्) सुशिक्षिता वाक् । काकुरिति वाङ्नाम (NG 1, 11) ।=Well refined speech. (अध्वर्युः) आत्मनोऽध्वरमहिंसाव्यवहारं कामयमानः । अध्वरइतियज्ञनाम ध्वरतिर्हिंसा कर्मातत् प्रतिषेधः (NKT 1,3,8,) ।=Desiring non-violent dealing. (गव्युः) गौ पृथिवीराज्यमिच्छुः गौरिति पृथिवीनाम (NG 1, 1) ।=Desiring the kingdom of the earth.

What should king do and for whom — is told :

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥ ३ ॥

3. *TRANSLATION* :—O firm and splendid king ! followed by excellent men, this Soma (juice of the great herbs) which destroys the wicked, is showerer of happiness and omni-form has been pressed for the attainment of great wealth and generating strength. Drink it as it conveys to you food in the highly desirable dealing, of which you are the master.

PURPORT :—*That king alone gets all honour, whose arrangements are all good, who has good drugs and medicines, good and strong army and the enlightened and righteous persons incharge of various departments.*

NOTES & REMARKS :—(द्रप्सः) दुष्टानां विमोहनम् । दृप्-हर्षं मोहनयोः (भ्वा.) ।=Destroyer or charmer of the wicked. (प्रदिवि) प्रकर्षेण कमनीये व्यवहार ।=In the most desirable dealing. (हरिवः) प्रशस्तमनुष्ययुक्त । हरय इति मनुष्यनाम (NG 2, 3) ।=Accompanied or followed by very good men.

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What should a king do—is again told :

सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणाय ।
एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *TRANSLATION* :—O king, endowed witn great wealth and surpassing the strength of the foes, the combination of great wealth, which is required for the battle decided after great deliberation, which is very beneficial and cause of help to others and gathered from untapped sources, come to this Yajna which is worthy of unification and thereby gladden all your powerful armies.

PURPORT :—Those kings who gather much material even for an insignificant battle, can make all their subjects happy by achieving victory over all their enemies.

NOTES & REMARKS :—(सोमः) महैश्वर्ययोगः । (सोमः) षु-प्रसवैश्वर्ययोः (स्वा.) । मन ऐश्वर्यार्थकः ।=Combination of great wealth. (तितिर्वः) शत्रूणां बलं तरित उल्लङ्घयितः । तृ—प्लवनसन्त रणयोः (भ्वा.) ।=Surpassing the strength of the foes. (यज्ञम्) सुसङ्गमनीयम् ।=Worthy of good unification.

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What should a king do and how—is told :

ह्वयामसि त्वेन्द्र याह्यर्वाङरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अव पृतनासु प्र विक्षु ॥ ५ ॥

5. *TRANSLATION* :—O prosperous king ! endowed with

infinite wisdom and good actions, go to drink that Soma (the juice of the great invigorating herbs) which strengthens your body. We call on you, to come and protect us when the weallh has been gathered. Be glad and delight us well in the armies during a battle and among men in general.

PURPORT :—That king, who justly protects all his subjects with his wealth, is admired, lives long, is happy and delights all.

NOTES & REMARKS :—(मादयस्वा) आनन्दाऽऽनन्दय वा । अत्र संहितायामिति दीर्घः । मदी—हर्षे (दिवा.) ।=Be glad and delight us. (पृतनासु) मनुष्येषु सेनासु वा । पृतना इति मनुष्यनाम (NG 2, 3) ।=Men, army. (सुतेषु) निष्पन्नैष्वैश्वर्येषु । षु-प्रसवैश्वर्ययोः । ऐश्वर्यकिंक: ।=When the wealth is gathered and there is prosperity.

Sūktam—42

Rishi or Seer of the Sūktam-Bharadvaaja, Devata-Indra. Chhandas-Ushnik and Anushtup of various kinds. Svaras-Rishabha and Gandharva.

How should the officers and people of the State deal with one another — is told :

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्चाद् दघ्वने नरे ॥ १ ॥

1. *TRANSLATION* :—O highly learned king ! bring for the advancement of knowledge all desirable and necessary articles to this enlightened and reliable person, who is well-versed in many sciences, who desires to protect us and is a great leader in all good dealings. Let him also give good things to you in return, for your joy.

PURPOR :—That king, who uses his wealth and power for the sake of the enlightenrd persons and those scholars who endeavour to bring about the welfare of the king and his subjets, always become exalted.

NOTES & REMARKS :—(पिपीषते) पातुमिच्छवे । (पिपीषते) पा रक्षणे (अदा.) सन्नन्तप्रयोग: । = For him who is desirous of protecting. (अरङ्गमाय) यो विद्याया अरे पारं गच्छति तस्मै । अरग=अलम गम्लृ-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानात्यर्थं ग्रहणम् । = Well-versed in many sciences, literally, he who goes to the other side of the Vidya or true knowledge. (अग्रयाद्वने) उत्तमेषु व्यवहारेष्वग्रगामिने । = For a leader in all good dealings. (अग्मये) विज्ञानाधिक्याय । = For the abundance of knowledge science.

What should men do - is further told :

एमेनं प्रत्येतन सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ २ ॥

2. *TRANSLATION* : –O men ! trust this king, who is giver of wealth, who desires to have upright and righteous persons, who is Chief among the drinkers of Soma (the juice of invigorating herb) and go to him with the juice of the herbs or wealth (in the form of revenues etc.) with delighting water, and good vessels (in which those waters or juices are stored).

PURPORT :—O officers and subjects of the State ! you should trust truthful and enlightened king, and his ministers and they should trust you, so that bliss and joy may grow on both sides.

NOTES & REMARKS :—(प्रत्येतन) प्रतीतिं कुरुत । प्रति एतन इण् गतौ प्रतीतिः विश्वासः ।=Trust. (इन्दुभिः), आनन्दकरैरुदकैः । इन्दुरिति उदकनाम (NG 1 : 12) ।=With delighting water (ऋजीषिणम्) ऋजूनां सरलानां धार्मिकाणां जनानामीषितु शीलम् (ऋजीषिणम्) ईष-गतिहिंसा दर्शनेषु (भ्वा.) गतेरित्रष्वर्थेषु प्राप्त्यर्थम् मादाय व्याख्यात, शम्यते ।= Approaching the upright and righteous persons.

What should men do with one another—is told :

यदीं सुतेभिरिन्दुंभिः सोमेंभिः प्रतिभूषंथ ।
वेदा विश्वंस्य मेधिरो धृषत्तंतमिदेषंते ॥ ३ ॥

3. *TRANSLATION* :—O enlightened persons ! if you adorn the king, who is unifier of all] is subduer of the wicked and who approaches you with respect and who knows political science well, (in theory and practice—with delighting wealth), he also will adorn you with good virtues.

PURPORT ;—Those, who honour good men, adorn all with good virtues.

NOTES & REMARKS ;—(इन्दुभिः) आनन्दकरैः । इन्दुः उन्दी—क्लेदने (रुधा.) अत्र आनन्देन क्लेदनम् —आर्द्रकिरणम् इत्यर्थः ।=Delighting. (मेधिरः) सङ्गन्ता । मेधृ—मेधा सङ्गमनयोर्हिंसायांच अत्र संगमनार्थकः (भ्वा०) ।=Unifier. (ईषते) प्राप्नोति । ईषतीति गतिकर्मा (NG 2,14): ।=Approaches or attains.

How should men behave—is further told :

अस्मांअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परंत् ॥ ४ ॥

4. *TRANSLATION* ;—O non-violent person ! uphold from all sides for this and other deserving men, food grains and other things and like—wise the admirable strength which is able to conquer enemies in great measure and thereby nourishes us.

PURPORT .—Those highly learned persons should be considered to be very fortunate who dedtcate, or offer all good things to others and protect others to the best of their power.

NOTES & REMARKS : (शर्धतः) बलस्य । शर्ध इति बलनाम (NG 2,9) । =Of the strength. (जेन्यस्य) जेतुं योग्यस्य ।=Able to conquer foes. (अभिशस्तेः) अभितः प्रशंसितस्य । अभि+शंसु-स्तुतौ : ।=Admired from all sides. (अवस्परत्) पालयति । अव+स्तृ प्रीति सेवनयोः (भ्वा.) प्रीत्या सेवनं पालनमेव ।=Nourishes, supports.

Sūktam—43

Rishi or Seer of the Sūktam—Bharadvaaja. Devata—Indra. Chhanda—Ushnik. Svara—Rishabha.

What should men do—is told :

यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः ।
अयं स सोम इन्द्र ते सुतः पिब ॥ १ ॥

1. *TRANSLATION* :—O Indra ! conveyor of great wealth or prosperity, drink this Soma—juice which is increaser of intellect and strength and which has been pressed out for you. As the sun smites down cloud, for the sake of the giver of knowledge who gives delight, slay a wicked person, who troubles others. Destroy that man, who desires to do bad deeds.

PURPORT :—O king and officers of the State ! you should duly punish those wicked persons, who trouble the righteous men. Being yourself healthy and free from all diseases, yor make all your subjects healthy.

NOTES & REMARKS :—(शम्बरम्) मेघमिव । शम्बर इति मेघनाम (NG 1, 10) ।=Like the cloud. (दिवोदासाय) विज्ञानप्रदाय । दिवुधातोर्गत्यर्थमादाय तस्यत्रिष्वर्थेषु ज्ञानार्थं ग्रहणमत्र । दासृ-दाने (भ्वा०) ।=For the giver of knowledge. (रन्धयः) हिंसय । रध-हिंसासंराध्योः (दिवा.) अत्रहिंसार्थकः ।=Destroy, slay.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take *Shambara* as the name of a particular demon and *Divodasa*, the name of a particular king, as it is against the principle of the Vedic Terminology enunciated by Sayanancharya himself in his Introduction to the Commentary on the Rigveda and opposed to the Vedic Lexicon Nighantu which clearly tells that *Shambara* means cloud शम्बर इति मेघनाम (NG

1, 10) This self contradiction makes Sayanacharya's Commentary on the Vedas unreliable. Western Scholars have generally followed him and committed the same blunder.

What should a king do—is further told :

यस्यं तीव्रसुतं मदं मध्यमन्तं च रक्षसे ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ २ ॥

2. *TRASLATION* :—O giver of strength Indra ! drink this Soma (juice of good drugs and herbs etc.) which has been pressed out for you, whose gladdening draught, extracted with splendid acts you guard, in the middle and end.

PURPORT :—O enlightened king ! you should manifest such medicines, as increase the happiness of all.

NOTES & REMARKS :—(तीव्रसुतम्) तीव्रैस्तेजास्विभिः कर्मभिर्निष्पादितम् । =Accomplished by splendid acts.

What should men do—is told :

यस्य गा अन्तरश्मनो मदें दृळ्हा अवासृंजः ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ ३ ॥

3. *TRANSLATION* :—O destroyer of all diseases—Indra ! drink this Soma (juice of the herbs which is the destroyer of diseases) which has been pressed out for you, within the cloud producing which are the firm rays of the sun.

PURPORT :—O highly learned persons ! prepare the Soma according to the prescribed method of the medical science and taking it duly, be healthy and free from all diseases. (Its molecules are there in the middle of the clouds.)

NOTES & REMARKS :—(अश्मनः) मेघस्य। अश्मा इति मेघनाम (NG 1, 10)।=Of the cloud.

What should they do—is told :

यस्यं मन्दानो अन्धसो माघोनं दधिषे शवंः ।
अयं स सोमं इन्द्र ते सुतः पिबं ॥ ४ ॥

4. *TRANSLATION* ;—O best among the physicians—Indra ! drink this Soma-juice, which enables you to become prosperous and which has been pressed out for you, by taking which being glad and glorifying God, you uphold the strength of a wealthy and healthy man.

—PURPORT :—O men ! you should always take that juice and food which increases strength, intellect and happiness.

NOTES & REMARKS :—(मन्दानः) स्तुवन् आनन्दन्। मदि-स्तुति मोदमदस्वप्न कान्ति गतिषु (भ्वा॰) अत्र स्तुति मोदार्थग्रहणम्।= Glorifying God and enjoying bliss. (सोमः) ऐश्वर्यकरो रसः। षु-प्रसवैश्वर्ययोः अत्र ऐश्वर्यार्थग्रहणम्।=The juice which causes great wealth by making a man healthy and strong.

Sūktam—44

Rishi or Seer of the Suktam—Shanyer Brashaspatya. Devata—Indra. Chhandas—Ushnik, Pankti and Trishtup of various kinds. Svaras—Rishabha, Pancaama and Dhaivata.

What should king and his ministers do—is told :

यो रयिवो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ १ ॥

1. *TRANSLATION* :—O lord of food-wealthy king ! he who is the wealthiest and most glorious man endowed with wealth and

good reputation should be accepted by you with honour and the wealth required by him should also be utilised properly.

—PURPORT :—O king and officers of the State ! you should keep in your State many wealthy and enlightened persons so that the prosperity may grow even more.

NOTES & REMARKS :—(द्युम्नैः) धनैर्यशोभिर्वा । द्युम्नम् इति धननाम (NG 2,10): द्युम्न द्योततेर्यशो वा अन्नं वा (NKT 5, ,5): ।=By wealth or good reputation. (सोमः) ऐश्वर्यम् । (सोमः, षु—प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थग्रहणम् ।=Wealth, prosperity. (स्वधापते) अन्नस्वामिन । स्वधा इति अन्नाम (NG 2,7): ।=Lord of food.

What should men do—is told :

यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ २ ॥

2. *TRANSLATION* :—O (endowed with abundant wealth)—**king ! you are the possessor of much happiness and lord of food, may the abundant wealth which has been acquired by you, which is giver of happiness and worthy of being given to thoughtful, wise persons, increase your glory or reputation regarding your *Dharma* or righteousness. May it be giver of delight to the wise.**

PURPORT :—Those men, who advance the cause of Dharma (righteousness) and Vidya (true knowledge) by the help of the wealth they possess, enjoy much happiness and wealth.

NOTES & REMARKS :—(तुविशग्म) तुवि बहुविधानि शग्मानि सुखानि यस्य तत्सम्बुद्धौ । तुवि इति बहुनाम (NG 3,1): शग्मम् इति सुखनाम (NG 3,6): ।—Having much happiness. (दामा) दातुं योग्यः ।=Worth giving.

What should men do – is further told :

येनं वृद्धो न शवंसा तुरो न स्वाभिरूतिभिः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ ३ ॥

3. *TRANSLATION* :– O king ! upholder of your articles, increase that soma—juice of various nourishing herbs and plants which is giver of delight to you and which has been pressed out by you with your wealth and strength, along with your protective powers like an old expeirenced man and a man, who is destroyer of the wicked.

PURPORT :—O men ! always have that industriousness by which even old men become energetic like the young.

NOTES & REMARKS :—(शवसा) बलेन । शव इति बलनाम (NG 2,9): । =By strength. (तुर:) हिंसक: । तुरी—गतित्वरण हिंसनयो: (दिवा:) अत्र हिंसनार्थक: । =Violent, destroyer of the wicked.

Who is to be admired be men—is further told :

त्यमु वो अप्रहणं गृणीषे शवसस्पतिम् ।
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥ ४ ॥

4. *TRANSLATION* :– O men ! for your welfare, I praise that very great leader, who does not kill or harm anyone with injustice, who is lord of strength and army, who is subduer of all armies of enemies, who has under him all righteous men (as superintendents of different departments) and who is destroyer of the wicked foes.

PURPORT :– O men ! you should admire that leading person, who is ever just, bearer of all troubles, large hearted, expert in warfare and administration of the State, destroyer of the wicked and firmly zealous.

NOTES & REMARKS ;—(गृणीषे) स्तौमि । पलतिङ्व्यत्ययेनेट् स्थाने से।

गॄ—शब्दे (स्तुतौ) (क्र्या.) ।=Praise. (विश्वचर्षणिम्) विश्वचर्षणयो धार्मिका मनुष्या कार्यद्रष्टारो यस्य तम् (चर्षणयः इति मनुष्यनाम (NG 2,3):।=He who has under him righteous men as superintendents of various departments. (मंहिष्टम) अतिशयेन महान्तम् । महि-वृद्धौ (भ्वा.): ।=Very great.

What should men do—is further told :

यं वर्धयन्तीद्गिरः पतिं तुरस्य राधसः ।
तमिन्न्वस्य रोदसी देवी शुष्मं सपर्यतः ॥ ५ ॥

5. *TRANSLATION* :—O men ! well-trained and refined speeches increase or sing the glory of that lord of the wealth that removes all miseries. Both heaven and earth which are charming and desirable serve his might. You should also increase his power and serve him.

PURPORT :— Those persons, who support a man, who is advanced in good virtues, noble deeds and fine temperment, enjoy kingdom composed of five elements in due proportion.

NOTES & REMARKS :—(तुरस्य) दुःखहिंसकस्य । तुरी—गतित्वरणाहिंसनयोः । (दि) अत्र हिंसार्थकः ।=Of the destroyer or remover of miseries. (सपर्यतः) सेवेते । सपर—पूजायाम् (कण्ड्वादिः) अत्र-पूजनं सेवा ।=Serve.

What should men do —is further told :

तद्व उक्थस्य बर्हणेन्द्रायोपस्तृणीषणि ।
विपो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥ ६ ॥

6. *TRANSLATION* :—O men ! let us increase by the growth of admirable work, the shelter like a covering that prosperous king, whose protection occuring in the same place go on growing with deliberation like wise men's movements.

PURPORT :—O men ! those persons grow from all sides who

like wisemen increase wealth or prosperity by protecting people.

NOTES & REMARKS :—(उक्थस्य) प्रशंसितस्य कर्मण: । (उक्थस्य) वच परिभाषणे (भ.): ।=Of admirable work. (वर्हणा) वर्धनेन ।=By growth or development. (विप:) मेधावी । विप इति मेधाविनाम (NG 3,15) ।=Wise men. (उपस्तृणीषणि) उपाच्छादनीयम् । पातृ तुदिविचिरिचिसिचिभ्यस्यक् (उणा 2—7) इति थक प्रत्ययः उपस्तृञ्—आच्छादने (स्वा.): ।=Shelter or covering.

What should a king do by doing what—is told :

आविदद् दक्षं मित्रो नवीयान्पपानो देवेभ्यो वस्यो अचैत् ।
ससवान्त्स्तौलाभिर्धौतरीभिरुरुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. *TARNSLATION* :—O king ! he who being of young age, nourishing friend of all, having abundant and good foodgrains and protecting with strong armies shaking the foes, arranges for proper dwelling places for the enlightened friends, and becomes a true friend, guarding men, attains incomparable strength.

PURPORT :—O men ! that king alone can get true strength for the protection of the righteous persons, who is friend of all, young (energetic) endowed with wealth and grains, protector of all, having big and strong army and highly learned.

NOTES & REMARKS :—(दक्षम्) बलम् । दक्ष इति बलनाम (NG 2,9): ।=Strength. (ससवान्) प्रशस्तानि ससानि विद्यन्ते यस्य स: । ससमित्यन्ननाम (NG 2,7): ।=Possessing good stock of good food-grains. (धौतरीभि:) शत्रूणां कम्पयित्रीभि सेनाभि: । धुञ्—कम्पने (स्वा०): ।=With armies shaking the enemies.

What should men gain, what and how should they do—is told :

ऋतस्य पथि वेधा अपायि श्रिये मनांसि देवासो अक्रन् ।
दधानो नाम महो वचोभिर्वपुर्दृशये वेन्यो व्यावः ॥ ८ ॥

8. *TRANSLATION* :—O men ! as a wise person protects for

prosperity in the path of truth and the enlightened men turn their minds to this object, a desirable and charming person having good and beautiful body to look at and gaining reputation by uttering good words protects all, so you should also try to do.

PURPORT :—Treading upon the path of righteousness, men should determine to increase wealth and with that wealth, they should support the orphans, advance the cause of Vidya (knowledge) and Dharma (righteousness) distribute medicines for the suffering and construct good roads and in this way, they should spread their name and fame in all directions.

NOTES & REMARKS :—(मेधाः) मेधावी। मेधा इति मेधाविनाम (NG 3,15)। =A genius. (वपुः) सुन्दर शरीरम्। वपुरिति रूपनाम (NG 3,7)। =Beautiful body. (वेन्यः) कमनीयः। वी—गति व्याप्ति प्रजनकान्त्यसनखादनेषु (अदा.) अत्र कान्त्यर्थमादाय व्याख्या:। = Charming.

How should kings and their subjects do good to one another—is told :

द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्वीररातीः।
वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावस्माँ अविड्ढि॥ ९॥

9. *TRANSLATION* :—O king ! with your wisdom and good actions along with your subjects bestow on us the most illustrious strength endowed with the light of knowledge. Accomplish your work, ward off the miserliness of the people even though that may be ancient. Lead a very good life and attain good age. Make us also partners in the distribution of riches.

PURPORT :—The subjects should pray to the ruler in this manner :—O king ! we may always increase your strength if you make us very mighty, devoid of miserliness, longlived on account of the observance of Brahmacharya (abstinance) industrious and fearless by protecting us and urge us to accomplish Dharma (righteousness), wealth, fulfilment of noble desires and emancipation.

NOTES & REMARKS :—(अरातीः) अदानक्रियाः । रा-दाने (अ०) । =Miserliness. (सातौ) संविभागे । षण—संभक्तौ (भ्वा०): ।=In the act of distribution. (शचीभिः) प्रज्ञाभिः कर्मभिर्वा प्रजाभिः सह । शचीति प्रज्ञानाम (NG 2,9) शचिति कर्मनाम (NG 2,1): ।=With wisdom, good action and with the subjects.

Where should the king and his subjects urge upon one another—is told :

इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा वि वेनः ।
नकिरापिर्ददृशे मर्त्यत्रा किमङ्ग रध्रचोदनं त्वाहुः ॥ १० ॥

10. *TRANSLATION* :—O very dear wealthy king ! you have many admirable men as your assistants or followers, let me be liberal donors to you, who are giver of happiness. Please do not look down upon us. Let me be like your kith and kin and may not look upon you adversely. What do you desire among men. Because the enlightened persons call you impeller for the acquirement of wealth, therefore, we take shelter in you.

PURPORT :—O king and his subjects ! as you urge upon one another to do noble deeds with wealth and by giving happiness in the same manner, unitedly you should administer justice and have all just dealings.

NOTES & REMARKS :—(हरिव) प्रशंसितमनुष्ययुक्त ।=He who has admirable good persons as assistants or ministers etc. (रध्रचोदनम्) धनस्य प्राप्तये प्रेरकम् । राध इति धननाम (NG 2,10): ।=Urging upon men to acquire wealth. (वेनः) कामयथाः ।=Desires.

What should men do and not do—is told :

मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द्र निष्षिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥ ११ ॥

11. *TRANSLATION* :—O mightiest king ! destroyer of all

miseries, do not give us up to a wicked king, who is taking other's property injustly, may we never suffer in your friendship, who are endowed with abundant wealth. Give us those good acts which lead us to our true welfare. Destroy the wicked ignoble persons. Keep us away from a wicked man, who gives us trouble.

PURPORT :—O king ! do not keep us under those persons, who give us trouble. Convey to us those acts which lead to our welfare. Let us also do such good acts for you. Thus being frendly to one another, let us achieve desired objects.

NOTES & REMARKS :—(जस्वने) अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे। जसु—हिंसायाम् (चुरा०) परस्वापहरणं हिंसैव: ।=For a wicked king who takes other's property. (अपृणत:) दुःखदातुर्दुर्जनात्। पृण—प्रीणाने (तुदा.) अप्रीणनं दुःख प्रदानम्: ।=From a wicked person who gives trouble.

What should a king do like and for whom—is told :

उदभ्राणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या ।
त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥ १२ ॥

12. *TRANSLATION* :—As the lightning impels the rain-clouds, so the good king, uttering good words and upholding learned artists and artisans send riches, which bestow happiness that are beneficial to the horses and cattle. He is the supporter or lover of the wealthy persons, intensely desiring the welfare of all. Let not the miserly fellows harm you. Let them not give trouble to the rich. If you behave in this manner, who is it that will not bow before you.

PURPORT :—There is simile used in the mantra. He alone can acquire wealth, foods—grains, kingdom and animals, whose army is strong like the band of the clouds, forceful like electricity and, who gathers all virtuous persons.

NOTES & REMARKS :—(राधांसि) सर्वसुखकराणि धनानि। राध इति धननाम (NG 2,10) राध संसिद्धौ (स्वा.)। सर्वेषां सुखसाधकम् इत्यार्थः।=Riches which bestow happiness on all. (कारुधायाः) विदुषां शिल्पीनां धारयिता। कारुः—कृञ् करणे कृवापाजिमिस्वदिसाध्यशूभ्य उण् (उणा.) 1,1) इत्युण् शिल्पकारः। =Upholder of the learned artists and artisans. (अदामानः) अदातारः (डु) धारणापोषणयोः (जुहो.):। Miserly, niggardy.

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Who is fit to be a king—is told :

अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा।
यः पूर्व्याभिरुत नूतनाभिर्गीर्भिर्वावृधे गृणतामृषीणाम् ॥ १३ ॥

13. *TRANSLATION* :—O (non-violent in spirit but destroyer of the wicked enemies) king ! he alone is fit to be the ruler of this State, whose power is enhanced by the ancient and recent words of the admiring knowers of the meanings of the mantras. Hold (utter) these inspiring words for the development and growth of all articles that have been prepared.

PURPORT :—He alone is fit to nourish and make the state advanced, who is trained well by absolutely truthful enlightened persons and adminlstrator of justice. He alone becomes a good scholar, who hears the teachings given by righteous enlightened men.

NOTES & REMARKS :—(अध्वर्यो) अहिंसक। (अध्वरः) ध्वरति हिंसा कर्मा तत्प्रतिषेधः। अध्वर्युः अध्वरंयुनक्त्य अध्वरस्य नेता अध्वरं कामयत इति वापि (NKT 1,3,8) सर्वेऽहिंसका धार्मिकाः स्युरिति यः कामयते सोऽध्वर्युः।=Non-violent. (सुतानाम्) निष्पन्नानां पदार्थानाम्।=The articles that have been prepared. (गृणताम्) प्रशंसकानाम्। गृ-शब्दे (चुरा०) अत्र प्रशंसा शब्दोच्चारणम् परमेश्वर स्तुति करण वाः।=Of the admiring. (ऋषिणाम्) मन्त्रार्थविदाम्।=knowers of meaning of the Vedic mantras.

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What should men do—is told :

अस्य मदें पुरु वर्पांसि विद्वानिन्द्रों वृत्राण्यंप्रती जंघान।
तमु प्र होषि मधुंमन्तमस्मै सोमं वीरायं शिप्रिणे पिबंध्यै॥ १४ ॥

14. *TRANSLATION* :—O highly learned person ! as the sun strikes down the clouds, so a good king should take it to be his duty to destroy the wicked by building the lovely and invincible forms (bodies) of his soldiers or other beautiful things on drinking the juice of the group of invigorating herbs and plants which produce joy and bliss.

You give this juice of the great drug to drink, which has sweet and other articles mixed with it, to this fearless hero, who has very good chin and nose etc. Therefore you are worthy of respect.

PURPORT :—Those persons, who are the illuminotors of justice and victory like the sun, who are regular in taking food and water etc. and are drinkers of the jnice of invigorating herbs enjoy happiness in this world by getting articles of various forms.

NOTES & REMARKS :—(इन्द्रः) सूर्य्यः। अथ यः सइन्द्रोऽसौ स आदित्य (Stp 8, 5, 3, 2) ।=Sun. (वर्पांसि) सुन्दराणि रूपाणि। वर्पः इति रूपनाम (NG 3, 7) ।=Beautiful forms. (अप्रती) अप्रतीतानि। अत्र संहितायामितिदीर्घः। अप्रति अप्रतीनि अविद्यमाना प्रतीतिः परिमाण येषां तानि इति महर्षि दयानन्द ऋ 2,19,4 भाष्ये ।=Confidents.

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What should men do—is told :

पाता सुतमिन्द्रों अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः।
गन्ता यज्ञं परावतश्चिदच्छा वसुंर्धीनामंविता कारुधायाः॥ १५ ॥

15. *TRANSLATION* :—O men ! you should always honour that king, who is the giver of great wealth or prosperity, drinker of the juice of Soma and other invigorating herbs, slayer of enemies

desiring the welfare of his subjects, like the sun destroying the clouds, going to attend Yajna or good dealings of various kinds, upholder of the artisans, even from a distant place and causing the proper inhabitation or settlement and protector of good deeds.

PURPORT :—Those kings and their ministers become praiseworthy in this world, who drink the juioe of the herbs prepared according to the methods given in the Ayurveda Shastra *(medical science) ; remove the wicked by the use of the arms and missiles and perform good deeds, giving up all laziness, propogating justice, gather around them artists and artisans.*

NOTES & REMARKS :—(मन्दसानः) कामयमानाः। मदि-स्तुति मोदमद स्वप्न-कान्ति गतिषु (भ्वा.) अत्र कान्त्यर्थः कान्तिः-कामना ।=Desiring the welfare of his subjects. (धीनाम्) उत्तमानां कर्मणाम् । धीरिति कर्मनाम (NG 2,1) ।=Of good deeds.

What should men do—is told :

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सद्यथा सौमनसाय देवं व्य१स्मद् द्वेषो युयवद्व्यंहः ॥ १६ ॥

16. *TRANSLATION* :—O highly learned person! you should act like a man who for the sake of cheerfulness, drinks with a cup very delicious nector like, divine invigorating drugs which is dear to the soul-the master of the body and protects wealth and enjoys happiness thereby, separates us from all sins and keeps far away from all malice or a malicious enemy.

PURPORT :—O men ! you should drink only such things, which do not cause sloth in mind and body and ill-will. As all protect themselves, so they should protect others also.

NOTES & REMARKS :—(इन्द्रपानम्) इन्द्रस्यौषधिरसस्यैश्वर्यस्य वा पानं रक्षणं

वा । =Drinking the juice of the invigorating herbs or the protection of wealth. (अमृतम्) सुस्वादिष्ठम् । =Very Delicious. (युयवत्) वियोजयति । =Separates, keep far away from.

The same subject of duties of men—is continued :

एना म॒न्दा॒नो ज॒हि शू॑र॒ शत्रू॑ञ्जा॒मिमजा॑मिं मघवन्न॒मित्रा॑न् ।
अ॒भि॒षे॒णाँ अ॒भ्या॒३॒ देदि॑शाना॒न्परा॑च इन्द्र॒ प्र मृ॑णा ज॒ही च॑ ॥ १७ ॥

17. *TRANSLATION* :—O opulent Indra ! destroyer of the enemies, being admired, kill those, who are opposed to Dharma (righteousness) and wicked enemies whether they are your kith and kin or strangers. Slay those, who stand infront of you with their armies and order their warriors to attack you. Destroy ignorance and other evils.

PURPORT :—O king or commander-in-chief of the army ! being delighted with the observance of Brahmacharya and the drinking of Soma etc. gladden the heroes and conquer all your foes.

NOTES & REMARKS :—(शत्रून्) धर्मविरोधिनः । =Those who are opposed to Dharma or righteousness. (जामिम्) जामात्रादिकम् ।=Kith and kin like the son-in-law and others. (मृणा) नाशय । अत्र द्वयचोऽतस्तिङ इति दीर्घः । मृण-हिंसायाम् (तुदा.) ।=Destroy.

That should the rulers and their subject do—is told :

आ॒सु ष्मा॑ णो मघवन्निन्द्र पृ॒त्स्व१॒॑स्मभ्यं॒ महि॒ वरि॑वः सु॒गं कः॑ ।
अ॒पां तो॒कस्य॒ तन॑यस्य जे॒ष इन्द्र॑ सू॒रीन्कृ॑णु॒हि स्मा॑ नो अ॒र्धम् ॥ १८ ॥

18. *TRANSLATION* :—O opulent king ! destroyer of miseries, in these armies of brave persons, make great service easy or easily accessible to us. Make us victorious in the battles. O giver of all wealth, make us-who are learned persons well-versed in the millitary

science very prosperous in order to conquer your enemies and spread education among the progeny of his subjects, whether infants or grown up.

PURPORT :—A king should endeavour, in such a manner, that his armies should be well-trained, powerful and victorious. He should try that all boys and girls should be endowed with knowledge by the observance of Brahmacharya (abstinence) and prosperous, always serviug the cause of truth, justice and Dharma (righteousness and duty).

NOTES & REMARKS ;—(अपाम्) प्राणानाम् । आपो वै प्राणाः (काण्व शत 4,8,22 माध्यशत 3,8,2,4 Jaiminyop 3,10,9) ।=Of the Prānas (vital energy), here men full of vital energy. (वरिवः) सेवनम् । वरिवः-वृञ्-वरणे (स्वा.) श्रेष्ठवरणं वृत्वस्तरसेवनम् । अथवा वरिवः इति धननाम (NG 2,10) अत्र धनद्वारा सेवनम् । =Service. (अर्धम) सुसमृद्धिम् । (मर्दम) ऋधु-वृद्धौ (दिवा.) । =In the armies of heores. (पृत्सु) वीरमनुष्यसेनासु । पृत्सु इति संग्रामनाम् (NG 2,17) वीर मनुष्यसेना मुख्यतया संग्रामाय अतोऽत्र तद् ग्रहणम् ।=In the armies of heroes.

How should the minister be—is told :

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
अस्मत्राञ्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥ १९ ॥

19. *TRANSLATION :*—O king ! let those mighty persons, who are powerful and quick going like the horses, are of concentrated mind, possessors of strong well-built chariots, showerers of the happiness of victory and splendid like the rays of the sun, pervading in all good merits and actions, approaching those good persons, who protect us from enemies, bearers of the science of arms and missiles, subduers of the strength of the foes and good comrades bring you here for joy or bliss, which give strength. You should also treat them with love.

PURPORT :—A king should appoint men endowed with good merits, actions and temperament for all administrative posts after testing thoroughly, and he himself should also be of noble virtues, actions and temperament.

NOTES & REMARKS :—(हरयः) सुशिक्षिता अश्वा इव मनुष्याः। हरय इति मनुष्यनाम (NG 2, 3) ।=Men, who are like well-trained horses. (अरयाः) सकलशुभगुणकर्मव्यापिनः। अत-सातत्यगमने (भ्वा.) ।=Pervading in all good virtues, actions and temperament. (वृषरश्मयः) रश्मय इव विजय-सुखवर्षकास्तेजस्विनः। =Showerers of the happiness of victory. (वृषणः) शत्रुशक्तिबन्धकाः। वृष-शक्तिबन्धने (चुरा.) ।=Subduers of the strength of the foes.

TRANSLATOR'S NOTES :—Not taking into consideration the epithets of हरयः like युजान्तः, वज्रबाहः, अस्मत्राञ्चः etc. almost all commentators have interpreted हरयः as horses where Maharshi Dayananda Sarasvati, taking into account all these epithets and the clear authority of the Vedic Lexicon Nighantu 2-3 हरय इति मनुष्यनाम (NG 2, 3) has rightly interpreted हरयः here as सुशिक्षिता अश्वा इव मनुष्याः। How deep was his seer-like insight which other commentators lacked inspite of their scholarship.

How should the ministers be—is again told :

आ ते वृषन्वृषणो द्रोणमस्थुर्घृतप्रुषो नोर्मयो मदन्तः ।
इन्द्र प्र तुभ्यं वृषभिः सुतानां भरन्ति वृषभाय सोमम् ॥ २० ॥

20. *TRANSLATION* :—O mighty opulent king! those powerful persons, who like the waves of the oceans and rivers filled with water, delighting you, fill you with, who desire strength with the juice of great herbs prepared by mighty physicians for acquiring great vigour, and are seated in the aircraft and other rapid-going vehicles, should be pleased or satisfied by you.

PURPORT :—O king! you should keep those persons always happy, who are sincere and well-wishers of your State. You should

know that, as by the wind waves of the water rise up, so the intellect rises up or increases by the association of the good and enlightened men.

NOTES & REMARKS :—(प्रोणम्) प्रवन्ति येन विमानादियानेन तत् । प्रु-गतौ (भ्वा.) ।=Aircraft and other vehicles by which a man can travel very fast. (घृतप्रुषः) ये घृतमुदकं प्रोषयन्ति पूरयन्ति ते ।=Those who fill with water.

How should a king be—is told :

वृषा॑सि दि॒वो वृ॑ष॒भः पृ॑थि॒व्या वृषा॒ सिन्धू॑नां वृष॒भः स्तिया॑नाम् ।
वृष्णे॑ त॒ इन्दु॑र्वृषभ पीपाय स्वा॒दू रसो॑ मधु॒पेयो॒ वरा॑य ॥२१॥

21. *TRANSLATION* :—O mightiest king ! subduer of the strength of the enemies, you are mighty like the rays of the sun, mighty on the face of the earth, showerer of happiness like the water of the rivers or oceans, knower of the attributes of animates and inanimate things. Let this Soma juice mixed with honey, which is very delicious, be for your drinking, as you are the best.

PURPORT :—*O king ! if you know the science and utility of electricity, earth, river, oceans, firmament and all animate beings and inanimate things, you can attain great joy and bliss.*

NOTES & REMARKS :—(सिन्धूनाम्) नदीनां समुद्राणां वा । सिन्धवः इति नदीनाम (NG 1, 13) ।=Of rivers or oceans. (स्तियानाम्) संहतानां स्थावर-जङ्गमानां प्राण्यप्राणिनाम् । स्त्यै-शब्दसङ्घातयोः (भ्वा.) अत्र सङ्घातार्थः ।=Of all animate beings and inanimate things put together.

Whom should a king honour—is further told :

अ॒यं दे॒वः सह॑सा॒ जाय॑मान॒ इन्द्रे॑ण यु॒जा प॒णिम॑स्तभायत् ।
अ॒यं स्वस्य॑ पि॒तुरायु॑धानीन्दु॑रमुष्णा॒दशि॑वस्य मा॒याः ॥ २२ ॥

22. *TRANSLATION* :—O king ! you should honour him like a Guru (Preceptor), who being endowed with divine virtues and with the help of the opulent king, makes the admirable dealing permanent. This creator of joy, makes firm the weapons used by his father and

takes away the evil intellect of a wicked person or inauspicious ness.

PURPORT :—O king ! let these persons be ever honoured by you, who perform righteous deeds themselves and propagate them to others, who are experts in preaching the science of warfare, and generate good, by destroying inauspiciousness or evil from all sides.

NOTES & REMARKS :—(पणिम्) स्तुत्यं व्यवहारम् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=Admirable dealing. (अमुष्णात्) मुष्णाति चोरयति ।=Takes away.

How should the enlightened persons be—is further told :

अयमंकृणोदुषसंः सुपत्नीरयं सूर्ये अदधाज्ज्योतिरन्तः ।
अयं त्रिधातु दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळहम् ॥ २३ ॥

23. *TRANSLATION* :—O highly learned person ! as the sun makes the dawns like good wives, so you should be the observers of the chastity of monogamy. As this sun establishes light in the solar world, so establish the light of knowledge in the heart of the people. As this God, who is the lord of the world, finds out the hidden immortal matter consisting of *Satva*, *Rajas* and *Tamas* (purity, passion and inertia) in three luminaries, fire, lightning and sun ; so you should know the nature of the matter and other things.

PURPORT :—O men ! those persons, who are observers of the vow of monogamy and chastity, revealers of truth and untruth, knowers of the cause and effect, soul and other subtle objects; should be looked up as the sun, God and enlightened persons.

NOTES & REMARKS :—(त्रितेषु) प्रसिद्धविद्युत्सूर्य्येषु ।=Fire, lightning and the sun.

The enlightened persons should behave like God— is told :

अयं द्यावापृथिवी वि ष्कंभायदयं रथमयुनक्सप्तरंश्मिम् ।
अयं गोषु शच्या पक्वमन्तः सोमो दाधार दशयन्त्रमुत्सम् ॥ २४ ॥

24. *TRANSLATION* :—**O highly learned persons ! you should**

be like God in your dealings. As He upholds the heaven (light) and earth, as He—yokes the chariot in the form of the sun, which has seven kinds of rays, as He the creator of the world, with His true act; makes this world firm in which there are five gross and five subtle elements, which is like a well full of water. He puts milk in the cows, and strengthens sap in the herbs on earth.

PURPORT :—O enlightened persons ! as God upholds, this world having created justice like the sun, forgiveness like the earth, milk and other saps for the growth of all, so you should try to uphold all.

NOTES & REMARKS :—(दशयन्त्रम्) सूक्ष्मस्थूलानि दशभूतानि यन्त्रितानि यस्मिँस्तत् ।=The world in which there are five subtle and five gross elements. Five Bhootas or elements are पृथिवी, जल, वायु, अग्नि, आकाश earth, water, air, fire & ether. (उत्सम्) कूपमिव जलेन विलक्षम् । उत्सः इति कूपनाम (NG 3, 23) ।=Like the well full of water.

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Sŭktām—45

Rishi or Seer of the Sŭktam—Shanyur Brahspatya. Devata—1 to 30—Indra, 31-33—Bribustakshaā. Chhanda—Gayatri of various kinds, Ushnik and Anushtup. Svaras—Shadja, Rishabha and Gāndhāra.

What should a king do—is told :

य आनयत्परावतः सुनीती तुर्वशं यदुम् ।
इन्द्रः स नो युवा सखा ॥ १ ॥

TRANSLATION :—O men ! let that prosperous king by your friend, who is giver of all wealth and endowed with his youthfulness (both physical and spiritual) and good policies or justice, brings a mighty—subduer of the violent men and ever industrious person, from afar.

PURPORT :—O men ! you should befriend only that king, who

with his true justice brings highly learned persons from afar, with humility, and sense of welfare for all.

NOTES & REMARKS :—(तुर्वणम्) हिंसकानां वशकरम् । तुर्वी-हिंसायाम् (भ्वा.) अथवा तूरी-गतित्वरणहिंसनयोः (दिवा.) अत्र-हिंसनार्थकः ।=Who can control violent persons. (यतुम्) प्रयतमानं नरम् । यती-प्रयत्ने (भ्वा.) ।=Industrious man.

What should a king do – is again told:

अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनम् ॥ २ ॥

2. *TRANSLATION* :—O men ! you should know that king—the destroyer of his enemies, who becomes glorious, who puts good and desirable life or knowledge even in a man— who is not a genius and who wins beneficent wealth with a swift going vehicle—with or without a horse.

PURPORT :—That enlightened king, who puts knowlege in even ignorant boys, through teaching and sermons, attains, kingdom even without a strong army.

NOTES & REMARKS :—(वयः) कमनीयं जीवनं विज्ञानं वा । (वयः) वी-गति व्याप्तिप्रजन कान्त्यसनखादनेषु (अ.) अत्र गति कान्त्यर्थं ग्रहणम् । गतेस्त्रिस्वर्थेषु ज्ञानार्थं ग्रहणम् ।=Desirable good life or knowledge. (अनाशुना) अनश्वेनाचिरेण गन्त्रा ।=With a swift going vehicle even without a horse.

The same subject of king duties – is continued.

महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥ ३ ॥

3. *TRANSLATION* :—O men ! great and good are the policies of this king, as sanctioned by the eternal Vedas. His protections and glories never fail.

PURPORT :—Those kings, who ever upholding good policy, nourish their subjects like their own children, attain imperishable glory or good reputation.

NOTES & REMARKS :—(पूर्वीः) प्राचीना वेदोविता: ।=Ancient, sanctioned by the Vedas. (प्रशस्तयः) सत्कीर्त्तयः। प्र+शंसु-स्तुतौ (भ्वा.)। =Good reputation or glories.

TRANSLATOR'S NOTES :—The mantra is equally applicable to God, the king of kings or Sovereign of the world. By प्रणीतयः in that case is to be meant—ways of guiding or leading forward. The next mantra makes it clear that here also God can be taken.

Who is to be honoured by men—is told :

सखा॑यो॒ ब्रह्म॑वाहसे॒ऽर्च॑त॒ प्र च॑ गायत। स हि नः॒ प्रम॑ति॒र्म॒ही ॥ ४ ॥

4. *TRANSLATION* :—(1) O friends ! that God, whom you venerate well and whose glory you sing for conveying the knowledge of the Vedas and the Supreme Being, and by whom, good intellect or wisdom and great speech is given to us, is worthy of our adoration.

(2) O friends ! you should honour and praise that enlightened person, who gives you wisdom and refined speech.

PURPORT :—*O men ! you should always honour God and an absolutely truthful elightened person, who is engaged in welfare of all, being friendly to one another, so that you may attain wisdom and good speech.*

NOTES & REMARKS ;—(ब्रह्मवाहसे) वेदेश्वर विज्ञानप्रापणाय । वेदो ब्रह्म (जैमिनीयो. 4,11,4,3) ।=For conveying the knowledge of the Vedas and God. (प्रमतिः) प्रकृष्टा प्रज्ञा ।=Good intellect or wisdom. (मही) महती वाक् । मही इति वाङ्नाम (NG 1, 11) ।=Great or refined speech.

How should a king and ministers behave—is told :

त्वमेक॑स्य वृत्रहन्नवि॒ता द्वयो॑रसि। उ॒तेदृशे॒ यथा॑ व॒यम् ॥ ५ ॥

5. *TRANSLATION* :—O king ! you are slaughterer of the enemies, as sun is of the clouds, you are worthy of honour, as you are the protector of the helpless or of the officers of the State and

ordinary subjects like us—engaged in this righteous dealing protecting all.

PURPORT :—*O king ! as we justly and impartially deal with all, whether they are our own kith or kin or strangers, so you should also do. Being engaged in this kind of righteous dealing, we may get prosperity and emancipation.*

NOTBS & REMARKS :—(द्वयोः) राजप्रजाजनयोः ।=Of the officers of the State and ordinary people or relatives and strangers according to the interpretation given in the purport. (वृत्रहन्) यः सूर्यो वृत्रं हन्ति तद्वच्छत्रुहन्तः । वृत्र इति मेघनाम (NG 1,10) तद्धन्ता-सूर्यः ।=Slayer of the foes like the sun destroying clouds.

What should a king do—is again told :

नयसीद्वति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥ ६ ॥

6. *TRANSLATION* :—O king ! as you are to be respected by us, as you make even those, who hate as manifesters of the light of the Vedas and never transgress the rules of the righteous, lead them towards the path of righteousness. Therefore, you are called by leading men—as a good hero.

PURPORT :—*O king ! if you become an enlightened person, endowed with humility, you can turn by your humility even those, who are haters of the Vedas and Dharma, lovers of the Vedic Dharma by giving good teachings.*

NOTES & REMARKS ;—(उक्थशंसिनः) वेदप्रकाशकरणशीलान् । वा गुक्थम् (षड्विंशब्राह्मणे 1, 5) वच-परिभाषणे (अ.) पातु तुदिविचिरिचिसिचिभ्यास्थक् (उणादिकोषे 2, 7) इति थकप्रत्ययः मुख्यावाक वेदवागेव उक्थशंसिन ऋच-प्रणव उक्थशंसिनाम् (तैत्तीय सं. 3,2,9,6) । तेन ऋचा मुख्यतया गृह्णम्-उक्थ पदेन प्रभावस्मर्थं =Manifesters of the light of the Vedas.

The same subject of king's duties—is told :

ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥ ७ ॥

7. *TRANSLATION* :—O king ! as with well-trained sweet and

true words, I invite and admire the knower of the four Vedas, who is conveyor of the Vedic words, their meanings, their relation and accents and who is friend of all, praise worthy with lands, like a milch cow is for milking, so you should also do.

PURPORT :—O men ! as learned persons by, the association of an absolutely truthful person, who is well-versed in the Vedas becomes cultured, civilised and enlightened, so you should also become scholar and skilful by their association.

NOTES & REMARKS ;—(ब्रह्माणम्) चतुर्वेदविदम् । अथकेन ब्रह्मत्वं क्रियत इति त्रय्या विद्ययेति । (ऐतरेय ब्राह्मणे 5, 33) । य मेवा मुं त्रय्यै विद्यायै तेजोरसं प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी) ब्रा० 6,11) । तस्माद् यो ब्रह्मनिष्ठः स्यात्त ब्राह्मणं कुर्वीता ब्रह्मा सर्वविद्यः सर्वं (गोपथ उ. 1, 3) परिवृढः श्रुततः (NKT 1, 3, 8) वेदो ब्रह्म (जैमिनीयोप 4,25,3) ।=The knower of all the four Vedas. (ब्रह्मवाहसम्) वेदानां शब्दार्थ सम्बन्धस्वराणां प्रापकम् । =The conveyor of the Vedic words, their meanings, relation of the words and meanings and their accents.

By doing what a king can get prosperity—is told :

यस्य विश्वानि हस्तयोरूचुर्वसूनि नि द्विता । वीरस्य पृतनाषहः ॥८॥

8. *TRANSLATION :*—**O highly learned persons ! he in whose hands the conquerors in the battle all, things (riches) are stored he who himself is the subduer of the enemies' forces; should protect both the officers of the State and subjects or the preachers and preached (the audience).**

PURPORT :—That king, who protects his people with knowledge and wisdom, like his own son, begets all riches and pleasures. He can also provide welfare for his subjects, with the help of his good, able and praiseworthy ministers.

NOTES & REMARKS :—(वसूनि) द्रव्याणि । यद् वै किंच विन्दते तद्वसु (काठक सं० 10, 6) । तेन वसूनी द्रव्याणी ।=Articles, riches. (द्विता) द्वयो राजप्रजयोरूपदेशकोपदेश्ययोर्वा भावः ।=Of both the officers of the State and subjects or the preachers and the preached (audience).

What should men remove and what should they attain—is told :

वि ह्ळ्हानि चिदद्रिवो जनानां शचीपते । वृह माया अनानत ॥ ९ ॥

9. *TRANSLATION* :—O lord of your subjects ! you are unbending before your foes and splendid like the sun, rend as under, all deceptions of the wicked people and destroy your enemies by organising strong armies of brave men.

PURPORT :—That king, preceptor or teacher is the best, who removes deceit and other evils and makes all men of righteous conduct.

NOTES & REMARKS :—(अद्रिवः) मेघकरसूर्यवद्वर्त्तमान । अद्रिः इति मेघनाम (NG 1, 10) तस्कर: सूर्यः अद्रिवान् ।=Behaving like the sun. (मायाः) कपटानि । माया इति प्रज्ञानाम (NG 3, 9) अत्र दुष्ट प्रज्ञा ।=Deceit, acts of deception or cheating due to bad intellect.

How should the kings and their subjects deal with one another—is told :

तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

10. *TRANSLATION* :—O truthful good protector of the wealth and preserver of true knowledge and food-grains ! we desirous of food, knowledge and glory admire you. O giver of great wealth ! let others also praise you.

PURPORT :—O king or scholar, we shall honour you, only so long as, you will remain endowed with noble virtues, actions and temperament, engaged in sustaining the people, self controlled and good charactered.

NOTES & REMARKS :—(सोमपाः) यः सोमैश्वर्यं पाति तत्सम्बुद्धौ । (सोमः) षु-प्रसवैश्वर्ययोः (भ्वा.) अत्र ऐश्वर्यार्थग्रहणम् ।=He who protects wealth. (वाजानाम्) विज्ञानान्नादीनाम् । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) वाजः-वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Of true knowledge, food-grains etc. (श्रवस्यवः) य आत्मनः श्रवोऽन्नादिकमिच्छवः । श्रवः इत्यन्ननाम (NG 2, 7) श्रवः इति धननाम (NG 2, 10) श्रवः प्रशंसाम् इति (NKT 4, 4, 24) ।=Desirous of food grains and other things.

How should the kings and their subjects deal with one another is told :

तमु त्वा यः पुरासिथ यो वा नूनं हिते धनें। हव्यः स श्रुधी हवम् ॥११॥

11. *TRANSLATION* :— O king ! listen to us, you who have been worthy of invocation and conferring wealth with certainty. We put our request before you.

PURPORT :- O men ! that king alone should always be respected, who desires for the welfare of all, who makes all endowed with wealth and prosperity and who administers true justice after listening to both strong and weak.

NOTES & REMARKS :—(हिते) सुखकरे ।= Giver of happiness. (हवम्) वार्त्ताम् ।= Talk, Call.

What should king and their ministers etc. attain and and what should they convey to others—is told :

धीभिरर्वद्भिरर्वतो वाजाँ इन्द्र श्रवाय्यान्। त्वया जेष्म हितं धनम्॥१२॥

12. *TRANSLATION* :—O Indra (destroyer of the enemies) ! when we conquer beneficial wealth with you, with our wisdom and good actions and with our horses having acquired glorious and rapid-going mighty men like the horses; remain with us happily.

PURPORT :—When kings and the officers of the State are in perfect accord with one another and accomplishing well all components of the army, conquer the unjust and wicked foes and bring about the welfare of all with the wealth obtained from victory, then their desires are fulfiled.

What should a king do again—is told :

अभूरु वीर गिर्वणो महाँ इन्द्र धने हिते। भरे वितन्तसाय्यः ॥ १३ ॥

13. *TRANSLATION* :—O king ! you who are requested through good words and are a hero, you by nature being a great conqueror; be the victor in the battle for beneficent wealth.

PURPORT :—If a king, desiring the welfare of all, is grateful knower of the real nature of men and lover of the warriors, then his honour and wealth increase by conquest in battles.

NOTES & REMARKS :—(वितन्तसाय्य:) योवितन्तस्यतिविजयेऽस्ति स:। वि+तन्तस-जये-कण्ड्वादौ पठ्यते इति सायणाचार्यो वेदभाष्ये महर्षिणाऽपि तथैवार्थं कृतो यद्यपि धातुपाठे तन्तस्-दु:खे इति वर्ततेऽजमेर संस्करणे ।=Conqueror. (गिर्वण:) यो गीर्भिवन्यते याच्यते तत्सम्बुद्धौ । वनु-याचने (तन.) ।=He who is requested or begged. (भरे) सङ्ग्रामे । भरे इति संग्रामनाम (NG 2, 17) ।=In the battle.

What should a king do - is further told :

या तं ऊतिरंमित्रहन्मक्षूजंवस्तमासंति । तयां नो हिनुही रथंम् ॥१४॥

14. *TRANSLATOIN* :—O slayer of foes ! increase our power by providing us with swift moving vehicles, by what ever means of protection.

PURPORT :—That king only grows constantly, who pleases his subjects by providing them with speedy modes of protection.

NOTES & REMARKS :—(मक्षूजवस्तमा) सद्योऽतिशयेन वेगयुक्ता । =Speediest. (रथम्) विमानादियानम् ।=The vehicle in the form of aircraft etc.

Whom should a king, conquer and with what means—is told :

स रथेन रथीतमोऽस्माकेनाभियुग्वंना । जेषि जिष्णो हितं धनंम् ॥१५॥

15. *TRANSLATION* :—O conqueror ! being most skilful in those, who possess chariots, with our car which is harnessed and divided, you conquer abundant wealth. Therefore you are admirable.

PURPORT :—That king becomes praise worthy, who conquers (gains) abundant wealth with admirable vehicles.

NOTES & REMARKS :—(हितम्) प्रवृद्धम् । हि-गतौ वृद्धौ च (स्वा.) । =Multiplied, adundant. (अभियुग्वना) योऽभियुज्यते बन्यते विभज्यते तेन । युजिर-योगे (रुधा०) वन-संभक्तौ (भ्वा.) ।=Which is harnessed and divided.

How should a king be—is further told :

य एकु इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥ १६ ॥

16. *TRANSLATION* :—O man ! praise that king only, who endowed with strong intellect; is wonderful observer of men and their master.

PURPORT :—O people ! you should regard him only as king, who is endowed with the knowledge of all sciences, good virtues, actions and temperament and is constantly engaged in nourishing his subjects with justice and not a mean fellow.

NOTES & REMARKS :—(कृष्टीनाम्) मनुष्याणाम् ।=Of men. (वृषक्रतुः) वृषा बलवती क्रतुः प्रज्ञा यस्य सः ।=Endowed with strong intellect. (विचर्षणिः) विचक्षणो द्रष्टा ।=Wonderful seer or observer.

How should a king be—is told :

यो गृणतामिदासिथापिरूती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥

17. *TRANSLATION* :—O Indra (king) ! you, who have been and are friend of the admirers, endowed with good virtues, make us happy with your protective powers.

PURPORT :—O king ! if you are devoid of foes, friend of all and auspicious to all your subjects, you can easily accomplish Dharma (righteouness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

NOTES & REMARKS :—(गृणताम्) प्रशंसकानाम् । गृ-शब्दे (क्र०) ।=Of the admirers. (आपिः) शुभगुणव्यापकः । आप्लृ-व्याप्तौ (स्वा.) ।=Pervading in good virtues.

What should king and ministers do after thinking of what—is told :

धिष्व वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥१८॥

18. *TRANSLATION* :—O king ! you are expert in the use of

good arms and missiles; grasp in your hands the thunderbolt-like band of arms and missiles, to slay the wicked and put up with all troubles to conquer in the righteous battles.

PURPORT :—O king and warriors of the army ! you should be experts in the use of weapons and missiles and slaying the robbers and other enemies, be of forbearing nature.

NOTES & REMARKS :—(गभस्त्योः) हस्तयोर्मध्ये । गभस्तीति बाहुनाम (NG 2, 4) ।=In the hands. (स्पृधः) स्पर्द्धणीयान्सङ्ग्रामान् । स्पृध इति संग्रामनाम (NG 2, 7) ।=Righteous battles.

What kind of man should be admired by men—is told :

प्रत्नं र॒यीणां युजं सखा॑यं कीरि॒चोद॑नम् । ब्रह्म॑वाहस्तमं हुवे ॥ १९ ॥

19. *TRANSLATION* ;—O men ! as I praise a man, who is the proper utiliser of wealth of all kinds, is inspirer of students and is the best conveyor of the knowledge of Veda and God and an old (trustworthy) friend, so you should also do.

PURPORT ;—Those persons only, are the true accepters of virtues, who admire firm friend, who is the accomplisher of public good-is the greatest scholar and by teaching and preaching, urge upon all to accept truth and to renounce untruth.

NOTES & REMARKS :—(कीरिचोदनम्) कीरीणां विद्यार्थिनां प्रेरकम् । (कीरिः) कीरिरिति स्तोतृ नाम (NG 3, 16) । अत्र विद्यायांविदुषां च स्तोता विद्यार्थी गृह्णते । चुद-संचोदने । संचोदन ।—प्रेरणम् ।=Impeller or inspirer of students. (ब्रह्मवाहस्तमम्) अतिशयेन वेदेश्वर विद्याप्रापकम् । वह-प्रापणे (भ्वा.) ।=The best conveyor of the knowledge of Vedas and God.

What sort of king should be elected by men—is further told :

स हि विश्वा॑नि॒ पार्थि॑वाँ॒ एको॒ वसू॑नि॒ पत्य॑ते ।
गिर्व॑णस्तमो॒ अध्रि॑गुः ॥ २० ॥

20. *TRANSLATION* :—O men ! he alone (being matchless), is

the best among those to be praised, is of true movement and is the lord of the good articles known on earth, is worthy of our praise.

PURPORT :—O men ! you should elect him as king, who is endowed with unparallelled intellect and knowledge, is knower of the science of earth and other objects, is a man of admirable virtues, actions and temperments and truthful conduct.

NOTES & REMARKS :—(अध्रिगुः) सत्यगतिः । अध्रिगुः अधृतगमनः इति (NKT 5, 2, 10) । अथवा प्रशासनमेवाभिप्रेतस्यात् तच्छब्दवत्वात (NKT 5,‚,10) यः प्रशासनं करोति सोऽध्रिगः=प्रशासनमेवादेशरूपा वाक् सा चापि-सत्याधिवृत्तो हिमति प्रशासकः इन्द्रोऽप्यध्रिगुरुच्यते (NKT 5, 2, 11) ।=A man of truthful movement (गिर्वणस्तमः) अतिशयेन वाग्भिः प्रशंसनीयः ।=The best, worthy of praise.

What should authorities of the State and the people do to adorn one another—is told :

स नो॑ नि॒युद्भि॒रा पृ॑ण॒ कामं॒ वाजे॑भिर॒श्विभिः॑ ।
गोम॑द्भि॒र्गोप॑ते धृ॒षत् ॥ २१ ॥

21. *TRANSLATION* :—O lord of the land ! you being bold, fulfil our noble desires, with the help of the givers of knowledge and food—grains etc.; with reasonable acts, with men, who are possessers of good land, cows and admirable speech and with the co-operation of the benevolent men, who are like the sun and the moon.

PURPORT :—O king ! if you fulfil our noble desires, we will also fulfill your desires.

NOTES& REMARKS :—(नियुद्भिः) निश्चितहेतुभिः ।=With reasonable acts. (वाजेभिः) विज्ञानान्नादि कारिभिः । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) । वाजः वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । =With men who are givers of knowledge and food etc. (अश्विभिः) सूर्य्याचन्द्रम आदिभिः । तत्कावश्विनौ ? द्यावापृथिव्या वित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके ।) (NKT 12,1,1) । अत्र सूर्यचन्द्रवत् परोपकारीणामध्यापकोपदेशकौ गृहीतु शक्येते ।=With the benevolent men like the sun and moon or teachars and preachers.

Mdl. 6, Skt. 45, Mtrs. 22-23

What should men do and for whom—is told :

तद्वों गाय सुते सचा पुरुहूताय सत्वने ।
शं यद्गवे न शाकिने ॥ २२ ॥

22. *TRANSLATION* :—O men ! what praise is offered to you in this world, let that be for the truthful, man of pure heart, admired by many, like the mighty devotee, who sings the glory of God. O king ! you should also praise their glory.

PURPORT :—As by the teaching and preaching and actions of an enlightened person, who is well-versed in all sciences, the welfare of all is accomplished, in the same way, the happiness of the subjects, ever grows by the best king.

NOTES & REMARKS :—(सुते) उत्पन्नेऽस्मिञ्जगति । षु-प्रसवैश्वर्ययोः (स्वा.) । उत्पन्नं जगत्सुतम् ।=In this world created by God. (सत्वने) शुद्धान्तःकरणाय ।=For a man who is of pure mind, intellect and heart. (गवे) स्तावकाय । गौरिति स्तोतृ नाम (NG 3, 16) ।=For a devotee of God, who sings the glory of God.

How should the kings and their subjects mutually deal—is further told :

न घा वसुर्नि यमते दानं वाजस्य गोमतः ।
यत्सीमुप श्रवद् गिरः ॥ २३ ॥

23. *TRANSLATION* : - That man, who being the repository of the knowledge endowed with good and refined speech, gives that (knowledge) to others and listens to the words (of wisdom) of enlightened persons, does not perish.

PURPORT :—That man, who gives knowledge and freedom from fear and listens to the words of wisdom uttered by the enlightened men, is not destroyed by the obstacles.

NOTES & REMARKS :—(यमते) यच्छति ददाति । यम-परिवेषणे (चु.) परिवेषणं दानमेव ।= Gives. (गोमतः) प्रशस्तवाग्युक्तस्य । गौरिति वाङ्नाम (NG 1, 12) ।=Of the person endowed with admirable speech.

How should a king be—is told :

कुवित्संस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।
शचीभिरपं नो वरत् ॥ २४ ॥

24. *TRANSLATION* :—Let that king ! destroyer of the wicked thieves and robbers, who with his wisdom or actions goes to the path, where there are many cows of a librel man, who distributes much, accept us.

PURPORT :—That man becomes a discriminator between truth and untruth, who removes all wicked persons, thieves and robbers and accepts the best persons, for the propagation of just dealing.

NOTES & REMARKS :—(कुवित्सस्य) यः कुवित्महत्सनति विभजति तस्य । कुवित् इति बहुनाम (NG 3, 1) । =Of the person who distributes much. (व्रजम्) व्रजन्ति यस्मिंस्तम् । व्रज-गतौ (भ्वा.) ।=Path.

All men should praise a righteous person—is told :

इमा उं त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्रं वृत्सं न मातरः ॥२५॥

25. *TRANSLATION* :—O king ! you are engaged in nourishing the subject, and endowed with infinite wisdom. Our words praise you, as mother cows call aloud for their calves. You should admire them.

PURPOR :—O king ! as cows please their calves with love in the same manner, well-trained speeches gladden all. This you should know.

NOTES & REMARKS :—(नोनुवुः) भृशं प्रशंसेयुः । (नोनुवुः) णु-स्तुतौ यौनः पुन्येन् भृशं वा स्तुवन्ति छन्दसि लुङ्-लङ्लिटः इति लट् स्थाने लिट् । शतमिति बहुनाम (NG 3, 1) ।=Praise much. (शतक्रतो) अमितप्रज्ञ । क्रतुरिति प्रज्ञानाम (NG 3, 9) ।=Man of infinite wisdom.

Whose friendship does not end—is told :

दूणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥

26. *TRANSLATION* :—O brave king (or enlightened person) ! endowed with the power of endurance and other virtues, as the bull loves a cow, as the horse loves the mare, in the same manner, you be our friend, whose friendship is free from decay and firm.

PURPORT :—As a bull loves the cows and horse the mares in the same manner, the friendship of good men is imperishable or firm. This should be known to all.

NOTES & REMARKS :—(दूणाशम्) दुर्लभो नाशो यस्य तत् । णश-अदर्शने (दिवा.) ।=Imperishable or ever lasting.

How should a king be—is further told :

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥

27. *TRANSLATION* :—O enlightened person ! enjoy delight or convey that delight to others with your body, for acquiring great wealth with food. Do not yield your admirer to reproach. Therefore you are popular among men.

PURPORT :—O officers of the State and people ! Gladden all with food and other things. Never censure those, who do not deserve condemnation. Always try to increase prosperity.

NOTES & REMARKS :—(मन्दस्वा) आनन्दाऽऽनन्दय वा । अत्र संहितायामिति दीर्घः । मदि-स्तुति मोदमदस्वप्नकान्ति गतिषु (भ्वा.) अत्र मोदार्थः ।=Enjoy delight or gladden others. (अन्धसः) अन्नादेः । अन्धः इति अन्ननाम (NG 2, 7) । =With food and other things.

What should a man get and where—is told :

इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥

28. *TRANSLATION* :—O praiseworthy (with good words) !

these well—trained or cultured speeches reach you in this world as the milch-cows reach their calves. Let them come to us also.

PURPORT :—Those, who are men and women of good character and conduct, let all sciences and speeches approach you, as the cows approach their calves.

NOTES & REMARKS ;—(सुतेसुते) उत्पन्न उत्पन्ने जगति ।=In the world. (नक्षन्ते) व्याप्नुवन्तु प्राप्नुवन्तु । नक्षति-गतिकर्मा (NG 2, 14) अत्र गतेस्त्रिनक्षतिष्वर्थेषु प्राप्त्यर्थः । नक्षति-व्याप्तिकर्मा (NG 2, 18) ।=May pervade or obtain.

Who is the best— is told :

पुरूतमं पुरूणां स्तोतॄणां विवाचि । वाजेभिर्वाजयताम् ॥ २९ ॥

29. *TRANSLATION* :—O men ! those speeches, which come to the great scholars—well-versed in many sciences, in the dealing-revealing the true meaning of various words of many enlightened devotees, honouring with food offerings etc.—may come to us a lso.

PURPORT :—Those are the best among many, who have acquired true knowledge, humility and righteous conduct.

NOTES & REMARKS :—(पुरूतमम्) अतिशयेन बहुविद्यम् । पुरु इति बहुनाम (NG 3, 1) ।=The greatest scholar well-versed in many sciences. (विवाचि) विविधार्थसत्यार्थप्रकाशिका वाचो यस्मिन् व्यवहारे ।=In a dealing consisting of the speeches revealing the true meaning of many words. (वाजयताम्) प्रापयताम् । (वाजयताम्) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थंगृहीत्वा व्याख्यानं प्रापयताम् इति णिच् ।=Conveying

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There should be perfect accord between the king and his subjects—is told :

अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः ।
अस्मान् राये महे हिनु ॥ ३० ॥

30. *TRANSLATION* :—O king—giver of wealth ! let our

dealing full of praise for you, which is most attractive and nearest (hearty); may you multiply your strength. Let this nearest and most attractive praiseful dealing, may increase or encourage us for great wealth.

PURPORT :—O king ! let your wealth be for the good of your subjects and let the wealth belonging to the people be yours (to be used for their well-being). Without this, advancement of the king and his subjects is not possible.

NOTES & REMARKS :—(अन्तमः) निकटस्थः। अन्तमानाम् इति अन्तिकनाम (NG 2,16)।=Nearest. (हिनु) वर्धयतु। हि-गतौ वृद्धौ च (स्वा.) अत्र वृद्धस्यर्थ:।
=May increase.

Now something about trade—is told :

अधि बृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात्। उरुः कक्षो न गाङ्ग्यः ॥३१॥

31. *TRANSLATION :*—O men ! you should utilise the service of carpenter or other artisan, who like the bank of the river sets himself near the land (owing to his good virtues) over the head of the admired traders.

PURPORT :—There is simile used in the mantra. As there are banks and islands of the river flowing on earth, so there should be artists and artisans near the traders.

NOTES & REMARKS : (बृबुः) छेत्ता। बृहू—उद्यमने (तुदा.)।=Cutter of wood etc. in various shapes, carpenter and other artisans (including goldsmiths, and ironsmiths etc.) (कक्षः) क्रान्तस्तटादिः। =Island or bank etc. (गाङ्ग्यः) यो गां गच्छति तस्या अदूरभवः। गौरिति पृथिवीनाम (NG 1, 1)।=Standing near the land.

What is the result of imparting good education—Is told :

यस्यं वायोरिव द्रवद्भद्रा रातिः संहस्रिणी। सद्यो दानाय मंहते ॥३२॥

32. *TRANSLATION* :—O men ! he, whose auspicious charity

goes in thousands of ways and articles, swift like the rushing of the wind, grows quickly for donation.

PURPORT :—Those person, who are lovers of giving the gift of knowledge and other things, enjoy full and desirable happiness. Those, who advance the cause of technology, obtain infinite wealth.

NOTES & REMARKS : —(मंहते) वर्धते । मंहते इति दान कर्मा (NG 3,20) । मन रातिः इत्यादि दानक्रिया योगाद्दान वृद्धयर्थः ।=Grows, multiplies.

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The same subject of good education—is continued :

तत्सु नो विश्वै अर्य आ सदा गृणन्ति कारवः ।
बृबुं संहस्रदातमं सूरिं संहस्रसातमम् ॥ ३३ ॥

33. *TRANSLATION ;*—All those artisans, who praise well from all sides, the Chief artist or artisan, who is giver of thousands of articles and a scholar, who is proper distributor of thousands of articles, always acquire unparallelled wealth. He, who is the master of these artisans and artists should keep them with honour.

PURPORT :—Those, who admire the learned artists and artisans, who are experts in various activities, attain infinite wealth and are able to give in charity unmeasured wealth.

NOTES & REMARKS : —(कारवः) शिल्पिनः । (कारवः) डुकृञ्-करणे (तना.) अत्र शिल्पकर्त्तारः ।=Artists and artisans. (बृबुम्) मुख्य शिल्पिनम् ।=Chief artist. (सहस्रसातमम्) असंख्यानां पदार्थनामतिशयेन विभक्तारम् । षण-संभक्तौ (भ्वा.) । =Distributor of innumerable articles.

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Sūktam—46

Rishi or Seer of the Sūktam—Shanyur—Brahshatya. Devatā—Indra Pragaartha. Chandas—Anushtup, Brihati, Gāyatri and Pankti of various kinds. Svaras-Gāndhara, Madhyama and Panchama.

Something about technology—is told :

त्वामिद्धि हवामहे साता वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ १ ॥

1. *TRANSLATION* :—O wealthy person! we artists and artisans call you on the occasion of the division (proper utilisation or application) of the scientific knowledge. We call on you, who are a good master on earning wealth. Like a charioteer for his horses, we call on you in all directions.

PURPORT :—O wealth person! if you are our helper or patron, with the help of the wealth given by you, we may make you richer by manufacturing many articles with technology.

NOTES & REMARKS :—(वाजस्य) विज्ञानस्य । वज-गतौ अत्रगतेस्त्रिष्वर्थेषु ज्ञानार्थं ग्रहणम् ।=Of the scientific knowledge. (काष्ठासु) दिक्षु । काष्ठा: इति दिङ्नाम (NG 1, 6) ।=In all directions. (वृत्रेषु) धनेषु । वृत्रम् इति धननाम (NG 2, 10) ।=In many kinds of wealth.

What do men attain by technology—is told :

स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *TRANSLATION* :—O king! you are splendid like the sun, a wonderful scholar, holder of arms and missiles in your hand. With skill admiring the great virtues, give us cows and horses to be harnessed in chariots like the prize given to a conqueror in a battle with true knowledge.

PURPORT :—O king and officers of the State! as warriors obtain wealth and honour by winning in the battle, in the same manner, those, who are experts in various arts get abundant wealth.

NOTES & REMARKS : (अद्रिवः) मेघयुक्तसूर्यवद्वर्त्तमान ।=Splendid like the sun. (सत्रा) सत्येन विज्ञानेन। सत्रा इति सत्यनाम (NG 3, 10) ।=With true knowledge. (वाजम) सङ्ग्रामम् । वाज इति बलनाम (NG 2, 9)

अन्न बल साध्य संग्राम ग्रहणम वाजसातौ इति तु संग्रामनाम सुपठितमेव (NG 2, 17) ।
=Batttle.

How should men deal in the battles—is told :

यः संत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।
सहस्रमुष्क तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥ ३ ॥

3. *TRANSLATION* :—O wealthy and protector of the good ! you are endowed with infinite virility and riches, we sincerely call upon you on all days, like a learned person calls upon you. You, who are most manly with a thousand powers, help us in the battles for prosperlty.

PURPORT :—We praise only him, who protects us every day and we may also guard him in the battle.

NOTES & REMARKS :—(सत्राहा) सत्यदिनानि । सत्रा इति सत्यनाम (NG 3, 10) ।=All true days. (सहस्रमुष्क) असंख्यातवीर्यं । सहस्रमिति बहुनाम (NG 3, 1) ।=Endowed with infinite virility, most manly with a thousand powers. (तुविनृम्ण) बहुधन । तुवीति बहुनाम (NG 3, 1) नृम्णम् इति धननाम (NG 2, 10) ।=Possessor of abundant wealth.

How should the king and his subjects promise—is told :

बाधसे जनान् वृषभेव मन्युना घृषौ मीळ्ह ऋचीषम ।
अस्माकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥ ४ ॥

4. *TRANSLATION* :—O praiseworthy like a Rik of the Veda ! you fight those in the battle, which is waged to subdue the wicked, with wrath like a bull, who gives trouble to the people. Enlighten us, being our protector in our bodies, in our Prânas (vital energy) and in the battle and enlighten us like the light in the sun. As you do this, therefore, are worthy of our honour.

PURPORT :—*O king ! we accept you (as our leader) for the*

destruction of the wicked and our protection. Enlighten us about truth, and just duties.

NOTES & REMARKS :—(मीळ्हे) सङ्ग्रामे । मीळ्हे इति संग्रामनाम (NG 2, 17) ।=In the battle. (महाधने) सङ्ग्रामे । महाधने इति संग्रामनाम (NG 2, 17) ।=In the battle.

What should a king do—is told :

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥ ५ ॥

5. *TRANSLATION* :—O most virtuous king ! endowed with wonderful virtues, actions and temperament and handsome jaw, nose and other parts, holder of arms and missiles in your hands, bring us name, fame and food, that gives us much strength and is very nourishing, by which you fill this earth and heaven to the full.

PURPORT :—*O king ! you should bear such noble virtues, actions and temperament, that you are able to uphold justice, land, kindom, army and victory.*

NOTES & REMARKS :—(पपुरि) पालकं पुष्टिकरम् । पपुरि is from पृ-पालनपूरणयो (जुहा.) ।=Nourishing, supporting.

How should a king be—is told :

त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु हूमहे ।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान्त्सुषहान्कृधि ॥ ६ ॥

6. *TRANSLATION* :—O king ! shining with knowledge and humility, inhabiting or establishing men in happiness, we call on you-mighty among the enlightened men and overcomer of the armies of enemies for protection and advancement. Make our foes easy to subdue and make the armies of our enemies that deserve to be crushed miserably and fear striken.

PURPORT :—All should regard that king as their father, who regards the happiness and misery of his ministers and subjects as his own and tries his utmost to vanquish his foes.

NOTES & REMARKS :—(चर्षणीसहम्) शत्रुसेनायाः सोढारम् । चर्षणयः इति मनुष्यनाम (NG 2, 3) ।=Subduer of the army of foemen. (पिब्दना) पेष्टुमर्हाणिशत्रु सैन्यानि । षह्-शक्तौ-सामर्थ्ये (3, 17) काशकृत्स्न धातुपाठे । शत्रु निरोधशक्तिमन्तम् इत्यर्थः । पिष्लृ-संचूर्णने (रुधा.) ।=The armies of enemies that deserve to be crushed. (विथुरा) व्यथायुक्तानि । व्यथ-भयसंचलनयोः (भ्वा.) अत्रत्रयार्थः भयभीतान्ति ।=Miserable to or fear striken.

What should a king keep and where—is told :

यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥ ७ ॥

7. *TRANSLATION* :—O Indra ! you are lover of your subjects. Bring to us all nourishing food materials, strength and wealth that is found among men. Bring to us, all manly powers produced by exertion, that are found on the land, consisting of five great elements and pure fame.

PURPORT :—O king ! if you make all subjects, full of knowledge, wealth and grain, then you can attain pure glory (or good name) and by obtaining land in which all the five elements are in proper proportion and in pure form.

NOTES & REMARKS :—(नाहुषीषु) नहुषाणां मनुष्याणाम् पासु-प्रजासु । नहुषः इति मनुष्यनाम (NG 2, 3) ।=Among men. (ओजः) बलकरमन्नादिकम् । ओजः इति बलनाम (NG 2, 9) ।=Food grains that are nourishing or invigorating. (नृम्णम्) धनम् ।=Wealth. (पौंस्या) पुरुषार्थजानि बलानि । पौंस्यानि इति बलनाम (NG 2, 9) ।=Manly powers produced by exertion.

TRANSLATOR'S NOTES !—It is certainly wrong on the part of Shri Sayahacharya ; Prof. Wilson, Griffith and other to take *Nahusha* as the name of a particular king instead of taking it for men in general as clearly stated in the Vedic Lexicon Nighantu.

What shuuld a king do—is further told :

यद्वा तृक्षौ मघवन् द्रुह्यावा जने यत्पूरौ कच्च वृष्ण्यम् ।
अस्मभ्यं तद्रिरीहि सं नृषाह्येऽमित्रान्पृत्सु तुर्वणे ॥ ८ ॥

8. *TRANSLATION* :—O king ! you, who have earned wealth with justice, when will you give us that strength wich a man, endowed with knowledge and good virtues possess. When will you grant us that strength, by which we may overcome our enemies in the battles ?

PURPORT :—O king ! you will become fit to achieve victory over your enemies when you will honour good men and slight (rebuff) the wicked.

NOTES & REMARKS :—(तृक्षौ) विद्याशुभगुणप्राप्ते । तृक्ष-गतौ (भ्वा.) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या ।=In a man endowed with knowledge and good virtues. (पूरौ) पूर्णबले । पृ-पालन पूरणयो: (जु.) अत्र पूरणार्थः ।=In a very mighty powerful person.

What kind of house should men build—is told :

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत् ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ ९ ॥

9. *TRANSLATION* :—O king ! grant us a happy home in which three metals—gold, silver and copper have been duly used and which is equally good and comfortable in winter, summer and rainy seasons. When you grant such a dwelling place to wealthy persons and myself, make them united with good light.

PURPORT :—Men should build a house, which is comfortable in all seasons, is endowed with wealth and grains, full of trees, flowers, fruits, pure air, water and righteous and well to do persons and having built it, should dwell there, so that happiness may ever grow with health.

NOTES & REMARKS ;—(त्रिधातु) त्रयः सुवर्ण रजत ताम्रा धातवो यस्मिंस्तत् ।=Where there is proper blending of three metals i. e. gold,

silver and copper. (त्रिवरूथम्) शीतोष्ण वर्षासूत्तमम् । वरूथम् इति गृहनाम (NG 3, 4) । =Good or comfortable in winter, summer and rainy seasons. (दिद्युम्) सुप्रकाशम् । दिद्यु is from दिवु—क्रीडाविजिगीषा व्यवहारद्युति-स्तुतिमोदमदस्वप्नकान्ति गतिषु (दिवा.) अत्र द्युत्यर्थः =Good light.

What should a king do for whom—is told :

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ १० ॥

10. *TRANSLATION* :—O (king) Indra ! you an destroyer of your enemies, served and honoured with good words and possessor of abundant wealth, those, who with bold mind and speech, slay the enemy and thoroughly smite down his army from all sides, along with them, you be closest guardian of our bodies

PURPORT :—O king ! trusting those righteous heroes, who are subduers of the robbers and other wicked persons and enemies, and who are engaged in nourishing the subjects; accomplish well the duties of a ruler.

NOTES & REMARRS :—(धृष्णुया) प्रगल्भत्वादिना । (ञि)धृषा-प्रागल्भ्ये (स्वा.) । =With boldness. (आदभुः) समन्तात् हिंसन्ति । दभ्नोति वधं वधकर्मा (NG 2, 19) । =Slay, smite down.

What should a king do—is further told :

अध स्मा नो वृधे भवेन्द्र नायमवा युधि ।
यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥ ११ ॥

11. *TRANSLATION* :—O (king) Indra ! augmenter of wealth, with those brilliant warriors, who go to the battle like the birds in the firmament seated above (in the aircraft etc.) and try to achieve victory, be our (increaser) helper and protect us constantly in the fight.

PURPORT :—Having established aircrafts and other vehicles to

go to and come from the firmament, like the birds in the firmament, achieve victory with the aid of good warriors and other persons and be exalted.

NOTES & REMARKS :—(पतयन्ति) गच्छन्ति । पत्लृ-गतौ (भ्वा.) ।=Go. (दिद्यवः) प्रकाशमानाः । दिवु-क्रीडा———द्युम-गतिषु (दिवा.) अत्रद्युत्यर्थः । द्युतिः-प्रकाशः ।=Brilliant. (तिग्ममूर्द्धानः) तिग्म उपरि वर्त्तमानाः ।=Seated above (in the aeroplane etc.)

TRANSLATOR'S NOTES :—There is clear reference to the use of the aeroplanes in battles and for other purposes. The simile of the birds does not leave any doubt about it.

The same subject of king's duties—is continued :

यत्र शूरासस्तन्वो वितन्वते प्रिया शर्म पितॄणाम् ।
अध स्मा यच्छ तन्वे तने च छर्दिरचित्तं यावय द्वेषः ॥ १२ ॥

12. *TRANSLATION* :—O king ! in the battle, where heroes protect the bodies of their fathers (elderly people) and their masters and protect their sweet homes. Give for our dwelling good home and keep enemies far away.

PURPORT :—O king ! keep with you or under your patronage, brave and righteous person respectfully and driving away all enemies, spread your fame far and wide by providing good enjoyable objects in the homes of fathers and masters.

NOTES & REMARKS :—(शर्म्म) शर्माणि गृहाणि । शर्मेति गृहनाम (NG 3, 4) ।=Homes. (छर्दिः) गृहम् । छर्दिरिति गृहनाम (NG 3, 4) ।=Home. (यावय) वियोजय । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् ।=Drive away, keep for away.

How should men go and do other works—is told :

यदिन्द्र सर्गे अर्वतश्चोदयासे महाधने ।
असमने अध्वनि वृजिने पथि श्येनाँ इव श्रवस्यतः ॥ १३ ॥

13. *TRANSLATION* :—O (king) Indra ! you—the destroyer

of your brave enemies, when ever you harhess your horses (like falcons) desirous of obtaining glory and food on a hignway, which is to be united (one road with the other), where no war ls going on and by which (through business etc.) much wealth can be acquired and which is powerfully constructed, even the distant place appears to be close.

PURPORT :—O king ! even apart from battle, whenever you have to go any where, you should go quickly. There should be no looseness or laxity either in walking or by any vehicle which should be swift and not slow-going.

NOTES & REMARKS :—(असमने) अविद्यमानं समनं संग्रामो यस्मिँस्तस्मिन् । समनम् इति संग्रामनाम (NG 2, 17) । =Where a battle is not going on. (वृजिने) बले । वृजनम् इति बलनाम (NG 2, 9) अत्रवृजिनशब्दोऽपि तत्पर्यायत्वेन गृहीतः । =Power or powerful.

What should king and ministers etc. do—is told :

सिन्धूँरिव प्रवण आशुया यतो यदि क्लोशमनु ष्वणि ।
आ ये वयो न वर्वृतत्यामिषि गृभीता बाह्वोर्गवि ॥ १४ ॥

14. *TRANSLATION :*—O king ! speeding like rivers, rushing down a steep descent and like birds attracted to the sound or the bait, if you go quickly and if the machines or the rays of electricity move swiftly, then going to distant places will not be difficult. Others also, who go or come should do so swiftly.

PURPORT :—There are two similes used in the mantra, as water goes down swiftly from a higher place or as the faleons and other birds run quickly for flesh. so you travel quickly on land, water and firmament.

NOTES & REMARKS :— (वयः) पक्षिणः । अत्र गत्यर्थः शीघ्रगतिमन्तः पक्षिणः । =Birds. (स्वनि) शब्दे । स्वन-शब्दे (भ्वा.) । =On sound. (गवि) पृथिव्याम् । गौरिति पृथिवीनाम (NG 1, 1) वी-गतिव्याप्ति प्रजन कान्त्यसन्खादनेषु (अदा.) । =On earth.

Sūktam—47

Rishi or Seer of the Sūktam—Garga. Devatā—Soma, Indra and other subjects as mentioned in the mantras. Chhandas—Trishtup, Pankti, Brihati and Gāyatri of various kinds. Svaras—Dhaivata, Panchama and Shadja.

By doing what should a king become unbearable for enemies—is told :

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन संपत आहवेषु ॥ १ ॥

1. *TRANSLATION* :—O heroes ! this Soma (juice of the invigorating herbs) is very delicious and full of sweetness. It is strong and rich in sap. No one can conquer (or resist) Indra or brave king when he has drunk this Soma.

PURPORT :—No foes can conquer those in battles, who are endowed with physical and spiritual power by the observance of Brahmcharya (abstinence-selfcontrol), regularity and proper food.

NOTES & REMARKS :—(आहवेषु) सङ्ग्रामेषु । आहवे इति संग्रामनाम (NG 2, 17) ।=In battles.

What should men take and what should they do—is told :

अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद ।
पुरूणि यश्च्यौत्ना शम्बरस्य वि नवतिं नव च हन् ॥ २ ॥

2. *TRANSLATION :*—A king who is full of vigour like the sun, become very powerful by drinking this invigorating *Soma* juice and as the sun smites down ninety-nine movementrs of the cloud. That king being very much advanced in power, defeats all the strength of the foes.

PURPORT : —O men ! by taking that invigorating juice which is very delicious and which augments strength intellect and vigour, conquer your enemies and enjoy thornless (complete) kingdom.

NOTES & REMARKS :—(वृत्रहत्ये) सङ्ग्रामे। वृतूर्ये इति संग्रामनाम (NG 2, 17)। तूरी-गति त्वरणहिंसनयोः (दिवा.) तस्मात् त्र तूर्ये त्रहत्ये इति पर्यायवाचक शब्दो। =In the battle. (च्यौत्ना) बलानिच्यौत्नमिति बलनाम (NG 2, 9)। =Strengh, powers. (शम्बरस्य) मेघस्य। शम्बर इति मेघनाम (NG 1, 10)। Of the cloud. (देह्यः) उपचेतुं योग्यः। दिह्-उपचये (अदा:) उपचयः द्धिः। =Advanced in power.

What does Soma do—is told :

अ॒यं मे॑ पी॒त उदि॑यर्ति॒ वाच॑म॒यं म॑नी॒षामु॑श॒तीम॑जीगः ।
अ॒यं ष॒ळुर्वी॑रमिमीत॒ धीरो॒ न या॒भ्यो॒ भुव॑नं॒ कच्च॒नारे ॥ ३ ॥

3. *TRANSLATION* :—O men! this *Soma* when properly drunk stirs up my voice and strengthens my intellect desiring the knowledge of all objects, by which a man get his desires fulfilled. Like a wise man of meditation, it enables me to acquire the knowledge of all six kinds of earth including all creatures, far and near. This *Soma* should be prepared according to the medical science.

PURPORT :—O men! only such articles should be taken as increase the strength of the speech, intellect and body and by which knowledge of the scriptures can be easily grasped. Things which diminish or spoil the power of intellect and body should never be taken.

NOTES & REMARKS :—(मनीषाम्) प्रज्ञाम्। मनीषा-मनसईषया स्तुत्या प्रज्ञयावा (NKT 2, 7, 25) अत्र प्रज्ञार्थग्रहणम्। =Intellect. (उशतीम्) कामयमानाम्। (उशती) वश-कान्तौ (अदा.) कान्तिः—कामना। =Desiring the knowledge.

What does soma do—is told :

अ॒यं स यो व॑रि॒माणं॑ पृथि॒व्या व॒र्ष्माणं॑ दि॒वो अकृ॑णोद॒यं सः ।
अ॒यं पी॒यूषं॑ ति॒सृषु॑ प्र॒वत्सु॒ सोमो॑ दाधारो॒र्व१॒॑न्तरि॑क्षम् ॥ ४ ॥

4. *TRANSLATION* :—O men! this *Soma* (creative power of

God) upholds nectar in three lower regions like the earth. It is this that causes the greatness of the earth and causes rain from the light or rays of the sun. It should be taken from all sides for proper utilisation. It is this, that is the upholder af the subtle cause and is, therefore, the bestower of happiness upon all.

PURPORT :—O men! gather and take that Soma which upholds the earth alongwith air and upholds the sun with his rays and become free fram all diseases.

NOTES & REMARKS :—(वष्मणिम्) वर्षकम् । वृषु-संचने ।=Rainer. (मन्तरिक्षम्) अन्तरक्षयं कारणाख्यम् ।=Subtle cause.

TRANSLATOR'S NOTES :—Here Soma is to be taken in a comprehensive sense of the creative Power of God that upholdes all things and beings.

The same subject—is continued :

अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके ।
अयं महान्महता स्कम्भनेनोद् द्यामस्तभ्नाद् वृषभो मरुत्वान् ॥ ५ ॥

5. *TRANSLATION :*—O men! as this sun, which has many airs or gases within it or around which causes rain (by drawing up the water) creates worth seeing water in the army of or near the pure dawns and with great upholding power it upholds the heaven. You should use that sun for doing mighty works.

PURPORT :—O highly learned persons! you should enjoy happiness by revealing the light of knowledge like the sun from moring onward.

NOTES & REMARKS :—(मरुत्वान्) मरुतो बहवो वायवो विद्यन्ते यस्मिन् सः । ओजो वै वीर्यं मरुतः (जैमिनीयोप 3, 3, 9). So मरुत्वान् means also mighty मरुतो वृष्टिम् अमृतश्रयावयन्ति (मैत्रायणिसं. 2,4,7) मरुतो रश्मय: (जैमिनीयोप 3,1,74 श. ब 14,12,1) So the sun is मरुत्वान् as it his so many rays.=The sun containing many airs, or winds with in. (स्कम्भनेन) धारणेन । By upholding power.

TRANSLATOR'S NOTES :—ओजो वै वीर्यं मरुतः (जैमिनीयोप 3, 3, 9) So मरुत्वान् also means mighty. मरुतो वृष्टिम प्रमुत श्रावयन्ति (मैत्रायरिस, 2, 4, 8) So it is clear that the word मरुत is used for monsoon winds. मरुतो-रश्मयः (जैमिनीयोप 3, 174, ता. ब्र. 12, 1) । So the sun is मरुत्वान् as it has so many rays.

How should a king be—is further told :

धृषत्पिब कुलशे सोमंमिन्द्र वृत्रहा शूंर समुरे वसूंनाम् ।
माध्यंन्दिने सवंन आ वृषस्व रयिस्थानों रयिमुस्मासुं धेहि ॥ ६ ॥

6. *TRANSLATION* :— O fearless Indra (Commander-in-Chief of the army) ! you who are like the sun in splendour, as the sun-slayer of the clouds, drinks much water drawn from the earth and ocean at noon, showing your boldness in the battle, drink *Soma* (the juice of the invigorating herbs and plants) in a vessels and be mighty. You, who are the possessor of the riches, give us wealth.

PURPORT :—O king as the sun at noon illuminates the whole world, so holding the seat of justice, hear well both sides of the case (the petitioner and the respondent) and then manifest justice according to true policy.

NOTES & REMARKS :—(इन्द्र) सूर्यवद्वर्तमान सेनेश । अथ यः स इन्द्रोऽसौ सऽ आदित्यः (Stph 8, 5, 3, 2) । सेना वा इन्द्राणी । (मैत्रायणस्सिं 2, 2, 5; काठक स. 10, 10) तस्मात् इन्द्र-सेनानीः ।=O Commander-in-Chief of the army ! who are like the sun in splendour. (वसूनाम्) पृथिव्यादीनां मध्यात् ।=Of the earth and other places of habietation.

How should a king be—is further stated :

इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतुरं वस्यो अच्छ ।
भवा सुपारो अंतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *TRANSLATION* :—O Indra destroyer of the wicked,

like a good leader, look upon us with love. Lead us on to surpass the strength of our enemies. Convey to us very good wealth by righteous means. O excellent guardian ! bear us well through peril and lead us on to wealth with careful guidance, the follower of a good policy consistent with justice, you be the ruler of an admirable policy.

PURPORT :—That king alone can get real admiration, who is true examiner of men, leading men onward to prosperity treading on the path of justice, taking men across miseries and war, and following a righteous policy.

NOTES & REMARKS :—(वस्यः) वसीयोतिशयेन सुष्ठुधनम् ।=Very good wealth. (वामनीतिः) वामा प्रशंसिता नीतिर्यस्य सः । वाम इति प्रशस्यनाम (NG 3,8) ।=A man of admirable policy. (प्रतरम्) शत्रूणां बलोल्लङ्घनम् । तृ-प्लवनसन्तरणयोः (क्वा.) अत्र सन्तरणार्थः ।=Surpassing the strength of the foes.

How should a king deal with his dependents—is told :

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥ ८ ॥

8. *TRANSLATION :*—O king ! conveyor of justice, we take shelter in your great and strong arms-which destroy enemies, as you are old or advanced in knowledge and humility. You are worthy of reverence us you lead us to much worldly prosperity and to the light of knowledge free from fear and endowed with much happiness.

PURPORT :—A king should make all his subjects, endowed with knowledge, fearlessness and happiness, so that they may always be agreeable to him.

NOTES & REMARKS :—(स्थविरस्य) विद्याविनयाभ्यां वृद्धस्य ।=Old or advanced in knowledge and humility. (ऋष्वा) ऋष्वौ महान्तौ । ऋष्व इति महन्नाम (NG 3,3) =Great.

How should that king deal with whom—is told :

वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
इषमा वक्षीषां वर्षिष्ठां मा नस्तारीन्मघवन्रायो अर्यः ॥ ९ ॥

9. *TRANSLATION* :—O opulant king ! endowed with hundreds of riches, provide us the best chariot-seat, drawn by two swift horses, and associated with us with love. Bring us the best among all viands. Do not keep us away from good food materials.

PURPORT :—A king should be urged by the people of the army and his subjects to bring them abundant wealth by seating them in good chariots, so that people may not cheat them.

NOTES & REMARKS :—(इषाम्) अन्नादीनाम् । अन्नं वा इषम् (कोषी. 2, 8, 5) ।=Of food and other things. (वन्धुरे) प्रेमबन्धने ।=In the bond of love. (शतावन्) शतानि बलानि विद्यन्ते यस्य तत्सम्बुद्धौ ।=One who has hundreds of strength.

What should a king do—is again told :

इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किञ्चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

10. *TRANSLATION* :—O king ! bestow happiness on me. Desire for my long life, inspire me to have good intellect, good actions and good speech-attractive like gold. Accept my prayers in whatever words I speak, provide me the company of enlightened persons.

PURPORT :—There is simile used in the mantra. As all ordinary men desire to have gold and other kinds of wealth, so you should always desire to nourish your subjects well. Make such arrangments that all your subjects may attain well-trained speech, knowledge, long life and the associatton with the enlightened men.

NOTES & REMARKS :—(अयसः) हिरण्यस्य । अय इति हिरण्यनाम (NG 1, 2) ।=Gold. (धियम्) प्रज्ञां धर्म्यं कर्म वा धीरिति प्रज्ञानाम (NG 3, 9) धीरिति

कर्मनाम (NG 2, 1)=Good intellect or good action. (धाराम्) प्रगल्भां वाचम् । धारा इति वाङ्नाम (NG 1, 11)=Good and effective speech.

TRANSLATOR'S NOTES :—The word अयः is generally used for iron, so other translators usually render into English the second stanza as—"sharpen my intellect as it were a blade of iron". There is nothing objectionable there, particularly when by Indra—God is to be taken :

What should a king do and why should the subjects resort to him—is told :

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ ११ ॥

11. *TRANSLATION* :— O men ! as I invoke a prosperous king, who is endowed with great wealth, who is giver of knowledge, destroyer of ignorance and wicked persons. fearless and brave, mighty, invited by many men, bearer of good virtues and a good fighter in the battle. May that Indra—endowed with greatly admired wealth, give happiness to us.

PURPORT :—As men invoke God, who is our great Helper every where, so they should resort to a God-like pure and good king also.

NOTES & REMARKS :—(अवितारम्) ज्ञानादिप्रदम् । अव धातोर्दानार्थमादाय ज्ञानादिप्रदम् इति व्याख्यानम् ।=Giver of knowledge etc. (इन्द्रम्) अविद्या-दुष्टजनविनाशकम् । इन्दन् शत्रूणां दारयिता वा द्रावयिता वा (NKT 10, 1, 8) । =Destroyer of ignorance and wicked persons. (इन्द्रम्) सेनाधरम् । =Upholder or supporter of the army.

TRANSLATOR'S NOTES :— Rishi Dayanand Saraswati's (purport) clearly denotes that the mantra is equally applicable to God with slight change in the meaning of some words. *Shakra* in that sense is almghity, अवितारम् Protector, शूरम is Destroyer of all evils and so on.

How should that king be and how should he be protected—is told :

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ १२ ॥

12. *TRANSLATION* :—O men ! let us be guardians of that king, who is destroyer of wickedness, knower of all sciences, who has many kith and kin. Let him be, with his protective power, giver of good happiness to us. Let him remove all malice or malicious persons and make us fearless. May we be the guardians of that king, who is mighty on account of the observance of Brahmacharya (abstinence). You should also guard him.

PURPORT :—O men ! all should always protect that king, who is well-versed in all sciences, observer of Brahmacharya (abstinence), having many friends, protector of good persons like his ownself and punisher of the wicked and, who makes us all fearless from all sides.

NOTES & REMARKS :—(विश्ववेदाः) यो विश्वं विज्ञानं वेत्ति । विद् ज्ञाने (अदा.) ।=Who is knower of all sciences. (सुमृळीकः) सुष्ठु सुखकरः । मृड-सुखने (तु.) ;=Bestower of good happiness.

How should kings and their subjects deal with one another—is told :

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद् द्वेषः सनुतर्युयोतु ॥ १३ ॥

13. *TRANSLATION* :—O men ! let us be in the good intellect and in the auspicious righteous mental dealing of that king, who is endowed with knowledge and humility and is doer of the service to the enlightened person, association with them and gift of knowledge, let that king, who is well protector of all, endowed with his own power, keep away from us-whether near us or far, all haters of *Dharma* (righteousness and duty). He is therefore, to be respected by us.

PURPORT :—O officers of the State and the people ! let us

always deal with one another in the same way, in which a king dwells in pure justice and good virtues. Let us be the preservers of justice and righteousness, always removing all vices unitedly.

NOTES & REMARKS :—(आरात्) समीपाद् दूराद्वा । आरे इति दूरनाम (NG 3,26) आरात् दूरसमीपयो: (अव्ययार्थे:) ।=From far and near. (युयोतु) पृथक्करोतु । यु-मिश्रणे अमिश्रणे च (अदा.) अत्र अमिश्रणार्थ: ।=Separate, keep far away.

Virtues of a king—is told :

अव॒ त्वे इ॑न्द्र प्र॒वतो॒ नोर्मिर्गिरो॒ ब्रह्मा॑णि नि॒युतो॑ धवन्ते ।
उ॒रू न राधः॒ सव॑ना पु॒रूण्य॒पो गा व॑ज्रिन्युवसे॒ समिन्दू॑न् ॥ १४ ॥

14. *TRANSLATION* :—O Indra (King) ! you are the wielder of the thunderbolt-like powerful weapons and missiles. Sure and true good words, wealth and grains come to you as waters of rivers rushing down a slope. Likewise abundant wealth, good urges move you. You unite waters, lands or speeches and joys, therefore you are the best.

PURPORT :- All sciences, all wealth and all joy are attained by those people, who perform good actions (like Brahmacharya—abstinence). These things go to such persons, as water goes down a slope and wealth comes to an industrious person.

NOTES & REMARKS :—(नियुत:) निश्चित-सत्यवाचा: ।=Sure and true words. (ब्रह्माणि) धनान्यन्नानि वा । ब्रह्म इति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) ।=Wealth or food materials. (इन्दून्) आह्लादान् । इदि-परमैश्वर्ये । चदि-आह्लादने (भ्वा.) ।=Joys.

Who should ask whom and how should they answer—is told :

क ईं॑ स्तव॒त्कः पृ॑णा॒त्को य॑जाते॒ यदु॒ग्रमिन्म॒घवा॑ वि॒श्वहावे॑त् ।
पादा॑विव प्र॒हर॑न्न॒न्यम॑न्यं कृ॒णोति॒ पूर्व॒मप॑रं॒ शची॑भिः ॥ १५ ॥

15. *TRASLATION* :— O enlightened persons ! who glorifies

God in this world, and who nourishes all? Who truly performs the *Yajna* in the form of honouring highly learned men?

That wealthy man, who with his good actions, always protects a person full of splendour, who like the moving feet makes the last precede, the formost follower. (making first the last and vice versa).

PURPORT :—O learned persons, we ask you some questions.

1. *Who glorifies God is this world?*
2. *Who nourishes all, with justice?*
3. *Who honours the enlightened persons?*

The following are answers to the above questions respectively :

1. *The man endowed with wisdom and Yoga always glorifies God.*
2. *That just king, who impartially punishes the guilty and honours a righteous person, is protector of all.*
3. *Only who is himself enlightened and knower of the merits and defects, can honour highly learned persons.*

NOTES & REMARKS :—(ईम्) प्राप्तव्यं परमात्मानम् । ईमिति पदनाम (NG 4, 2) ।=Who praises the God. (पृणात्) पालयेत । पृण-प्रीणने (तुदा.) प्रीणनं तर्पणं पालनं वा =May nourish.

How should that king be - is further told :

शृणवे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
एधमानद् विलभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥ १६ ॥

16. *TRANSLATION* :—O ministers ! I hear him to be the administrator of justice, who, being a hero, subdues or tames every strong man and taking all different persons to the course of justice, hater of the haughty (growing at the cost of others) shining with justice and humility among both the officers of the State and the subjects and bearer of knowledge and humility, calls upon all (to discharge their duties).

PURPORT :—O men ! he alone is fit to be a ruler, who punishes the wicked, honours good men, punishes those, who are jeolous of those who make progress and respects the happy and who, administers true justice after hearing the arguments of both the petioner and the respondent.

NOTES & REMARKS :—(जोह्कूयते) भृशमाह्वयति । जोह्कूयते इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थं ग्रहणं कृत्वा ज्ञापयति-कर्तव्य-पालनार्थं भृशम् आह्वयती त्यर्थम् ।=Invokes or calls upon (to discharge their duties). (राजा) न्यायविनयाभ्यां प्रकाशमानः । राजृ-दीप्तौ (भ्वा.) ।=Shining with justice and humility.

Some Do's and Do not's for King—is told :

परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥ १७ ॥

17. *TRANSLATION* :—That king, who is full of splendour like the sun, who gives up the friendship of the bad people and shaking men, who are devoid of experience, and cultivates friendship with enlightened and experienced good men, goes beyond miseries, like the sun passing autumn season.

PURPORT :—That king who gives up the friendship of old and experienced good men and keeps freindship of mean fellows, falls down from the path of welfare. That man enjoys full life with happiness, who gives up the company of ignorant persons and cultivates friendship with enlightened men.

NOTES & REMARKS :—(तर्तरीति) भृशं तरति ।=Swims across or goes beyond miseries etc. (अवधून्वानः) अवकिकम्पयन् ।=Shaking.

What is the nature of this soul—is told :

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश ॥ १८ ॥

TRANSLATION :—O men ! the soul by its manifestations

conveys the same forms. This is its only form to talk about. It assumes many bodies according to its actions and is therefore multiformed. It has its thousands of forms of the senses (inner and outer) Pranas and thousands of nerves, which are comparable i fastness with horses.

PURPORT :—O men ! as electricity assumes practically the same form as the object it enters, in the same manner, the soul becomes, of the same nature as the body. When it desires to see an external object, its knowledge becomes of the same form having seen it. It commincates with the entire body through innumerable nerves which are contained in the body along with electricity.

NOTES & REMARKS :—(हरय:) अश्वा इवेन्द्रियाण्यन्त:करणप्राणा: । तद्यत् एते:इदं सर्वं हरति तस्माद् हरय: (जैमिनीयो 1, 14, 35) तस्मात् हरणशीलत्वात् अश्वा: इन्द्रियान्त: करण प्राणादयो हरय: अदित्वस्य हरय: हरण आदित्य रश्मय:। (NKT 7,7,24) जैमिनीयोपनिषद ब्राह्मणेऽस्यमूकस्यसूर्यपरक व्याख्यानेऽभिहितम् । युक्तस्यास्य (इन्द्रस्य) हरय: शता दशेति सहस्त्रंहैत आदित्य रश्मय: । तेऽस्य युक्तास्तैरिदं सर्वंतरति तद्यदे तैरिदं सर्वं हरति तस्माद् हरय: (जैमिनीयोप 1, 14, 3, 5) ।=Horses in the form of inner and outer senses, Prānas and thousands of nerves. (प्रतिचक्षणाय) प्रत्यक्षकथनाय । =For talking about. (प्रतिरूप:) तदाकारवर्तमान: । =Present in the same form. (मायाभि:) प्रज्ञाभि: ।=By intellect.

TRANSLATOR'S NOTES ;—It is opposed, therefore, to the Nirukta and the Jaimineeyo Brahmana to take Indra for God and मायाभि: as illusions as taken by Prof. Wilson, Griffith and others माया इति प्रज्ञानाम (NG 3, 9) । To translate it as illusion is wrong. Shri Sayanacharya himself has rightly stated in his first interpretation of the mantra मायाभि: ज्ञाननामैतत् । ज्ञानै:-आत्मीयै: संकल्पै: । But he has given the other meaning as अनादिमायाशक्तिभि:-as not his own but as other's opinion saying अन्ये मन्यन्ते । इन्द्रिय-मिन्द्रलिङ्ग मिन्द्र दृष्टमिन्द्र सृष्टमिन्द्र जुष्टमिन्द्र दत्तमिति वा इति पाणिनीयाय । व्याप्वाम् 5, 2, 3 इन्द्र आत्मा इति काशिकायामपि । The Neo-Vedantic interpretation is not authentic, opposed to the Nirukta, Jaimineeyupunishad Brahman and other ancient literature, as well as, to reason or even common sense. It is simply ridiculous to say as Wilson has done 'Indra' multiform by his illusions, proceeds to his many worshippers, for the horses yoked to his car are a thousand" (Wilson). Its absurdity is evident on the face of it.

How does soul behave in the body—is told :

युञ्जानो हरिता रथे भूरि त्वष्टेह राजति ।
को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥ १९ ॥

19. *TRANSLATION :*—As a charioteer yoking horses in the charming chariot shines very well, so the soul shines in the body (which is like a chariot with senses as horses). Who will take the side of the ignorant people, when wise enlightened men are sitting there ?

PURPORT :—O men ! you should give up the side of ignorant men and always side with the enlightened men. As a good charioteer controls the horses well and by yoking them in the chariot, easily reaches destination, so, a soul by self-control can accomplish all its purposes. As a charioteer feels sad in a chariot yoked with wicked horses, in the same manner, the soul feel miserable in a body without self control.

NOTES & REMARKS :—(हरिता) हरणशीलावश्वौ ।=Horses. (रथे) रमणीये यान इव शरीरे ।=In the body which is like a charming chariot. (त्वष्टा) तनूकर्त्ता जीवः ।=Subtle soul.

The idea of this Veda Mantra is explained in Kathopnishad 1.3.3-6. Ed.

How can men get health—is told :

अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत् ।
बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥ २० ॥

20. *TRANSLATION* :—O Indra (remover of diseases and defects) ! O protector of the great objects ! O good physician ! by you and this earth (land) which is full of many fruits etc and where sometimes battles are razed by active people, going about here and there and where there are plots of some mi.es, we acquire that land. In this way, in the combination of well-trained and refined speech, we prepare a path for a devotee of God.

PURPORT :—O men ! with the friendship, of good vaidyas

(physicians) you should become healthy, free from all diseases. long lived, very mighty and enlightened. Then obtaining the kingdom of the earth, you should go from place to place by like aircrafts, vehicles and tread upon the path of the enlightened men.

NOTES & REMARKS :—(अंहूरण) येंऽह्वयन्ति तेऽह्वो गन्तारस्तेषां रणः सङ्ग्रामो यस्यां सा । अहि-गतौ (भ्वा.) गौरिति वाङ्नाम (NG 1, 11) ।=A land where there is some times a battle among the active people. (गविष्टौ) गोः सुशिक्षिताया वाचः सङ्गतौ । इष्टिः यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः ।=In the combinntion of the well-trained or cultured speech.

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How should the officers of the State and the people deal with one another—is told :

दिवेदिवे सदृशीरन्यमर्द्धं कृष्णा असेधदप सद्मनो जाः ।
अहन्दासा वृषभो वस्नयन्तोदव्रजे वर्चिनं शम्बरं च ।। २१ ।।

21. *TRANSLATION* :—O men ! as the sun when risen, sets half portion of the globe separately every day and dispels the darkness of this world by its rays, that sun causing the rain, destroys the respondent cloud, in the same manner, the officers of the State and ordinary subjects covering one another should behave.

PURPORT :—*O men ! as the sun and the cloud attracting the whole world make it endowed with heat and water, as the sun illuminates the half of the earth and causes rain, dispels darkness and gladdens all, in the same manner, the officers of the State and the subjects should make all happy by attracting truth, giving up falsehood, removing injustice and propagating justice, showering the sermon of good education.*

NOTES & REMARKS :—(जाः) जायमानः सूर्यः । (जाः) जनी—प्रादुर्भावे —The sun when rising. Here manifesting or rising. (वस्नयन्ता) वस्त्रमिवाचरन्तौ राजप्रजाजनौ । वस्नम्-वस्त्रम् ।=The king and the subjects behaving like covering or clothes.

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How should the king and his subjects deal with one another—is told :

प्रस्तोक इन्नु राधंसस्त इन्द्र दश कोशंयीर्दशं वाजिनोऽदात् ।
दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यंग्रभीष्म ॥ २२ ॥

22. *TRANSLATION* :—O Indra (king) ! endowed with great wealth and full of splendour like the sun, your admirer gives ten plots full of wealth and abundant foodstuffs and he makes it tenfold. We get from the giver of light for a hospitable man-wealth and good water from the cloud. Give that to us and we may give the same to you.

PURPORT :—O king ! protect that man in your state, who is the giver of measureless wealth and showerer of happiness, serving honourable guests. Let us give that wealth to you which we receive from others, and give to us that which you receive.

NOTES & REMARKS :—(शांबरम्) शंबरे मेघे भवम् । जलाख्यं द्रव्यम् । शम्बर इति मेघनाम (NG 1, 10) ।=Water in the cloud. (कोषयीः) ये कोशान्यान्ति ताभूमीः ।=Plots of land. (वाजिन:) बह्वन्नयुक्तस्य । वाज इत्यन्ननाम (NG 2, 7) ।=Endowed with abundant food materials. (दिवोदासात्) प्रकाशदातुः । दासृ-दाने (भ्वा.) ।=Of the giver of light. (अतिथिग्वस्य) योऽतिथीनागच्छति तस्य ।=Of a man who approaches venerable guests for service.

What should the ministers receive from a king—is told :

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना ।
दशो हिरण्यपिण्डान्दिवोदासादसानिषम् ॥ २३ ॥

23. *TRANSLATION* :—O king ! let we get from you, who, are giver of desirable wealth, ten fold horses and other things, ten treasures of wealth, ten fold clothes and abundant riches along with, tenfold stores of gold.

PURPORT :—Those who are righteous, brave conqueror of enemies, loyal to the king, engaged in the work of nourishing the people

and enlightened ministers, should receive the tenfold gift of horses and other things from the king, for distribution.

NOTES & REMARKS :—(दिवोदासात्) कमनीयधनदातुः । दिवु-धातोः कान्त्यर्थ-मादाय कमनीय धनदातुः । इति व्याख्यानम् कान्तिः-कामना । दासृ-दाने (भ्वा.) ।=From the giver of desirable wealth. (असनिषम्) संभज्य प्राप्नुयाम् । षण- संभक्तौ (भ्वा.) ।=May get for distribution.

Whom should the king delegate power—is told :

दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवेऽदात् ॥२४ ।

24. *TRANSLATION* :—O king or householder ! as a wise and virtuous householder, who unites all, who gives to the sages of non-violent nature, for nourishment and feeding ten chariots and a hundred cows, which are in his possession, so you should also give.

PURPORT :—Those kings and officers of the State, who delegate powers for providing food, cows, chariots etc. to others, in turn get good materials.

NOTES & REMARKS :—(अथर्वभ्यः) अंहिसकेभ्यः । थर्व-हिंसायाम् । (काश-कृतधातुपाठे (1, 204) ।=For non-violent sages. (अश्वथः) यः अश्नुते सः । अशूङ्—व्याप्तौ । सङ्घाते च (स्वा.) ।=A virtuous person pervading in good virtues and uniting all.

What should a king do—is further told :

महि राधो विश्वजन्यं दधानान् भरद्वाजान्त्साञ्जयो अभ्ययष्ट ॥२५॥

25. *TRANSLATION* :—That king can become a sovereign, who being the son of a man, who makes many just dealings associates with the upholders of knowledge, food grains and the great wealth that is bestower of happiness to all or which can produce many odd articles.

PURPORT :—That king alone can make his state advanced, who making his body and soul powerful by the observance of Brahmacharya

(abstinence), having multiplied all kinds of wealth, and gathers under him the best persons.

NOTES & REMARKS :—(साञ्जंय:) यो विविधान्न्याययुक्तान् व्यवहारान् सृजति तस्यापत्यम् ।=The son of a man who makes various just dealings, (भरद्वाजान्) ये वाजानन्नादीन् भरन्ति तान् । वाज इति अन्ननाम (NG 2,7) वाज इति बलनाम (NG 2, 9) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थ ग्रहणमत्र । =Upholders of foodgrains, knowledge and strength.

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What kind of friends should a king desire—is told :

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीळयस्वास्थाता ते जयतु जेत्वानि ॥ २६ ॥

26. *TRANSLATION* :—O hero ! you who are like the sun, the protector of the rays, as you are firm and strong in body, taking all beyond miseries, very brave, endowed with well-trained and refined speeches, you be our friend. Being of good faith and devotion, make us firm. Let your army conquer the armies of your enemies.

PURPORT :—Men should have friendship with powerful persons, so that they may always achieve victory.

NOTES & REMARKS :—(वीड्वङ्ग) वीडूनी बलिष्ठान्यङ्गानि यस्य सः । =Whose organs of the body are very strong and powerful. (वनस्पते) वनानां किरणानां पालकः सूर्य इव ।=Who is like the sun-the protector of the rays. (वीलयस्व) दृढान् कुरु ।=Make us firm.

TRANSLATOR'S NOTES :—It is noteworthy that while Prof. Wilson, Griffith and others following Sayanacharya consider the mantra addressed to the forest wood of which the chariot is made, Rishi Dayanada Sarasvati taking into consideration the epithets used—takes it for a brave and strong hero. How wrong and misleading is therefore Griffith's foot note that 'This car is the defied object of this and the two following stanzas." (Griffith's translation of the Hymns of the Rigveda Vol. I. P. 612).

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From whom should men take benefits—is told :

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २७ ॥

27. *TRANSLATION* :—O enlightened person ! take the mighty strength borrowed from the lightning or the sun, from the earth or firmament, from the trees, from the flood of waters and the rays of electricity and vehicles like aircraft—covered from all sides and unite with the proper implements.

PURPORT :—Those persons, who having aquired strength from all sides, showerhappiness on all, like the sun generating the cloud, are honoured everywhere.

NOTES & REMARKS :—(दिवः) विद्युतःसूर्याद्वा ।=From lightning or the sun. (पृथिव्याः) भूमेरन्तरिक्षाद्वा पृथिवीत्यन्तरिक्षनाम (NG1, 3) ।=From the earth or firmament. (इन्द्रस्य) विद्युतः । गावः इति रश्मिनाम (NG 1, 5) यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) स्तनयित्नु रेवेन्द्रः (Stph 11, 6, 3, 9) हु-दानादनयोः । आदाने च-अत्र आदा ।=Of electricity. (रथम्) तथ्यं पदानां आतम् विमानादियानविशेषम् ।=Special vehicle in the form of aircraft etc.

What should a king accomplish with electricity—is further told :

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ २८ ॥

28. *TRANSLATION* :—O highly learned and charming king ! take and properly utilise that stroke or sound of electricity, which is like the army of the heroes, like the embryo of the Prāna (vital energy) and like the nave or centre of the best air in giving various useful articles.

PURPORT :—O highly learned persons ! build an army endowed with the internal actions of electrity and other articles and be adorned with achieving victory.

NOTES & REMARKS :—(वज्र:) प्रहार: शब्दो वा ।=Stroke or sound. (अनीकम्) सैन्यमिव ।=Like an army. (मित्रस्य) प्राणस्य । प्राणो वै मित्र: (Stph 8, 4, 2, 6) ।=Of the Prāna (vital energy). (वरुणस्य) श्रेष्ठस्य वायो: । वातो वरुण: (मैत्रायणी सं. 4, 8, 5) ।=Of the most acceptable air. (रथ) रमणीय । रथ: रममाणोऽस्मिस्तिष्ठतीतिवा (NKT 9, 2, 11) ।=Charming, beautiful.

What should the enlightened persons do—is further told :

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ मनुतां॒ विष्ठि॑तं॒ जग॑त् ।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्दवी॑यो॒ अप॑ सेध॒ शत्रू॑न् ॥ २९ ॥

29. *TRANSLATION* :—O thunderer like the wardrum ! as God knows the earth, the firmament, the sun or electricity and all this world—set in order by Him, so being united with Omnipresent God and electric weapons, drive away your enemies, very far. Adoring God, who knows what is always good for you, put new life in all.

PURPORT :—*O highly learned persons ! as God has established earth, sun and all this world by His infinite Power, so electricity has been established by Him in all things. Put new life in all, by meditating upon God and by using electricity and other things in various ways. Conquer your enemies—even living in distant places.*

NOTES & REMARKS :—(दुन्दुभे) दुन्दुभिरिव गर्ज्जक ।=Thunderer like the sun. (सजू:) संयुक्त: । स+जुषी-प्रीतिसेवनयो: (तु.) अत्र प्रीत्यर्थ: । =Being united in love.

The same subject of enlightened persons—is continued :

आ क्र॑न्दय॒ बल॒मोजो॑ न॒ आ धा॒ नि: ष्ट॑निहि दुरि॒ता बाध॑मानः
अप॑ प्रोथ दुन्दुभे दु॒च्छुना॑ इ॒त इन्द्र॑स्य मु॒ष्टिर॑सि वी॒ळय॑स्व ॥ ३० ॥

30. *TRANSLATION* :—O thunderer like the war-drum ! thunder out strength and fill us full of vigour. Make your enemies weep out of fear. Inspire us with powerful voice. Driving away all

vices and evils make your enemies, who are like bad dogs, powerless. As you are like the fist of electricity i.e. destroyer of the wicked, make us strong and firm.

PURPORT :—O king ! uphold such a strength in you, that all vicious and wicked foes may disappear and you be able to nourish your subjects.

NOTES & REMARKS :—(स्तनिहि) शब्दय । स्तन-देवशब्दे (चुरा.) । =Make sound to inspire. (प्रोथ) जेतुं पर्याप्तो भव शत्रूनसमर्थान् कुरु ।=Be strong enough to conquer.

What should kings and officers of the State do—is told :

आमूरंज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ३१ ॥

31. *TRANSLATION* :—O king ! as the war-drum speaks aloud as battle's signal, in the same manner, get back these armies which have, big wings as their symbol and with their help drive away the armies of the enemies. Let our charioteers conquer our enemies. Let those brave persons adorn us, who go to distant places for victory.

PURPORT :—O king and his ministers ! keep strong armies adorned with war-drums, strong and mighty and with their help, conquer the enemies even if, they live at distant places and nourish your subjects with righteous acts.

NOTES & REMARKS :- (अश्वपर्णाः) महान्तः पर्णाः पक्षा येषान्ते । अश्व इति महत नाम NG ।=Which have big wings or sides. (केतुमत्) प्रशस्तप्रज्ञायुक्तम् । =Endowed with good intellect.

TRANSLATOR'S NOTES :—अश्व इति महत नाम Quoted by Maharishi Dayananda Sarasvati in his commentary on the Vedas ; though not available now in the extant Nighantu.

Sūktam—48

Seer or Rishi of the Sūktam—Shanyu. Devatā-Agni, Maruts, Poosha, Prishnidyāvabhoomi. Chhands-Brihati, Jagati, Trishtup, Anushtap and Ushnik of various kinds. Svaras-Madhyama, Nishada, Gānadhara and Rishabha.

What should the enlightened persons do —is told :

यज्ञायंज्ञा वो अग्नयें गिरागिरा च दक्षंसे ।
प्रप्रं वयममृतं जातवेंदसं प्रियं मित्रं न शंसिषम् ॥ १ ॥

1. *TRANSLATION* :— O enlightened men, in every one of your *Yajnas* (non-violent sacrifices) and with every word, let us try to approach for strength, purifying God and a good leader, who, bis a purifier like the fire. Like an immortal highly learned and eloved friend, as I praise you, so you should also praise the enlightened men

PURPORT :—O men ! as highly learned persons generate love in you, so you should also have love in your hearts for the accomplishment of our good actions.

NOTES & REMARKS :—(जातवेदसम्) जातविद्यम् । जातवेदाः कस्मात ? जातानि वेद। जातानि वैनं विदुः=। जाते जातविद्यत (NKT 7, 5, 19) ।=An enlightened person who knows many sciences. (अग्नये) पावकाय । =For purifying God and a great leader who is purifier like fire. (दक्षसे) बल प्राप्तये । दक्ष इति बलनाम (NG 2,9) ।=Highly learned, expert.

How should the kings and their subjects deal with one another—is told :

ऊर्जो न पातं स हिनायमंस्मयुर्दाशेम हव्यदातये ।
भुवद् वाजेष्ववि‍ता भुवंद्वृध उत त्राता तनूनांम् ॥ २ ॥

2. *TRANSLATION* :—O men ! let us protect that king, who, desires or loves us, who is our protector in the battles and otherwise, for giving what is worth-giving, who is our guardian and source of our strength, who is saviour of our bodies and who does not allow

our strength to decay. Let us bestow happiness on him and let him give happiness and joy to us.

PURPORT :—O men of the army and other people ! let us give abundant happiness to that king, who, is the protector of all in the battle field and outside, being agreeable to him.

NOTES & REMARKS :—(ऊर्जः नपातम्) पराक्रमस्य अपातयितारमनाशकम् । =Not allowing us to waste our energy. (वाजेषु) सङ्ग्रामेषु । वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थे प्रयोगः ।=In the battles. (हव्य-दातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जुहो.) अत्र दानार्थः ।=For giving what is worth-giving.

What should a king do—is further told :

वृषा ह्य॑ग्ने अ॒जरो॑ म॒हान्वि॒भास्य॒र्चिषा॑ ।
अज॑स्रेण शो॒चिषा॒ शोशु॑चच्छुचे सुदी॒तिभि॒: सु दी॑दिहि ॥ ३ ॥

3. *TRANSLATION*:—O enlightened leader ! you are shining with knowledge and humility. You are mighty, free from old age (energetic), purifying, with constant lustre and light with good radiance illumine all, illumine us also well with them.

PURPORT :—O king ! you should nourish and protect your subjects constantly with the light of knowledge and humility.

NOTES & REMARKS :—(अर्चिषा) सत्कारेण दीप्त्या वा । अर्च-पूजायाम् (भ्वा.) अर्चिः इति ज्वलतोनाम (NG 1, 17) । =With honour or lustre. (शोचिषा) प्रकाशेन । शोचति-ज्वलतिकर्मा (NG 1, 16) शोचिः इति ज्वलतोनाम (NG 1, 17) ।=With light. (शोशुचत्) भृशं पवित्रयन् ।=Purifying much. (दीदिहि) प्रकाशय ।=Illumine.

What should a king do—is further told :

म॒हो दे॒वान्यज॑सि॒ यक्ष्या॑नु॒षक्तव॒ क्रत्वो॒त दं॒सना॑ ।
अ॒र्वाचः॑ सीं कृणुह्य॒ग्नेऽव॑से॒ रास्व॒ वाजो॒त वं॑स्व ॥ ४ ॥

4. *TRANSLATION* :—O king ! you are (shining and purifying

like the fire) you associate with great and enlightened persons, who, come in front of you. You perform suitable good actions. By your wisdom, may we also associate with these enlightened men. Give to us what is desired for our protection. Bestow happiness on us from all sides. Give us good food material.

PURPORT :—Those who make ignorant people good scholars, enjoy much happiness.

NOTES & REMARKS :—(यजसि) सङ्गच्छसे । यज-देवपूजा सङ्गतिकरण दानेषु-अत्र सङ्गतिकरणार्थः ।=Associate. (दसना) कर्माणि: । दंस इति कर्मनाम (NG 2, 1) दंस एव दंसवा ।=Actions. (वाजा) अन्नानि । वाज इत्यन्ननाम (NG 2,7) ।=Food materials. (सीम्) सर्वतः । सीम् इत्यव्ययं सर्वत इत्यर्थे। सीमिति परिग्रहार्थीय । प्र-सीमादीत्या असृजत । प्रासृजदिति वा प्रासृजतसर्वत इति वा । विसीमतः सुरुचो वेन आवः रिति च (Y. V. 133) । व्यवृणोर्सर्वत आदित्यः । (NKT 1,3,7) इत्य सर्वत इत्यर्थस्य समर्थनं स्पस्टम्) ।=From all sides.

What should men do is again told :

यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥ ५ ॥

5. *TRANSLATION* :—O men ! the clouds, the rays and water produced through hydro-electricity, flood the earth. The same water uplifted by the leading engineers at the top of hills gives power for optimum use. Therefore, you should make the optimum use of this water on the level of earth.

PURPORT :—O men ! those scientists who find Agni (fire and electricity) within all and produce it by rubbing, become masters in the kingdom of the earth.

NOTES & REMARKS ;—(वना) किरणाः । वनमिति रश्मिनाम (NG 1, 5) रश्मिः=किरणः ।=The rays of the sun. (अद्रयः) मेघाः । अद्रिरिति मेघनाम (NG 1, 10) ।=Clouds.

What should men do—is told :

आ यः पप्रौ भानुना रोदसी उभे धूमेन धावते दिवि ।
तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरुषो वृषा श्यावा अरुषो वृषा ॥६॥

6. *TRANSLATION* :—O men! which Agni (in the form of the sun) fills both heaven and earth with its lustre of the rays, which (in the form of fire) hastens with its smoke to heaven, and which (in the form of electricity) dispels darkness of the nights, is seen shining in dark nights, is the cause of rain and somewhat red (in the form of lightning). You should know all these different forms of Agni.

PURPORT :—Utilise that Agni properly (in the form of electricity) which is revealed by the earth and the sun, which is swift and is dispeller of darkness.

NOTES & REMARKS :—(ऊर्म्यासु) रात्रिषु । ऊर्म्येति रात्रिनाम (NG 1, 7) । =Night. (श्यावासु) कृष्णासु ।=Black, dark. (श्यावा:) सवितुर्वेगवन्तः किरणाः । श्यावा इति सवितुरादिष्टोपयोजिनः (NG 1, 15) ।=The rays of the sun.

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How should men deal with the one another—is further told :

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥

7. *TRANSLATION* :—O liberal donor! you are purifying, swift-acting, youthful (energetic) and shining like the fire. As the fire with its splendours kindled in (burning within) a man, who is upholder of the scientific knowledge, gives us wealth-endowed with light and prosperity, in the same manner, illuminate this world with pure light of justice and give knowledge and humility.

PURPORT :—Those enlightened persons, who shine like the sun in good virtues, attain wealth and beauty with strength and good character and temper; become worthy of respect.

NOTES & REMARKS :—(अर्चिभिः) तेजोभिः । अर्चिरिति ज्वलतो नाम (NG 1 17) ।=With splendours, lustres. (शुक्र) आशुकर्त्तः । शुक्रः आशुकर्ता ।

क्षु इति क्षिप्रनाम (NG 2, 15) ।=Doer of works swiftly. (भरद्वाजे) विज्ञानादिधारके । वाजः-वज गतौ (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम (डु) भृञ्-धारणपोषणयो (जु.) दीदयति ज्वलति कर्मा (NG 1, 16) ।=In a man who is upholder of the scientific knowledge and other virtues.

What should a king do again—is further told :

विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति॥८॥

8. *TRANSLATION* :—O king ! you are endowed with the physical and spiritual power, burner of the wicked, as you are the protector and master of the heroes of all your subjects, who give liberally to the enlightened persons, who are illuminators of hundreds of means of progress and, who having accepted good virtues, give them to others and give hundreds of things with the accommodation in the cities to such wise people. Therefore, save us from all sins.

PURPORT :—O king ! you should always revere those persons, who urge upon all to accept knowledge, Dharma (righteousness and other good virtues) and let them also duly honour you.

NOTES & REMARKS :– (समेद्धारम्) सम्यक् प्रकाशकम् । सम्+इन्धी-दीप्तौ (रुधा.) ।=Well illuminate. (हिमाः) वृद्धीर्हेमन्तानृतून् वा । हि-गतौ वृद्धौ च (स्वा.) ।=Advancement or seasons like the winter etc.

How should the enlightened men teach their children—is told :

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ९ ॥

9. *TRANSLATION* :—O industrious men ! you are inhabitor of all in good state, you being worderful, protect our wealth of various kinds with your serving powers. Prompt us to utilise this wealth properly. As you are endowed with true knowledge and perfect master of the chariot (of body), therefore, inpires our children

to acquire knowledge by churning.

PURPORT :—O scholar ! endeavour in such a manner, as our children my acquire knowledge (by churning their intellect well). As an industrious person urges upon others to acquire wealth, so teach children to learn well.

NOTES & REMARKS : – (तुचे) अपत्याय । तुक्इत्यपत्यनाम (NG 2,2) ।= Children. (गाधम्) विलोड्वनम् । गाधृ-प्रतिष्ठालिप्सयोग्रन्थे च (भ्वा.) । =Churning, Shaking up, agitating.

TRANSLATOR'S NOTES :—So it may also mean besides the the above that 'May our children obtain respect every-where on account of their virtues and have the desire to acquire knowledge and attain God.'

Who should be honoured by men—is told :

पा॒र्षि तो॒कं तन॑यं प॒र्तृभि॒ष्ट्वमद॑ब्धै॒रप्र॑युत्वभिः ।
अग्ने॒ हेळां॑सि॒ दैव्या॑ युयोधि॒ नोऽदे॑वानि॒ ह्वरां॑सि च ॥ १० ॥

10. *TRANSLATION* :—O enlightened teacher ! you are purifier like the fire with undivided and sustaining non-violent acts, you nourish our infants and youths. Remove from us impure and crooked actions and insulting behaviour done towards the enlightened persons.

PURPORT :—Only those teachers and preachers are ever worthy of respect, who make their pupils virtous and remove their evils.

NOTES & REMARKS :—(हेडांसि) अनादररूपाणि । हेडइति क्रोधनाम (NG 2, 13) ।=Insulting actions. Anger हेड्-अनादरे (भ्वा.)=Insult. (ह्वरांसि) कुटिलानि कर्माणि । ह्वृ-कौटिल्ये (भ्वा.) । Crooked acts. (अदब्धैः) अहिंसनैः । दभ्नोति-वधकर्मा (NG 2, 19) ।=Non-violent acts. (अप्रयुत्वभिः) (अविभक्तैः) ।=Undivided.

How should the enlightened men teach children—is further told :

आ सखायः सबर्दुघां धेनुमजध्वमुप नव्यसा वचः ।
सृजध्वमनपस्फुराम् ॥ ११ ॥

11. *TRANSLATION* :—O friends ! with new method of teaching and preaching, obtain a speech which fulfils all good desires and is unshakable and firm. Utter words which are endowed with the knowledge of various sciences.

PURPORT :—Those persons are the purifiers of the world, who being friendly convey to the students a knowledge imparting, divine speech.

NOTES & REMARKS :—(सबर्दुघाम्) सर्वकामनाप्रपूरिकाम् । स्फुर-स्फुरणे-स्फुरणंचलनम् ।=Fulfiller of all good desires. (धेनुम्) वाचम् । धेनुरिति वाङ्नाम (NG 1, 11) ।=Speech. (अनपस्फुराम्) निश्चलां दृढाम् ।= Unshakable or firm. (अजध्वम्) प्राप्नुत । अज-गतिक्षेपणयोः (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् ।=To obtain.

The mothers should always teach their children—is further told :

या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
या मृळीके मरुतां तुराणां या सुम्नैरेवयावरी ॥ १२ ॥

12. *TRANSLATION* :—O enlighthned men ! that highly learned teacher or preacher, who fills children with immortal knowledge, for strength which mortals possess and to sharpen their intellect, snau (the mother) fills them with immortal knowledge, in a dealing bestowing happiness. She removes miseries by conferring joy and thus makes her progency well-educated, becomes worthy of reverence.

PURPORT :—Only those mothers are blessed, who constantly try to make their children possessors of true knowledge and good education or arrange so through other teachers.

NOTES & REMARKS :—(मृळीके) सुखकारके व्यवहारे । मृड-सुखने (तुदा.) = In a dealing which bestows happiness. (एवयावरी) दुःख निवारिका ।

(एवयावरी) एव:-ज्ञान । या-प्रापणे (अ.) प्रापयति यासा ज्ञान प्रापिका तद् द्वारा दुःख निवारिका । आ+इण्-गतौ । एवैः-कामैः अयनैरवनैर्वेति (NKT 12, 3, 21) । =Remover of miseries. (धुक्षत) प्रपूरयेत् । धुक्ष-सन्दीपन बलशन जीवनेषु (भ्वा.) अत्र सन्दीपनार्थमादाय व्याख्या ज्ञान सन्दीपन तत्पूरणमेव ।=Fills.

How mothers should teach their children—is continued :

भरद्वाजायाव धुक्षत द्विता । धेनुं च विश्वदोहसमिषं च विश्वभोजसम् ॥१३॥

13. *TRANSLATION* :—That highly learned mother gives to (adorns with) a man, who is upholder of true knowledge, a speech endowed with wisdom that milks-all scientific knowledge and food that gives nourishment to all, becomes in this way, doubly blessed.

PURPORT :—Those women become most venerable, who give their children a speech and the best true knowledge.

NOTES & REMARKS :—(धेनुम्) विद्यायुक्तां वाचम् । धेनुरिति वाङ्नाम (NG 1, 11) ।=Speech endowed with true knowledge. (इषम्) अन्नं विज्ञानं वा । इषम् इति अन्ननाम (NG 2, 7) ।=Food or true knowledge.

Whom should men praise—is told :

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥ १४ ॥

14. *TRANSLATION* :— O highly learned men ! I also praise that person whom you praise, who is of sharp intellect—like electricity, wise—like the most acceptable best man, giver of joy—like the administrators of justice and nourisher of those, who approach him like the Omnipresent God. I admire such a man to obey him.

PURPORT :—Those men who praise a person that is illuminator of knowledge like the sun, just like an absolutely truthful enlightened man and nourisher of all like God, preacher of truth and observer of righteousness, are regarded as true examiners.

NOTES & REMARKS :—(इन्द्रम्) विद्युदिवतीव्रबुद्धिम्। यद् शनिरिन्द्र स्तेन (कौषीतकी ब्राह्मणे 6-9) ।=Endowed with sharp intellect like electricity. (सुप्रभोजसम्) प्राप्तानां पालकम्। सु-गतौ। अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणाम्। भुज-पालनाभ्यवहारयो: (रु.) अत्र पालनार्थ: ।=Nourisher of those who approach him. (आदिशे) आज्ञापालनाय। वृञ्-वरणे (स्व.) वरुणा: वरणीय श्रेष्ठ विद्वान् उत्तमो विद्वान् इति दयानन्दर्षि: Ris. 1, 25, 10 भाष्ये। =For obeying his commandments or instructions.

What should the enlightened men do—is further told :

त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता। सं सहस्रा कारिषच्चर्षणिभ्य आँ आविर्गूळ्हा वसू करत्सुवेदा नो वसू करत् ॥१५॥

TRANSLATION :—O enlightened men ! as a man endowed with scientific knowledge gives to us an article like electricity-brilliant, horseless but nourisher and making much noise like the strength of the heroes. As he gives to men hundreds and thousands of hidden treasures and manifests much hidden wealth or knowledge, so you should also do.

PURPORT :—As the enlightened persons manifest hidden sciences for your benefit and develop your physical and spiritual powers, so you should also increase their strength (by providing necessary facilities).

NOTES & REMARKS :—(तुविष्वणि) बहुस्वनम्। तुवीति बहुनाम (NG 3,1) स्वन-शब्दे (भ्वा.)। =Making much noise. (त्वेषम्) दीप्तिमत्।=Bright, brilliant.

How should men deal with one another—is told :

आ मा पूषन्नुप द्रव शंसिषं नु ते अपिकर्ण आघृणे।
अघा अर्यो अरातयः ॥ १६ ॥

16. *TRANSLATION* :—O nourisher !!come to me, I praise truth

even in your covered ear. You are master of your senses (or servants). Slay them, who are miserly and wicked fellows.

PURPORT :—O men ! you deserve to be nourished, come to me for protection. I shall place the truth before you. Let us all destroy the wicked unitedly.

NOTES & REMARKS :—(आघृणे) सर्वतो दीप्तिमान्। आ+घृ-क्षरण दीप्त्योः (जु.) अत्र दीप्त्यर्थः।=Bright from all sides, shining with virtues. (अरातयः) अदातारः।=Miserly. (अर्यः) स्वामी। अर्य इति ईश्वरनाम (NG 2,22) =Master.

What should men not do—is told :

मा काकम्बीरमुद्वृहो वनस्पतिमशस्तीर्वि हि नीनशः।
मोत सूरो अह एवा चन ग्रीवा आदधते वेः॥ १७॥

17. *TRANSLATION* :—O enlightened person ! do not cut trees (Vata etc.), which give shelter to the crows and other birds. Destroy all evil things and habits. As the falcon cuts the necks of the small birds in day time, do not harm us in that way.

PURPORT :—None should cut down good trees and plants. All defects in them should be removed. O men, as a falcon cuts the necks of the birds, do not give such trouble to any one.

NOTES & REMARKS :—(काकंबीरम्) काकानां गोपकम्। =Giver of shelter to the crows.

Whose friendship does not perish—is told :

दृतेरिव तेऽवृकमस्तु सख्यम्।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः॥ १८॥

18. *TRANSLATION* :—O enlightened person ! let your friendship, be flawless. You are the upholder of those, that are bearers of knowledge and other virtues firmly, you are upholder of virtues

and wisdom like the cloud. Let your friendship be firm and free from insincerity and dishonesty.

PURPORT :—As the relation of the earth and clouds is like friends, in the same manner, the friendship of the enlightened men is decayless and imperishable.

NOTES & REMARKS :—(अवृकम्) अचौर्यम् वृक इति स्तेन नाम (NG 3, 24) ।=Free from theft or insincerity or dishonesty. (दृते:) मेघस्य । दृतिरिति मेघनाम । (NG 1, 10) Like the clouds. (दधन्वत:) विद्या शुभगुणधर्तृणां धारकस्य । (डु) धाञ्धारणपोषणयो: (जु.) । Of the upholder of the bearers of knowledge and other virtues.

How should men be—is told :

पुरो हि मर्त्यैरसि समो देवैरुत श्रिया ।
अभि ख्यः पूषन् पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. *TRANSLATION* :—O nourisher of men ! protect us in the armies, as before, and tell us (about our duties). You are equal to or even exalted with ordinary men or highly learned persons and with wealth, therefore, guard us.

PURPORT :— All should know that, he, who is like the scholars is a scholar, who is like ordinary men is of medium quality and who is like animals is mean.

NOTES & REMARKS :—(ख्य:) प्रकथयसि । ख्या-प्रकथने (अदा.) ।=Tell. (पृतनासु) मनुष्य सेना सु । पृतना इति मनुष्यनाम (NG 2, 3) पृतना इति संग्रामनाम (NG 2, 17) ।=In the armies of men.

What kind of policy should be upheld by men—is told :

वामी वामस्य धूतयः प्रणीतिरस्तु सूनृता ।
देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥ २० ॥

20. *TRANSLATION* :—O shakers of the wicked ! you are

exalted performers of the *Yajnas*, let your policy be endowed with truthful and sweet speech, very admirable with regard to the enlightened person, and of ordinary mortal, who performs *Yajna*.

PURPORT :—A truthful enlightened king should instruct his ministers to be just and righteous and to nourish their subjects like their own children.

NOTES & REMARKS :—(वामी) बहुप्रशस्तकर्मा वाम इति प्रशस्यनाम (NG 3, 8) ।=Full of many admired deeds. (धूतयः) कंपयितारः । धुञ्-कम्पने (स्वा.) ।=Shakers. (सूनृता) सत्यभाषणादियुक्ता ।=Endowed with truthfulness etc.

Which king achieves great glory – is told :

सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः ।
त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥

21. *TRANSLATION* :—That king achieves victory, everywhere, whose good deeds go towards or accompanied by humility as the sun creates light, whose bright and sacred name and strength is upheld by brave men which destroys sinful enemies, the greatest strength that leads to wealth or prosperity.

PURPORT :- The glory of that king spreads in this whole world like the light the sun, who is endowed with knowledge and humility, is industrious, is firm in carrying out his promise, is self-controlled, righteous and truthful and who nourishes his subjects like his own children, having appointed righteous and highly learned men-incharge of various departments.

NOTES & REMARKS :—(त्वेषम्) देदीप्यमानम् । त्विष-दीप्तौ (भ्वा.) Bright, brilliant. (वृत्रहम्) धनप्रापकम् । वृत्रम् इति धननाम (NG 2, 10) अत्र गत्यर्थमादाय तस्य प्राप्त्यर्थं ग्रहणम् । तेनधन प्रापकम् इति व्याख्या । अपर पक्षे पाप्मा वै वृत्रः (Stph Br. 6, 4, 2, 3) ।=Conveyor of wealth or prosperity. (वृत्रहम् शत्रु नाशकम् । हन-हिंसागत्योः (अ.) तेन पापी शत्रु वृत्रः । हिंसार्थग्रहणम् ।= Destroyer of enemies. (शवः) बलम् ।=Strength.

The duty of the people—is told:

सकृद्ध द्यौरजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥ २२ ॥

22. *TRANSLATION* :—O men ! you should know that the sun is born once, the earth is born once; the creations in the firmament are also made once like milk of cow and water. You should know that. Nothing is exactly like that Omniscient God.

PURPORT :—O men ! God makes the sun and other things in the world simultaneously; but He Himself is not born with this creation. He creates this world together. You should always meditate on Him.

NOTES & REMARKS :—(पृश्न्याः) अन्तरिक्षेभवाः सृष्टयः । पृश्निरिति साधारणाम् (NG 1, 4) द्युलोकन्तरिक्ष साधारणम् ।=The creations in the firmament.

Sūktām—49

Rishi or Seer of the Sūktam—Rijishva. Devatā—or subject—Vishve devah. Chhandas—Trishtup, Pankti, Ushnik and Ati Jagati of various kinds. Svaras—Panchama, Rishabha and Nishada.

What should men do—is told :

स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता ।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥ १ ॥

1. *TRANSLATION* :—O highly learned persons ! I praise a man with ever new refined and cultured speeches, who is doer of noble deeds and teachers and preachers, who are like *Prāna* and *Udāna* (two vital energies), who lead us to happiness. May the *Mitra* (friendly to all) *Varuna* (the best) and *Agni* (full of splendour like the fire), who are endowed with good wealth or kingdom; come here and listen to—what we say.

PURPORT :—O men ! invite those persons, who teach you new sciences and after listening to their words attentively, acquire the knowledge of various sciences.

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानाविवाध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (Stph Br. 1, 8, 3, 12; 3, 6, 1, 16)।=Teachers and preachers who are like Prāna and Udāna. (सुक्षत्रासः) शोभनं क्षत्रं राष्ट्रं धनं वा येषान्ते। क्षत्रं हिराष्ट्रम् (A. Br. 7, 22) श्रीर्वैराष्ट्रम् (Stph Br. 6, 7, 317)।=Who have good kingdom or wealth.

Whom should men praise—is further told :

विशोविंश ईड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः ।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥ २ ॥

2. *TRANSLATION* :—O men ! you should praise for association that person, who is a purifier like the fire, who is admirable in all non-violent dealings, free from attachment to worldly objects while living among men, whose intellect is devoid of illusion or ignorance, born from the union of youthful husband and wife, the son of a mighty and charming father, splendid and enlightener of the *Yajna*.

PURPORT :—O men ! you should elect him as a ruler or officer, who is born from the good vitality of the youthful couple, who have observed Brahmacharya (abstinence) and who is full of splendour like the fire.

NOTES & REMARKS :—(अध्वरेषु) अहिंसनीयेषु व्यवहारेषु। ध्वरति हिंसाकर्मा तत्प्रतिषेध (NKT 1, 3, 8)।=In non-violent and inviolable dealings. (अदृप्तक्रतुम्) अमोहितप्रज्ञम्। दृप-हर्ष मोहनयोः (दिवा.) अत्र मोहनार्थः।=Whose intellect is devoid of illusion or ignorance. (अरतिम्) विषयेष्वरममाणम्। =Not attached to wordly objects.

How should men and women be and how should they behave—is told :

अरुषस्य दुहितरा विरूपे स्तृभिरन्या पिपिशे सूरो अन्या ।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत ऋच्यमाने ॥ ३ ॥

3. *TRANSLATION* :—O men and women or the king and

subjects ! as day and night are like the two daughters of splendid (reddish) Agni (in the form of the sun), who are unlike in form, destroying each in a way, (day) one is illumined by the sun's rays and stars bedeck the other night, apart from each other, pure, both pervade the world, coming in different movements, so you should be united and attain knowledge with love.

PURPORT :—As day and night are like two daughters of Agni (in the form of the sun), who are different from each other, but ever related ; in the same manner, men and women or husbands and wives should be rich in various sciences, dressing in their particular manner, praiseworthy and always united in love in the matter of advancing the cause of knowledge, science and Dharma (righteousness.)

NOTES & REMARKS :—(स्तृभिः) नक्षत्रादिभिः ।=With stars etc. (मन्म) विज्ञानम् ।=Knowledge. (नक्षत:) व्याप्नुत: ।=Pervade.

What should men do again—is told :

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ४ ॥

4. *TRANSLATION* :—O well-performer of the *Yajnas !* if you, who being desirous of wealth and endowed with bright and great (sharp) intellect, apply air which can lead to abundant wealth (when properly utilised) which drives cars and brightens objects (with the combination of fire) which is useful for many good dealings and its properties like speed (which are like herself) what desirable thing is there that you cannot achieve ?

PURPORT :—Those men, who with pure intellect and by the practice of Yoga control air, which is bestower of all happiness and upholder of the world in Prānayāma; attain all delight.

NOTES & REMARKS :—(इयक्षसि) संगच्छसे प्राप्नोति वा । इयक्षतीति गतिकर्मा (NG 2, 14) Unite or attain. (पत्यमान:) ऐश्वर्यमिच्छन् ।=Desiring wealth.

What should men attain and how—is told :

स मे वपुंश्छदयद॒श्विनो॒र्यो रथो॒ विरु॒क्मान्मन॑सा युजा॒नः ।
येन॑ नरा नासत्येषयध्यै॑ व॒र्तिर्या॒थस्तन॑याय॒ त्मने॑ च ॥ ५ ॥

5. *TRANSLATION* :—O enlightened persons ! that charming dealing, which is endowed with various lustre of the *Prāna* and *apāna*, that strengthens my body or form harnessed (performed) with mind, by which absoultely truthful leading men, teachers and preachers, who are *Yogis* go to the path of righteousness for themselves and *progeny* to enlighten others. You should also know that and yoke it (perform) with mind.

PURPORT :—O men ! by the practice of Prānāyama or (control of breath) Yogis acquire knowledge of various kinds and on which all the beings of the world live, by knowing all about it properly and practising its control, know God and enjoy the bliss of emancipation.

NOTES & REMARKS :—(वपुः) शरीरं रूपं वा । वपुः इति रूपनाम (NG 3,7) शरीरार्थंसु सुप्रसिद्ध एव ।=Body or form. (छदयत्) बलयति । छद-संवरणे (चु.) संवरणम्-सम्यग् वरणांतच्चबलस्यैव संभवतीति बलयतीति व्याख्यानम् ।=Strengthens. (रथः) रमणीयो व्यवहारः । रथः-रममाणोऽस्मिस्तिष्ठतीति (NKT 9, 2, 11) यत्र रमु-क्रीडायाम् इत्यर्थंमादाय रमणीयो व्यवहार इति व्याख्या ।=Charming dealing.

What should men do—is again told :

पर्जन्यवाता वृषभा पृथि॒व्याः पुरीषाणि जिन्वतमप्यानि ।
सत्यंश्रुतः कवयो॒ यस्य॑ गी॒र्भिर्जग॑तः स्थात॒र्जग॒दा कृ॑णुध्वम् ॥ ६ ॥

6. *TRANSLATION* :—O *Yajamana* and *Purohita* (Performer of *Yajna* and priest) ! you who are showerers of happiness, as two kinds of winds which are in the cloud, convey waters from the firmament. You should also convey or attain them. Being enlightened men, hearing always the words of truth, generate pure waters (through yajna etc) O highly learned person standing firmly in the world, honour that great scholar by whose words, you are able to know the real nature of the world.

PURPORT :—It is only those persons, who are doers of good to the world like the air and are hearers of truth, can know the real nature of the universe and enlighten others about it.

NOTES & REMARKS :—(पुरीषाणि) उदकानि । पुरीषमित्युदकनाम (NG 1, 12) ।=Waters. (जिन्वतम्) गमयतम्प्राप्नुतं वा, जिन्वतीति गतिकर्मा (NG 2, 14) ।=Move or attain.

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What kind of women can give happiness—is told :

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात् ।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत् ॥ ७ ॥

7. *TRANSLATION* :—O men ! you should also always honour that desirable wife, who is purifier of others, has wonderful life, is rich in knowledge, the wife of a brave man, who upholds scriptures, good intellect or good actions with well-trained speeches, who always admires good virtues, gives flawless shelter, home or happiness which is inviolable and free from defect (hole).

PURPORT :—A brave person should marry a highly learned girl, who is endowed with good virtues, actions and charm. That woman should always be honoured, whose association and love never decay and who always bestows happiness.

NOTES & REMARKS :—(पावीरवी) शोधयित्री । पूङ्-पवने ।=Purifier. (सरस्वती) विज्ञानाढया । सृ-गतौ । गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् ।=Rich in knowledge. (शर्म) गृहं सुखं वा । शर्मेति गृहनाम (NG 3, 4) शर्मेति सुखनाम (NG 3, 6) ।=Home or happiness. (ग्नाभिः) सुशिक्षितभिर्वाग्भिः । ग्ना इति वाङ्नाम (NG 1, 11) । With well trained or cultured speeches.

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What should be served by men—is told :

पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियं सीषधाति प्र पूषा ॥ ८ ॥

8. *TRANSLATION* :—The nourisher, who pervades the respect-

able good dealing of good acts on each path, leading to the true master with good desire and words, may become our preacher and dispenser of justice. May he give us riches, which remove all miseries quickly and in which gold is prominent. He accomplishes every good intellect and action.

PURPORT :—O men ! you should honour that good person, who shows you the right path, takes you away from the wicked path, makes you serve the true master, who is of truthful conduct and keeping you away from the wicked master, increases your intellect.

NOTES & REMARKS :—(अर्कम्) सत्कर्त्तव्यं क्रियामयं व्यवहारम्। (अर्कः) is from अर्च—पूजायाम् (भ्वा.) अर्को देवो भवति। यदेनमर्चन्ति (NKT 5, 1, 4)। =Respectful dealing of good acts. (शुध्रः) सद्यो रोचिकाः शु। इति क्षिप्रनाम (NG 2,15)।=Remover of miseries quickly.

Whom should men serve—is further told :

प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगभस्तिमृभ्वम्।
होता यक्षद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा॥ ९॥

9. *TRANSLATION* :—O men ! you should associate with that man, who, being a liberal donor and shining like fire, worships an enlightened person, who is destroyer of evils, to be invited well, worthy of association, living at the houses of his pupils, genius, endowed with good light of knowledge, serving exalted wisemen, glorious, doer of good deeds with his hands or a man of noble dealings and a highly learned person, who gives knowledge to others.

PURPORT :—Those men, who serve persons of advanced knowledge and burners (destroyers) of ignorance and miseries like fire, can illuminate the souls of their audience like a lamp in the house.

NOTES & REMARKS ;—(त्वष्टारम्) छेत्तारम्।=Cutter or destroyer of ignorance and all evils. (ऋभ्वम्) मेधाविनम्। ऋभुरिति मेधाविनाम (NG 3, 15)।=Extra-ordinarily wise or genius. (सुगभस्तिम्) सुष्ठुप्रकाशम्। गभस्तयः इति रश्मिनाम (NG 1, 5) अत्र आन रश्मीनां

ग्रहणम् ।=Endowed with the good light (of knowledge). (पस्त्यानाम्) गृहाणम् । पस्त्यम् इति गृहनाम (NG 3, 4) ।=Of the homes.

Who is to be ever praised or glorified—is told :

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तौ ।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवेम कविनेषितासः ॥ १० ॥

10. *TRANSLATION* :—O highly learned man—as impelled by an enlightened person! you glorify God with these words, who is the father of the whole world, being Dispensar of justice, who causes the wicked to weep, and is destroyer of diseases, who is Great, Un-decaying, Blissful and True, day and night, so you should also glorify Him, with the light of knowledge or good desire.

PURPORT :— *All men by truthful dealing should glorify God-impelled by the wise and being advanced in knowledge and humility, who is the sustainer of the world, so that they may attain abiding happiness.*

NOTES & REMARKS :—(ऋष्वम्) महान्तम् । ऋष्व: इति महन्नाम (NG 3, 3) ।=Great. (अक्तौ) रात्रौ ।=At night. (रुद्रम्) दुष्टानां रोदयितारम् ।= Who causes the wicked to weep, being the Dispenser of justice. (रुद्रम्) यो रुद्रोगं द्रावयति तम् ।=Who destroys diseases. (ऋधक्) सत्यम् । ऋधक् इति पदनाम (NG 4, 1) पद गतौ गतेष्त्रिष्वर्थेषु ज्ञानार्थं गृहीत्वा सदा सत्य ज्ञान स्वरूप ।=Absolutely True, Truly. (दिवा) कामनया विद्या दीप्त्या वा । दिवु-धातोऽनेकार्थेषु कान्तिद्युत्यार्थं ग्रहणम् ।=With good desire or the lustre of true knowledge.

What should men do – is further told :

आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम् ।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था नक्षन्तो नरो अङ्गिरस्वत् ॥ ११ ॥

11. *TRANSLATOIN* :—O men! those youthful leading persons, who are knowers of all the scriptures, fit to perform truthful dealing,

like good air (or Prānas) approach those, who are real admirers of truth and get acceptable praise, who augment what is not even wonderful or significant and thus coming, satisfy all, become the well-wishers of the whole world.

PURPORT :—Those persons, who having become youthful, (energetic) scholars, help in the development of all, grow harmoniously.

NOTES & REMARKS :—(कवय:) सर्वं शास्त्रविद: ।=Knowers of all Shastras. (scriptures) (अङ्गिरस्वत्) प्रशस्ता अङ्गिरसो वायवस्तद्वत् । प्राणो वा अङ्गिरा: (Stph. Br. 6,1,2,28;5,2,3,4) प्राणो वै यमोऽङ्गिरस्वान् (व तैत्तिरीयारण्ये 5, 7, 1, 9) ।=Like good airs.

What should men altain like whom—is told :

प्र वीराय प्र तवसे तुरायाजा यूथेव पशुरक्षिरस्तम् ।
स पिस्पृशति तन्वि श्रुतस्य स्तृभिर्न नाकं वचनस्य विपः ॥ १२ ॥

12. *TRANSLATION* :—O men ! that exceedingly wise man, who touches with these hymns true body of that hero, who is destroyer of miseries, is increaser of strength as firmament is, bedecked by the stars like a she goat going to join her herd or like the herdman driving his cattle to his home, enjoys happiness.

PURPORT :—A good and industrious man acquires the knowledge of all sciences, as goats and sheep reach their herd by running or as a herdsman takes his cattle to his home in the evening.

NOTES & REMARRS :—(तुराय) दु:खहिंसकाय । तुरी-गतित्वरण हिंसनयो: (दिवा.) अत्र हिंसनार्थ: । तु-गतिवृद्धिहिंसासु-सौत्राधातु: (अदा.) ।=For a destroyer of miseries. (तवसे) वर्धकाय ।=For increaser of strength. (स्तृभि:) नक्षत्रै: ।=By stars.

What should men know—is further told :

यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय ।
तस्य ते शर्मन्नुपदद्यमाने राया मदेम तन्वा तना च ॥ १३ ॥

13. ***TRANSLATION*** :—O men ! by the grace of that Omnipresent God, who creates the earth and other worlds for the benefit of the suffering man, let us enjoy happiness at our home under the shelter provided by Him and with vast wealth and our bodies.

PURPORT :—O men ! let us be wealthy and long lived by taking shelter in that God, who does great good to men and other living being by creating this world.

NOTES & REMARKS :—(विष्णुः) यो वेवेष्टि स जगदीश्वरः । विष्लृ-व्याप्तौ (जुहो.) ।=That God who pervades this world. (तना) विस्तृतेन । तना इति धननाम (NG 2, 10) ।=Vast.

What should men do again— is told :

तन्नोऽहिर्बुध्न्यो अद्भिरर्कैस्तत्पर्वतस्तत्सविता चनो धात् ।
तदोषधीभिरभि रातिषाचो भगः पुरंधिर्जिन्वतु प्र राये ॥ १४ ॥

14. ***TRANSLATION*** :—O men ! as the cloud in the firmament upholds food for our wealth with means of getting respect, with water and with herbs and plants like Soma, may the hills like cloud, sun and all donors uphold it. May God, who is the upholder of the whole world convey us that lead us towards that.

PURPORT :— O men ! as God has created this world for the good of all living beings, so you should take many benefits from it.

NOTES & REMARKS :—(अर्कैः) सत्कारसाधनैः । अर्कः is from अर्च-पूजायाम hence अर्कः ।—सत्कार साधनैः ।=With means of getting respect. (चनः) अन्नादिकम् ।=Food and other things. (पुरन्धिः) जगद्धर्त्ता ।=Upholder of the world. (जिन्वतु) प्रापयतु । जिन्वति गति कर्मा (NG 2, 14) गतिस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम्) । Convey, enable us to attain.

What should donors do—is told :

नू नो र॒यिं र॒थ्यं॑ चर्ष॒णिप्रां पु॑रु॒वीरं॑ म॒ह ऋ॒तस्य॑ गो॒पाम् ।
क्षयं॑ दाता॒जरं॒ येन॒ जना॒न्त्स्पृधो॒ अदे॑वीर॒भि च॒ क्रमा॑म॒
विश॒ आदे॑वीर॒भ्य॒श्नवाम ॥ १५ ॥

15. *TRANSLATION* :—O highly learned persons ! give us riches beneficial to the construction of the aircraft and other swift going vehicle, the pervader or protector of men, supporting many heroes, guard of great truth, free from any harm in inhabiting us or causing us to settle down. With that wealth, let us overcome endless ignorant men fighting against us and attain those good and highly learned ladies, who shine on account of their noble virtues.

PURPORT :—Only those donors are best who gather wealth for the benefit of others and that only is true wealth by which both learned and ignorant people get happiness.

NOTES & REMARKS :—(चर्षणिप्राम्) यः चर्षणीन्मनुष्यान्प्राति व्याप्नोति तम् । चर्षणाय इति मनुष्यनाम । (NG 2, 3) पृ-पालन पूरणयोः (जु.) ।=That which pervades or protects, fills them with joy. (आदेवीः) समन्ताद्दीप्यमाना विदुषीः ।=Highly learned ladies shining on account of their virtues. (क्षयम्) निवासयितुम् । क्षि-निवासगत्योः (तु.) अत्र निवासार्थः ।=To inhabit us or causing us to settle down.

Sūktam—50

Seer or Rishi of the Sūktam—Rijishvā. Devta-Vishvedevah. Chhandas-Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the learned persons do for whom—is told :

हु॒वे वों दे॒वीमदि॑तिं॒ नमो॑भिर्मृळी॒काय॒ वरु॑णं मि॒त्रम॒ग्निम् ।
अ॒भि॒क्ष॒दाम॑र्य॒मणं॑ सु॒शेवं॑ त्रा॒तॄन्दे॒वान्त्स॑वि॒तारं॒ भगं॑ च ॥ १ ॥

1. *TRANSLATION* :—O men ! as I invite and accept for your

welfare, with honour and food, a brilliant highly learned lady, mother of pure character, an exalted man like the *Udāna*, friend who is dear like *Prāna* (breath), Purifier like the fire, dispenser of justice, one who does not give alms to undeserving hypocrites, giver of good happiness. A king, who urges his subjects to do noble deeds, enlightened protector and prosperity, so you should also invite them for our welfare.

PURPORT :—Those enlightened persons, who give alms to deserving persons, having made all industrious, accept for that purpose highly learned women and mothers and scholars of the exalted type, are the well-wishers of the wortd.

NOTES & REMARKS :—(अदितिम्) मातरम् । अदिति:—अदीना देवमाता (NKT 4, 4, 22) अदितिर्माता (ऋ॰ 1, 89, 10) ।=Mother. (सवितारम्) सत्कर्मसु प्रेरकं राजानम् ।=King who urges all to do noble deeds. (नमोभिः) सत्काराऽन्नादिभिः । नम-प्रह्वत्वे । नम इत्यन्नाम (NG 2, 7) ।=With honour and food etc.

Here अमातरम् appears to be a miskake. (Ed.)

What should men constantly do—is told :

सुज्योतिषः सूर्य दक्षपितॄननागास्त्वे सुमहो वीहि देवान् ।
द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥ २ ॥

2. *TRANSLATION* :—O scholar ! you, who, are like the sun, approach or desire those enlightened & clever fatherly persons or teachers for freedom from sin, who have two births one from the physical mother and the other from Vidya-knowledge, who are always concerned with truth, whose promises are true, who are endowed with much happiness, who are associated with various sciences, whose tongue is illuminated with true knowledge like the fire, revealers of humility, very great and large hearted. By so doing, you will enjoy happiness and welfare.

PURPORT :—Those men who serve teachers and preachers well who are revealers of Vidya (true knowledge) and Dharma (righteousness) like the sun; become all like them.

NOTES & REMARKS ;—(सुज्योतिषः) सुष्ठु विनयप्रकाशकाः । ज्योतिः शब्दो द्युत-दीप्तौ इतिधातौ निष्पन्नः । द्युतेरिसिन्नादेश्च जः (उणादिकोषे 2, 110) इतिइसिन् प्रत्ययम् आदेश्वदस्य जः तस्मात्प्रकाशार्थं व्याख्या ।=Good revealers or manifesters of humility. (अनागास्त्वे) अनपराधित्वे । इण आगोऽपराधे च (उणा. 4,212) अपराधार्थक आगः शब्दः इण् धातो निष्पन्न् जायते विद्वद्भिनर्थि: ।=In the act of sinlessness. (वीहि) प्राप्नुहि कामय वा । वी-गति व्याप्ति प्रजनकान्त्यसन खादनेषु (अदा.) । गतेस्त्रिष्वर्थेष्व-प्राप्त्यर्थग्रहणं कान्त्यर्थग्रहणं च । कान्ति-कामना ।=Approach or desire. (यजताः) ये सर्वा विद्याः संङ्गच्छन्ते । (यजता) यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.) भृ मृदृशि यजिपर्विपच्यमितमिन मिहर्य्यिभ्योऽतच् (उणादि कोषे 3,110) इति अजधातो अतच् प्रत्ययः अत्र संङ्गतिकरणर्थः ।=Who are associated with various sciences.

What should the enlightened men do like whom—is told :

उत द्यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुषुम्ने ।
महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनेहः ॥ ३ ॥

3. *TRANSLATION* :—O teachers and preachers! as electricity and earth, which are performers of many works, accomplishers of good happiness, upholders, give us great and vast shelter, kingdom or wealth, in the same manner, give us great service, (use) and and inviolable dealing—worth preserving for our proper habitation.

PURPORT :—Those teachers and preachers, who give to all, the the gift of knowledge and fearlessness, like the sun and the earth and those, who constantly serve the cause of truth and absolutely truthful enlightened persons; become worthy of respect.

NOTES & REMARKS :—(द्यावापृथिवी) विद्युद्भूमी । द्यु-धातो द्युं त्यर्थमादाय विद्युतग्रहणम ।=Electricity and earth. (क्षत्रम्) धनं राज्यं क्षत्रियकुलं वा । क्षत्रं हिराष्ट्रम् (A. B. 8, 2, 3, 4) क्षत्रमिति धननाम (NG 2, 10) ।=Wealth kingdom or the family of the brave. (अनेहः) अहन्तव्यं सततं रक्षणीयं व्यवहारम् ।=Inviolable dealing, worth preserving.

How should the enlightened be—is told :

आ नो रुद्रस्य सूनवो नमन्तामद्या हूतासो वसवोऽधृष्टाः ।
यदीमर्भे महति वा हितासो बाधे मरुतो अह्वाम देवान् ॥ ४ ॥

4. *TRANSLATION* :—O men ! we desire from all sides, those resistless and excellent men, who are the sons of a mighty hero, making the wicked to weep, benevolent to all, whether beset with slightly or great affliction, observing Brahmcharya for at least 24 years. Let them stoop down to accept our request.

PURPORT :—Fortunate and blessed are those enlightened persons, who giving up all partiality, whether in the case of an insignificant man or an sovereign are benevolent to all, are humble and lovers of and loved by great scholars.

NOTES& REMARKS :—(अधृष्टाः) अप्रगल्भाः । (ञि) धृषा-प्रागल्भ्ये (स्वा.) । =Not impertiment or resistless. (ईम्) सर्वतः । ईम् इति पदनाम (NG 4,2) पद-गतौ । गतेस्त्रिष्वर्थेषु प्राप्तिग्रहणं गृत्वा सर्वतः प्राप्तमित्यर्थः । =From all sides.

What should the enlightened persons do—is told :

मिम्यक्ष येषु रोदसी नु देवी सिषक्ति पूषा अभ्यर्धयज्वा ।
श्रुत्वा हवं मरुतो यद्ध याथ भूमा रेजन्ते अध्वनि प्रविक्ते ॥ ५ ॥

5. *TRANSLATION* :—O thoughtful and brave men ! the cloud that nourishes all by raining down water and is united in half part of the light and earth on the basis of the air and other elements, go rapidly to the distant places like that cloud. Listen to the voice of those, who go or tremble in the path to be trodden on earth and go to help them quickly.

PURPORT :—O enlightened men ! being full of light and forgiveness, like the sun and the earth, solve the questions of all, listening to them attentively. As the earth and other worlds go on their God-ordained path regularly, so regularly tread upon the path of righteousness.

NOTES & REMARKS :—(मिम्यक्ष) तूर्णं गच्छ । =Go quickly. (पूषा)

पुष्टिकरो मेघः । अयं (वात:) पवते । एषसीदं पुष्यति (Stph. Br. 14,2,1,9) एस हीदं सर्वं पुष्यतीति निहृतया मेघोपि पूषा ।=Nourishing cloud. (रेजन्ते) कम्पन्ते गच्छन्ति वा । एजृ-कम्पने (भ्वा.) कपि-चलने (भ्वा.) तस्मात् कम्पन्ते गच्छनीति च व्याख्या । =Tremble or go.

What should an enlightened person teach and urge others to do—is told :

अभि त्यं वीरं गिर्वणसमर्चेन्द्रं ब्रह्मणा जरितर्नवेन ।
श्रवदिद्धवमुपं च स्तवानो रासद्वाजाँ उपं महो गृणानः ॥ ६ ॥

6. *TRANSLATION* :—O admirer of good men and devotee of God ! praising great knowledge, strength and good food, give them to others. Praising the enlightened men, certainly listen to the call of others. With new wealth and food etc. honour the king endowed with all kinds great wealth and who has many heroes with him and who is served with good words of praise.

PURPORT :—O enlightened person ! you should hear the questions put by others and answer them satisfactorily. Conveying to them food and other things. You should always teach the righteous men, heroes and wealthy men, so that they may not waste their riches on the path of injustice.

NOTES & REMARKS :—(वाजान्) अन्नादीन्=Food material. वाजइति अन्ननाम (NG ?, 7) वाज इति बलनाम (NG 2, 9) वाज इति वजधातो निष्पन्न: वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणमत्र इत्यर्थः ।=So the word means-food, strength and knowledge.

What should the enlightened persons do—is further told :

ओमानमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः ।
यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥ ७ ॥

TRANSLATION :—O men ! as mothers, endowed with the

pure motherlike kindness, always cause happiness to their infants and grown-up children, so like waters purifying the unclean person, uphold the protector and all human subjects. You are the physicians of the world whether stationary or moving. As a dispenser of justice causes happiness to all good persons, so you should act impartially.

PURPORT :—O teachers and preachers ! you should make an impure person pure by urging upon him to accept truth. Preserve or nourish all like mothers by removing the disease of ignorance for the protection of the world.

NOTES & REMARKS :—(भिषज:) सद्वैद्याः ।=Good physicians. (योः) प्रापयति (यो:) यु-मिश्रण मिश्रणयो (अदा.) अत्र मिश्रणर्थः ।=Conveys, leads to. (मातृतमा:) अतिशयेन मातृवत् कृपालवः ।=Very kind like mothers.

How sublime is this conception about teachers, preachers and physicians—not only to be like fathers but like the kindest mothers. Nothing can be grander than this.

What should the enlightened men do—is further told :

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
यो दत्रवाँ उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥ ८ ॥

8. *TRANSLATION* :—O men ! let us always make that man happy, who being a liberal donor, has gold and other things in his hand, is unifier, endowed with divine merits, actions and temperamanet, is protecting like the sun, who like the dawn gives to a donor knowledge and acceptable articles. Let such a noble person come to us.

PURPORT :—Those men are considered good in the world, who are liberal donors, good illuminators like the dawn and givers of knowledge and the gift of fearlessness to all.

NOTES & REMARKS :—(यजत:) सङ्गन्ता । यज-देव पूजा सङ्गतिकरणेदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थं । यज आलोरतच् प्रत्ययः ।=Unifier. (प्रतीकम्) प्रतीति-

करम् । प्रति+इण्—गतौ (अदा.) गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम ।=Giver of knowledge. (व्यूर्णुते) आच्छादयति। वि+ऊर्णुञ् आच्छादने (अदा.) ।=Covers, here gives.

Whom shold men pray for what—is told :

उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः ।
स्यामहं ते सदमिद्रातौ तव स्यामग्नेऽवसा सुवीरः ॥ ९ ॥

TRANSLATION :—O (spiritual) son of a man ! who is endowed with physical and spiritual strength and illumined soul like the fire ! do you bring here to-day in the enlightened persons or divine enjoyments in this inviolable dealing of the attainment of true knowledge, so that I may be firm in your gift having attained the thing worthy of attainment and under your protection, may I be a hero and enlightened person.

PURPORT :—*O enlightened person* ! *if you lead us to happiness we may also serve you constantly being givers of knowledge and great heroes.*

NOTES & REMARKS :—(सहसः) शरीरात्मबलवतोविदुषः । सह इति बलनाम (NG 2, 9) ।=Of a mighty person endowed with physical and spiritual power. (अध्वरे) अहिंसनीये विद्याप्राप्तिव्यवहारे। (अध्वरे) इति यज्ञनाम (NG 3,17) ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1,3,8) ।=In the inviolable dealing of the acquirement of true knowledge.

By whose associtioh how men should be and how—is told :

उत त्या मे हवमा जग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा ।
अत्रिं न महस्तमसोऽमुमुक्तं तूर्वतं नरा दुरितादभीके ॥ १० ॥

10. *TRANSLATION* :—O dear friends ! who are absolutely truthful being free from untruth and exceedingly wise-leading teachers preachers, come to me with your intellect and good actions to give me most acceptable knowledge. Deliver me from all darkness of

unrighteous conduct and destroy all my evils, like the sun, from the darkness.

PURPORT :—All men become free from ignorance by coming in contact with the enlightened person, as at the rise of the sun, all objects become free from darkness.

NOTBS & REMARKS :—(अत्रिम्) सूर्य्यम् । अत्रिम्-अत्तारम् अन्धकारस्य अन्धकारविनाशकं सूर्य्यम् ।=The sun. (तूर्वतम्) हिंस्यातम् । तुरी-गतित्वरण हिंसनयो: अत्र हिंसार्थ: ।=Destroy. (अभीके) समीपे (अभीके) प्रपित्वेऽ अभीके इत्यासन्नस्य (NKT 3, 4, 20) ।=Near.

How should men be—is told :

ते नो॑ रा॒यो द्यु॒मतो॒ वाज॑वतो दा॒तारो॑ भूत नृ॒वत॑: पुरु॒क्षोः ।
द॒श॒स्यन्तो॑ दि॒व्याः पार्थि॑वासो॒ गोजा॑ता॒ अप्या॑ मृ॒ळता॑ च देवाः ॥११॥

11. *TRANSLATION* :–O enlightened men ! bestow upon us riches which are accompanied by noble desires, abundant food and other material things including knowledge and strength, and nourishing food. Kindly be givers of such a wealth to us, you who are possessors of divine virtues, renowned on earth and waters (seas) and in the firmament on account of your noble activities. Please make us happy.

PURPORT :—O highly learned persons ! convey to all true knowledge and wealth and thus make them happy.

NOTES & REMARKS ;—(पुरुक्षो:) बहु अन्नं यस्मिन् तस्य । पुरुइति बहुनाम (NG 3, 1) क्षु इति अन्ननाम (NG 2, 7) ।=Having much good and nourishing food. (द्युमत:) प्रशस्ता द्यौ: कामना विद्यते यस्य तस्य । दिवुधातो: कान्त्यर्थमादाय द्युमते: रत्यस्य व्याख्या । कान्ति:-कामना ।=Endowed with admirable desire.

TRANSLATOR'S NOTES :- Such mantras, show clearly, what kind of wealth should be desired and prayed for, according to the Vedas.

What should the enlightened men do—is told :

ते नो रुद्रः सरस्वती सजोषा मीळ्हुष्मन्तो विष्णुर्मृळन्तु वायुः ।
ऋभुक्षा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥ १२ ॥

12. *TRANSLATION :*—O teachers and preachers ! you who are endowed with much knowledge, equal love and service and benevolent like the cloud and the air, increase our food materials, strength and knowledge, as the mighty commander of an Army, causing the wicked to weep, pervading electric fire, food, chief maker of laws, appointed by the enlightened men and wise men full of virility, make us happy.

PURPORT :—O highly learned persons ! as the earth and other things made by God make all creatures happy, so you should make them all happy by giving good knowledge and education.

NOTES & REMARKS ;—(विष्णुः) व्यापको विद्युदग्निः । विष्लृ-व्याप्तौ (जुहो.) । =Pervading electric fire. (ऋभुक्षाः) मेधावी । ऋभुक्षाः इति महन्नाम (NG 3, 3) मेधाव्येक महान् भवितुमर्हति तस्मादत्र ग्रहणम् । ऋभुरिति मेधाविनाम (NG 3, 15) इति तुवर्तत एव । अत्र ऋभुः ऋभुक्षा इति पर्यायवाचिनौ ज्ञेयौ ।=Exceedingly wise, genius. (संजोषा) समानप्रीतिसेवी । जुषी-प्रीतिसेवनयोः (तुदा.) ।=Endowed with equal love and the spirit of service.

What are the duties of the enlightened men—is told :

उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।
त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रैः ॥ १३ ॥

13. *TRANSLATION* : O highly learned person ! protect us like the bright sun, Prāna, electricity along with the enlightened men and fathers, an artist or analyser, who, loves and serves equally te: earth with seas, and the sun with other luminaries. Protect us like all these and a liberal donor, who fills up the deficiencies of all.

PURPORT :—O men ! as all objects like the sun and others made by God are means for the accomplishment of all acts done by men and other living beings, so you should also be the accomplishers of all good deeds.

What should men desire—is told :

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वेदेवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥ १४ ॥

14. *TRANSLATION :*—O men ! may God, who is never born and, who as Omnipresent Supreme Being, has all this universe in His foot, (so to speak) i.e. who, is unlimited and transcendent, listen to our prayer, so that the cloud in the firmament, the earth, the ocean or firmament, the augmenters or supporters of truth, invited all enlightened persons, admired verses or glorious thoughts of the Vedas, which are always praised and taught by great geniuses, protect us.

PURPORT :—O men ! by the grace of that God, who is ever free from birth and death (ever Eternal and Immutable) and by your own exertions, always make advancement by acquiring the knowledge of the earth and other things.

NOTES & REMARKS :—(अजः) यः कदाचित् न जायते स ईश्वरः ।=God who is never born. (एकपात्) एकः पादो जगति यस्य सः ।=Whose one foot is in the world i. e. Transcendent and Infinite controller of the universe. (समुद्रः) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) ।=Firmament. (अहिः) मेघः । अहिरिति मेघनाम (NG 1, 10) ।=The cloud. (बुध्न्यः) बुध्नये ग्रन्तरिक्षेभवः । बुध्नमन्तरिक्षं । बद्धा अस्मिन् धृता आप इति वेति (NKT 10, 4, 44) ।=That which is in the cloud.

How should the seekers after truth be—is told :

एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्कैः ।
ग्ना हुतासो वसवोऽधृष्टा विश्वे स्तुतासो भूता यजत्राः ॥ १५ ॥

15. *TRANSLATION :*—O unifiers ! as the upholders of true knowledge honour good speeches, never falling down or degrading themselves by the knowledge and good actions of mine and others, and as invited respectefully and admired, all scholars honour the holy words by my intellect or good actions or those of others and their

own noble thoughts, so you should also be devoid of impudence and ever dwellers in true knowledge and good virtues.

PURPORT :—Those students, who desire knowledge and proficiency, acquire desirable intellect and knowledge by upholding the merits, actions and temperments of the absolutely truthful enlightened persons and Holy God.

NOTES & REMARKS :—(अर्कैः) विचारैः। अर्को मन्त्रो भवति यदनेनार्चन्ति (NKT 5, 1, 4) मन्त्र-शुभविचारोऽपि ।=Noble thoughts. (वसवः) ये विद्यादिषु वसन्तिते । वस-निवासे (भ्वा.) ।=Dwellers in knowledge and other good virtues.

Sūktam—51

Seer or Rishi of the Sūktam—Rijishva. Devata—Vishvedevah Chhandas—Trishtup, Pankti, Ushnik and Anishtup of varicus kinds. Svaras—Dhaivata, Rishabha and Gāndhara.

What should men desire—is told :

उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम् ।
ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers! if you obtain that eye of knowledge, which is dear to your friends—teachers and preachers, who are like *Udāna* (a vital energy) or two *Prānas, one* internal and the other external—uninjured or inviolable, the pure and worth seeing vision of truth, like the resplendent sun at sun rise, born from electricity, accomplisher of many works like army—then you can become really enlightened.

PURPORT :—Those men, who desire to have some vehicle with righteousness, become endowed with the light of knowledge like the sun. Those who propagate the science of true objects are honoured everywhere.

NOTES & REMARKS :—(मित्रयोः) सुहृदोरध्यापकाऽध्येत्रोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्वा । प्राणो वै मित्रः (S. B. 8, 4, 2, 6) प्राणोदानौ मित्रा वरुणौ (S. B. 1, 8, 3, 12) तस्मात् उदानोवरुण ।=Of two friends—teachers and preacheres or internal and external Prānas (vital energies). (वरुणयोः) उदान इव वर्तमानयोः ।=Those who are like Udāna. (अनीकम्) सैन्यमिव कार्यसिद्धि प्रापकम् ।=Accomplisher of works like army. (दिवः) विद्युतः सकाशत् । (दिवः) दिवुद्यातोर्युत्यर्थमादाय विद्युत् ।=From electricity.

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What should geniuses know—is told :

वेद॒ यस्त्रीणि॑ वि॒दथा॑न्येषां दे॒वानां॒ जन्म॑ सनु॒तरा॑ च॒ विप्रः॑ ।
ऋ॒जु मर्ते॑षु वृ॒जिना॑ च॒ पश्य॑न्न॒भि च॑ष्टे॒ सूरो॑ अ॒र्य एवा॑न् ॥ २ ॥

2. *TRANSLATION* :—That very wise man, who being the master of his senses and mind, always knows the birth of these enlightened persons, the sun pervades all objects by his rays so knows them thoroughly and seeing *Jnana* (knowledge) *Karma* (action) and *Upāsānā* (meditation or contemplation or devotion) which are worth knowing and seeing uprightness and strength among men, enlightens from all sides; know them well.

PURPORT :—*Those men, who know the second birth through knowledge, attain perfect strength of body and soul among men can know the real nature of all objects. Those who attain knowledge, actions and contemplation, become masters of their senses and mind.*

NOTES & REMARKS ;—(विदथानि) वेदितुं योग्यानि कर्मोपासनाज्ञानानि । विद-ज्ञान । रु विदिभ्या कित् (उणादि 3, 115) ।=Action, contemplation and knowledge which are worth knowing. (सनुतः) सदा । सनुतः इति निर्णीतान्तर्हिति नाम (NG 3, 25) ।=Always, for ever. (वृजिना) बलानि । वृजनमिति बलनाम (NG 2, 9) ।=Powers, strength.

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Whom should men praise—is told :

स्तुष उ॑ वो मह ऋ॒तस्य॑ गो॒पानदि॑तिं मि॒त्रं वरु॑णं सुजा॒तान्।
अ॒र्य॒मणं॒ भग॒मद॑ब्धधीती॒नच्छा॑ वोचे सध॒न्यः॑ पाव॒कान् ॥ ३ ॥

3. *TRANSLATION* :—O men ! associate with me well, who, being accompanied by many blessed persons praise the guards of mighty truth, inviolable complete knowledge or matter, a friend of all most desirable enlightened man, a dispenser of justice, prosperity well-known persons whose study is uninterrupted and who, are purifiers, and speak good words to you.

PURPORT :— Those men are purifiers of all, who having admired the enlightened men and associate with them, and having acquired the knowledge of the matter and other objects, teach others about it.

NOTES & REMARKS :—(अदितिम्) अखंडितां विद्यां प्रकृतिं वा। (अदितिः) दो-अवखण्डने (दिवा.) ।=Complete knowledge or inviolable matter. (अदब्धधीतीन्) अहिंसिताध्ययनान्। दभ्नोति-वधकर्मा (NG 2, 19) वधः हिंसा-नञ्। धि-धारणे (तुदा.) विद्याधारणम्-अध्ययनमेव।=Men of uninterrupted study.

Whom should men regard as king—is told :

रि॒शाद॑सः॒ सत्प॑ती॒ँरद॑ब्धान्म॒हो राज्ञः॑ सुवस॒नस्य॑ दा॒तॄन्।
यूनः॑ सुक्ष॒त्रान्क्षय॑तो दि॒वो नॄना॑दि॒त्यान्या॒म्यदि॑तिं दुवो॒यु ॥ ४ ॥

4. *TRANSLATION* :—O men ! as I approach great kings, who, are destroyers of the violent persons, protectors of truth, inviolable and non-violent, bestowers of fair homes to dwell in, possessors of good wealth or kingdom, observers of or dwelling in good policy, good leaders, charming and desiring the welfare of all and who. have observed *Brahmacharya* (abstinence) upto the age of forty eight years and are great scholars, youthful (energetic) and desiring to serve people, so you should also do.

PURPORT :—*O men ! yon should regard only those persons as kings, who, are expellers of thieves and other wicked men, protectors*

of the righteous, free from violence, bestowers of fair dwellings to all, full of perfect knowledge and having self-control, nourishers of the subjects with justice like their fathers, youthful, devoid of all vices, and accepters of virtues. Only such virtuous persons should be regarded as kings and not petty minded mean men.

NOTES & REMARKS :–(रिशादसः) हिंसकान्नाशकान् । रिश-हिंसायाम् (तुदा.) अद-भक्षणे (अ.)। =Destroyers of the violent. (दिवः) कमनीयान् कामयमानान् वा ।=Charming or desiring the welfare of all. (अदितिम्) अखंडितां नीतिम् ।=Inviolable policies. (दुवोयु) दुवः परिचरणं कामयमानान् । दुवस्यति परिचरणकर्मा (NG 3, 5) ।=Desiring to serve the people.

What should parents and others do for their children—is told :

द्यौ३ष्पितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः ।
विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *TRANSLATION* :—O father ! you who are like the sun, O mother ! you who are like the earth, O brother ! you who are pure and purifier like the fire, all of you, who, are bestowers of delight and free from malice ; make us happy. O highly learned lady ! you who are endowed with the great wealth of knowledge as all enlightened persons, who have well observed *Brahmacharya* (abstinence) give us good dwelling place, containing many requisite articles, so, you, who, are full of equal love and the spirit of service, give much happiness and knowledge.

PURPORT :—That man alone enjoys happiness, who has a father like the sun—fostering with good education, a mother like the earth—endowed with forgiveness and other good virtues, and a brother like the fire-purifier. As men endowed with perfect knowledge lead to the science of true path, so the students also constantly honour their teachers.

NOTES & REMARKS :—(अदिते) अखंडितज्ञानैश्वर्ये । दो-अवखण्डने (दिवा.) । =Endowed with great wealth in the form of perfect knowledge.

(शर्म) सुखकारकं गृहम्। शर्मेति गृहनाम (NG 3, 4) ।=Dwelling place giver of happiness.

What men should not desire—is told :

मा नो॒ वृका॑य वृ॒क्ये॑ समस्मा अघाय॒ते री॑रधता यजत्राः ।
यू॒यं हि ष्ठा र॒थ्यो॑ नस्त॒नूनां॑ यू॒यं दक्ष॑स्य॒ वच॑सो बभू॒व ॥ ६ ॥

6. *TRANSLATION* :—O unifier! do not give us away to thieves or to dishonest dealing like stealing, who may harm us. Do not allow us to be troubled by all men of sinful disposition. You are the guides of our bodies aright and rulers of powerful or effective speech and vehicles. You are bestowers of happiness upon us.

PURPORT :—No man should have a dealing like that of the thieves and other wicked persons. O men ! always serve those righteous persons, who have no enemies and who are protectors of all.

NOTES & REMARRS :—(वृकाय) स्तेनाय। वृक इति स्तेननाम (NG 3, 24)।=For a thief. (वृक्ये) वृकेषु स्तेनेषु भवे व्यवहारे।=In a dealing connected with stealing. (रीरधता) भृशं हिंसत। अत्र संहितायामिति दीर्घः। रध-हिंसा संराध्योः (दिवा.) अत्रहिंसार्थकः।=Kill, harm.

What should men do—is told :

मा व॒ एनो॑ अ॒न्यकृ॑तं भुजेम॒ मा तत्क॑र्म वसवो॒ यच्चय॑ध्वे ।
विश्व॑स्य॒ हि क्षय॑थ विश्वदेवाः स्व॒यं रि॒पुस्त॒न्वं॑ रीरिषीष्ट ॥ ७ ॥

7. *TRANSLATION* :—O enlightened persons! whatever you gather while living in the world and where you dwell happily, let us participate in that and enjoy delight. Let us never be accomplices or partners in anybody's sinful act. Let us never perform any wicked deed.

NOTES & REMARKS :—(एनः) अपराधम्। एनः-इण आगसि (उणादिकोषे

4, 198) । ईयते प्राप्यते दुःख मनेन तत् एनः पापम् ।=Crime, sin. (क्षयथ) निवसथ । क्षि-निवासगत्योः (तुदा.) ।=Dwell. (रीरिषीष्ट) भृशं हिंस्यात् । रिष-हिंसायाम् (भ्वा.) । =Harm, kill or suicide.

Men should always be humble—is told :

नम॑ इदुग्रं नम॒ आ वि॑वासे॒ नमो॑ दाधार पृथि॒वीमु॒त द्याम् ।
नमो॑ दे॒वेभ्यो॒ नम॑ ईश एषां कृतं चि॒देनो॒ नम॒सा वि॑वासे ॥ ८ ॥

8. *TRANSLATION* :—O men ! I adore and serve that God who is worthy of salutation and upholds the earth and the sun. I bow before that Almighty God. I bow before the enlightened persons and serve them. I desire to be humble, with the help of that God, who, is ever to be saluted or adored. I throw away (in future) even the sin that has been committed (by ignorance or oversight).

PURPORT :—Let us always do good to all by the help of God, who is worthy of reverential salutation, upholding good deeds removing wickedness and being benevolent to the enlightened persons.

NOTES & REMARKS :—(नमः) नमस्करणीयम्ब्रह्म । णम-प्रह्वत्वे (भ्वा.) । =God before whom all must bow. (विवासे) सेवे । विवासति परिचरण कर्मा (NG 3, 5) परिचरणं सेवा ।=I serve.

Who are to be bowed down by all—is told :

ऋ॒तस्य॑ वो र॒थ्यः॑ पू॒तद॑क्षानृ॒तस्य॑ पस्त्य॒सदो॒ अद॑ब्धान् ।
ताँ आ नमो॑भिरुरु॒चक्ष॑सो॒ नॄन्विश्वा॑न्व॒ आ न॑मे म॒हो य॑जत्राः ॥ ९ ॥

9. *TRANSLATION* :— O good persons ! I, who am united with good dealings and am possessor of good chariots, bow down before those enlightened persons endowed with pure energy, always dwelling in the exact righteous dealing, inviolable and non-violent, whose sight is source of great joy and who are generous. We honour those with salutations, who teach us truth.

PURPORT :—O men ! always bow down before those righteous and benevolent persons, who are endowed with the most exalted knowledge and learn humility from them.

NOTES & REMARKS :—(पस्त्यसद:) ये पस्त्येषु गृहेषु सीदन्ति तान् । पस्त्यम् इति गृहनाम (NG 3, 4) ।=House holders. (अदब्धान्) अहिंसितानहिंसकान् वा ।=Inviolable or non-violent. (यजत्राः) सद्व्यवहारं सङ्गच्छमानाः । यज-देवपूजा सङ्गतिकरण दानेषु अत्र सङ्गतिकरणार्थः । दभ्नोति वधकर्मा (NG 2, 19) । =United with good dealing.

Who should be respected—is further told :

ते हि श्रेष्ठवर्चसस्त उं नास्तिरो विश्वानि दुरिता नयन्ति ।
सुक्षत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्मराजसत्याः ॥ १० ॥

10. *TRANSLATION :*— O men ! because these enlightened men i.e. *Varuna*-the best, *Mitra* (friendly to all), *Agni* (pure hearted like the pure fire) and the best scholars (shining on account of their vast and profound knowledge) upholders of truth and fearless utterers of truth even before powerful orators and rulers, endowed with good kingdom and wealth and who remove all our wicked conduct ; therefore they are worthy of veneration.

PURPORT :—Because the righteous, enlightened men are accomplishers of other's benevolent acts without any deceit, and removers of all wicked conduct through the diffusion of knowledge and preaching and impellers of truthful conduct, therefore, they deserve repect.

NOTES & REMARKS :—(श्रेष्ठवर्चसः) श्रेष्ठं वर्चोऽध्ययनं येषान्ते । वर्च-दीप्तौ (भ्वा.) अत्र ज्ञान दीप्तिः । वच-परिभाषणे (अदा.) ।=Whose study is the best, great scholars. (वक्मराजसत्याः) वक्मेषु वक्तृषु राजसु सत्यप्रतिपादकाः ।=Fearless utterers of truth even before powerful orators and rulers.

Who are worthy of respect and how—is further told :

ते नु इन्द्रः पृथिवी क्षाम वर्धन् पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥ ११ ॥

11. *TRANSLATION* :—O men ! may electricity, firmaments, earth. air, God, mother, all good men, who are like five *Prānas*, good householders, good protectors, men of good policy, good guards and good preservers of the cattle and the land, protect us well.

PURPORT :—The enlightened persons are worthy of veneration for, they are augmenters and nourishers of all like electricity, earth, firmament, Prānas, mothers and wealth.

NOTES & REMARKS :—(इन्द्रः) विद्युत् । यदशनिरिन्द्र स्तेने (कौषीतकी ब्रा 6, 9) ।=Electricity. (पृथिवी) अन्तरिक्षम् । पृथिवीत्यन्तरिक्षनाम (NG 1, 3) ।=Firmament. (पूषा) वायुः । अयं वै पूषायोऽयं (वातः) पवते । एषहीदं सर्वं पुष्यति (S-B. 14, 1, 2, 9) ।=Air. (अदितिः) जननी । अदितिरदीना देवमाता (NKT 4, 4, 22) अदितिर्माता सपिता सपुत्रः इति (ऋग्वेद 1, 89, 10) ।=Mother. (पंचजनाः) पंच प्राणा इवोत्तममनुष्याः । पंचजना इति मनुष्यनाम (NG 2, 3) । =Five Prānas like firmament, (earth), air, God, mother, all good men.

Who deserve thanks—is further told :

नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्ववन्द ॥ १२ ॥

12. *TRANSLATION* :—O enlightened persons ! that liberal donor, who is upholder of knowledge gets good intellect. He also gets good and desirable home to dwell in. Honour that performer of *Yajnas* (non-violent sacrifices) who desiring good articles, knows the origin or manifestion of the highly learned persons along with the urging priest, who are seated there at the altar.

PURPORT :—O men ! those, who praise the birth of the king from the knowledge enjoy pure happiness. As a performer of the

Yajnas, having adorned the yajna with the help of many enlightened persons, does good to the whole world, so the scholar making all intelligent by teaching and preaching gets great honour.

NOTES & REMARKS :—(नशि) व्याप्नोति । नक्षत्-व्याप्ति कर्मा (NG 2, 18,) ।=Pervades or attains. (मियेधैः) प्रेरकैः । डुमिञ्-प्रक्षेपणे (स्वा.) अत्र निर्देशप्रदानं प्रेरणं वा ।=Impellers.

Who should be kept away--is told :

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
दविष्ठमस्य सत्पते कृधी सुगम् ॥ १३ ॥

13. *TRANSLATION* :—O enlightened leader ! purifier like the fire, make a man, who though living far off from you, deserves to be left off, who can be controlled with great difficulties, who is enemy of knowledge and who is a thief; traveller of the good path of righteousness. O protector of truth and good men ! keep him away from you.

PURPORT :—*O men ! you should acquire knowledge and being endowed with physical and spiritual strength, make even hard enemies easily controllable, so that they may become performers of good deeds out of fear (at least) while living at a long distance.*

NOTES & REMARKS :—(रिपुम्) विद्याशत्रुम् ।=Enemy of knowledge. (दुराध्यम्) दुःखेन वशीकर्तुम् योग्यम् ।=To be controlled with great difficulty.

Who should be made friends and who should be removed—is told :

ग्रावाणः सोम नो हि कं सखित्वनाय वावशुः ।
जही न्यत्रिणं पणिं वृको हि षः ॥ १४ ॥

14. *TRANSLATION* :—O urger or impeller of good deeds ! those persons enjoy happiness, who desire or love us for friendship.

You should destroy him, who being associated with (is an accomplice) a tradesman, is usurper of other's property or is a thief.

PURPORT :—If righteous enlightened men, keep friendship with righteous scholars, they having attained happiness, augmenting all like the cloud, destroy the wicked hersons.

NOTES & REMARKS :—(ग्रावाण:) मेघा: इव। ग्रावा इति मेघनाम (NG 1, 10)।=Like clouds. (अत्रिणम्) परस्वापहारकम्। (अत्रि:) अद-भक्षणे (अ.) परस्वस्यान्यामेन अत्ता केऽत्रानन्ददा: सन्तीत्यार।=Misappropriation of others' property.

Who are in this world givers of bliss—is told :

यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥ १५ ॥

15. *TRANSLATION* :—O enlightened persons ! you who are good donors of virtues and the best, who are like the sun among the worlds, having good desires within and full of light, good protectors, make our homes easily approachable, because you are our real guides.

PURPORT :—Those persons, who make untreadable highways safe for travel and construct good houses for their own living and for others, live comfortably.

NOTES & REMARKS :—(इन्द्रज्येष्ठा:) सूर्य्यो ज्येष्ठो महान्येषां लोकानां तद्वद्वर्त्तमाना:। अथय: स इन्द्रोऽसौस आदित्य (Stph 8, 5, 3, 2)।=Like the sun in the world. (अमा) गृहम्। अमेति गृहनाम (NG 3, 4)।

What sorts of paths should be made—is told :

अपि पन्थामगन्महि स्वस्तिगामनेहसम्।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥ १६ ॥

16. *TRANSLATION* :—Let us tread upon that path by which

men can go easily and comfortably and which is inviolable or safe, by going on which a hero removes all enemies and attains wealth.

PURPORT :—The king and officers of the State should construct such roads and highways, which may be free from fear of thieves and men may gather wealth through trade.

NOTES & REMARKS :—(अनेहसम्) अहन्तव्यम् । (अनेहम्) नञि हन एह च (उणदिशेष 4, 224)—हन् हिंसागत्यो (अदा.) अत्रहिंस्यर्थ नञ् तस्यात् अहन्तव्य इति व्याख्या ।=Inviolable, safe. (वृणक्ति) दूरीकरोति वृजी-वर्जने (रुधा.) । =Removes.

Sūktām—52

Seer or Rishi of the Sūktam—Rijishwāa. Devatā—Vishvedevah. Chhandas—Trishtup, Pankti and Gayatri of various kinds. Svaras-Dhaivata, Shadja and Nishāda.

Requisites of happiness—is told :

न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शमीभिराभिः ।
उब्जन्तु तं सुभ्वः पर्वतासो नि हीयतामतियाजस्य यष्टा ॥ १ ॥

1. *TRANSLATION :*—O men ! as good clouds gladden the performer of the sublime *Yajnas*, so he may not suffer at day time, he may not be deprived of the joy of earth. the daily *Yajna* or these good actions. I support him in the performance of these good acts and enjoy happiness.

PURPORT :—The happiness that is got from the clouds is not in day time, not by the earth, not by the association of men and good actrations alone. The performer of the Yajna enjoys much happiness when it rains as a result of his Yajna.

NOTES & REMARKS :—(सुभ्वः) ये सुष्ठु भवन्ति ।=Good. (पर्वतासः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (शमीभिः) कर्मभिः । शमीति कर्मनाम (NG 2, 1) ।=By actions.

Who are men to be condemned and whose association should be given up—is told :

अति॑ वा॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यः क्रि॒यमा॑णं॒ निनि॑त्सात् ।
तपूं॑षि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विष॑म॒भि तं शो॑चतु॒ द्यौः ॥ २ ॥

2. *TRANSLATION* :—O men ! he who holds us in contempt and is haughty, who is jealous of the wealth that we acquire and reproaches it (without any justification), to such a haughty person may a man desiring the welfare of all grieve (make him repent for adopting such attitude of contempt). Let him who is jealous and hater of our wealth suffer by having fierce stumbling blocks in his evil progress or fulfilment of his evil intentions.

PURPORT :—O men ! those men, who are haughty and who hate the wealth acquired with righteous means and who censure absolutely truthful enlightened persons; should be punished, condemned and grieved or made to repent.

NOTES & REMARKS :—(ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2, 10) । =Wealth of all kind. It may include the wealth of knowledge and devotion. (द्यौः) कामयमानो विद्वान् । द्यौः इति दिवुधातोः अत्र कान्त्यर्थमादाय व्याख्या । कान्तिः-कामना ।=An enlightened man desiring the welfare of all. (वृजनानि) बाधकानि । वृजिनानि-वर्जनीयानीति (NKT 10,4,41) ।=Stumbling blocks or obstacles.

What kinds of examiners should men be—is told :

किम॒ङ्ग त्वा॒ ब्रह्म॑णः सोम गो॒पां किम॒ङ्ग त्वा॑हुरभिशस्ति॒पां नः ।
किम॒ङ्ग नः॑ पश्यसि नि॒द्यमा॑नान् ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य ॥ ३ ॥

3. *TRANSLATION* :—O dear desirous of getting wealth ! why do they call you the protector of wealth ? O dear friend ! why do they call you protector of praise ? Why do you not see us with love ? Why do you not see us being censured (unjustifiably) ? Why do you not see a person, who is hater of Superb *Veda* knowledge, being

punished with the burning thunderbolt like powerful weapon, when he deserves it. You should strike him with such a powerful weapon (when all other means of bringing him to the righteous path have failed).

PURPORT :—O men ! why do you not become the protectors of this wealth ? We, who are devotees of God and admirers of good virtues, do not take to be unjust reproachers. Do not associate with those ingnorant persons, who hate wealth and divine Vedic *knowledge.*

NOTES & REMARKS :—(अभिशस्तिपाम्) अभिसुखप्रशंसाराक्षितारम् । अभि+शंसु-स्तुतौ ।=Protector of the praise. (ब्रह्मद्विषे) वेदाविद्याद्वेष्ट्रे । ब्रह्मति धननाम (NG 2, 10) वेदो ब्रह्म (J. U. 4, 25, 3) ।=For a hater of wealth and knowledge. (हेतिम्) वज्रम । हेतिरिति वज्रनाम (NG 2, 20) । =Thunderbolt like powerful weapon.

How should men behave—is told :

अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।
अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतौ ॥ ४ ॥

4. *TRANSLATION :*—O preachers ! teach me in such a manner, that the dawn when, manifested protect us in the acceptance of good virtues or the association of highly learned persons. May the flowing and sprinkling rivers protect me. May the firm mountains guard me and may my parents or teachers or seasons preserve me.

PURPORT :—O men ! you should be so regular in all your habits of taking food and walking etc. that no article of the world may cause suffering or misery to you. You should also accept good virtues.

NOTES & REMARKS :—(सिन्धवः) नद्यः । सिन्धवः इति नदीनाम (NG 1, 13) ।=Rivers. (पिन्वमानाः) सिचन्त्यः । पिवि-सेवने सेचने चेत्येके (भ्वा.) अत्र सेचनार्थः स्पष्टः ।=Sprinkling or flowing. (पितरः) जनका अध्यापका ऋतवो वा । ऋतवः पितरः (कोषीतकी ब्रा. 5, 7) विद्वांसोहिदेवा (S. B. 3, 7, 3, 10) । =Parents, teachers or seasons. (देवहूतौ) दिव्यगुणानां विदुषां वा सङ्ग्रहणे ।

हु-दानादनयोः आदाने च (जु.) अत्र आदानार्थे आदानं ग्रहणं स्वीकरणंसंग्रहणं वा । = In the act of the acceptance of the divine virtues or enlightened persons.

Duties of men—is told :

विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्वसुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥ ५ ॥

5. *TRANSLATION* :—O enlightened person ! you who come to us with portective power and preserve wealth and all other objects, making us highly learned also. Let us see the sun rising for a long time and be always cheerful.

PURPORT :—As the teachers and preachers make all their pupils and bearers happy by making them enlightened, in the same manner ; the students and bearers should honaur them well after becoming scholars.

NOTES & REMARKS :—(विश्वदानीम्) सर्वदा । = For ever. (ओहानः) रक्षकः । = Protector.

How should the king be—is further told :

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥ ६ ॥

6. *TRANSLATION* :—O men ! we should always honour that king, who comes very close to us like the river flowing very rapidly and joining other rivers, a man who glorifies God well and who is much respected, is purifier like the fire, is like the cloud gladdening all by the herbs, is like a father bestower of happiness, cherishes his subjects.

PURPORT :—That king, who constantly protects his subjects with justice and exertion is cherished by his subjects also.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेन समीपम्। Very close. (सरस्वती) प्रशस्तं सरो वेगो यस्याः सा नदी। सृ-गतौ (भ्वा. जु.) ।=A river which has admirable rapidity.

What should the students do—is told :

विश्वे॑ देवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं हव॑म्। एदं ब॒र्हिर्नि षी॑दत ॥ ७ ॥

7. *TRANSLATION* :—O all enlightened men! please come close to us. Please take this seat for teaching us and hear what we have so far read.

PURPORT :—Students should request the enlightened persons to examine, what they have read and having tested them they should tell them the merits and demerits. By so doing the study may become flawless.

NOTES & REMARKS :—(हवम्) श्रुताधीतविषयम्। हु-दानादनयोः आदाने च (जुहो.) अत्र आदानार्थमादाय गृहीतं श्रुतं वा ज्ञानं गृह्यते ।=What has been heard and studied. (बर्हिः) उत्तमासनम्। बर्हिः शब्द आसनार्थे सुप्रसिद्धः सर्वत्र। बर्हिषि इति महन्नाम (NG 3, 3) महत् उत्तम वां आसनं महतामुपवेशनाय ।=Good seat.

How should the teachers and the taught deal with one another—is told :

यो वो॑ देवा घृ॒तस्नु॑ना ह॒व्येन॑ प्रति॒भूष॑ति। तं विश्व॒ उप॑ गच्छथ ॥ ८ ॥

8. *TRANSLATION* :—O teachers and preachers! you all go to that man, who adorns you with admirable and butter like pure reading and hearing which is worth accepting and worth giving.

PURPORT :—O men! he, who adorns you with the gift of true knowledge, adorn or honour him well (to express your gratefulness to him.)

NOTES & REMARKS :—(घृतस्नुना) घृतमिव शुद्धेन। ष्णा-शौचे (अदा.)। =Pure like the butter. (हव्येन) आदातुं दातुमर्हेण प्रशंसितेनाऽध्ययनेन श्रवणेन वा। हु-दानादनयोः आदानेच (जु.) ।=With admirable reading or hearing

which is worth accepting or worth giving. (देवाः) अध्यापकोपदेष्टारः । विद्वांसो हि देवाः (S. B. 3,7,3,1) अपहृतपाप्मानो देवाः (J.V.B. 3,154) सत्यसंहिता वै देवा (A. B. 1,6) सत्यमयान देवाः (कौषी 2,8) ।=Teachers and preachers.

What should be the law (regarding compulsory education)—is told :

उपं नः सूनवो गिरंः शृण्वन्त्वमृतंस्य ये । सुमृळीका भंवन्तु नः ॥९॥

9. *TRANSLATION* :—O king or enlightened men ! let all our sons listen to the speeches of the imperishable knowledge and being happy (well by the observance of Brahmcharya (abstinence or celibacy) and righteousness let them serve us.

PURPORT :- All elderly persons in their families and the kings in their state, this law must be made that all children should observe Brahmacharya *(abstinenee) to acquire the knowledge of all sciences. Whoever transgress it, should be punished by the king and the heads of the families.*

NOTES & REMARKS :—(अमृतस्य) नाशरहितस्य विज्ञानस्य ।=Of the imperishable knowledge. (सुमृडीकाः) सुष्ठु सुखिनः । सु+मृड-सुखने (तुदा.) =Happy in a good manner.

TRANSLATOR'S NOTES :—(सुमृडीकाः) The prefix सु has been used to show that they should be happy by the observance of Barhmacharya (abstinence) and all other rules of righteousness and otherwise.

Desiring what should men attain knowledge - is told :

विश्वें देवा ऋंतावृधं ऋतुभिर्हवनश्रुतः जुषन्तां युज्यं पयंः ॥ १० ॥

10. *TRANSLATION :*—O all enlightened persons ! who are disseminators and supporters of truth and knowledge, are hearers of what has been taught by you, should take water, milk and suitable good food according to the spring and other seasons.

PURPORT :—Those, who desire to study and examine, should give up the use of all intoxicants which spoil intellect and should take milk and other articles which increase the intellectual power.

NOTES & REMARKS :—(ऋतावृधः) सत्यविद्यावर्धकाः । ऋतमिति सत्यनाम (NG 3, 10) ऋत इति पदनाम (NG 5, 4) पद-गतौ गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थ ग्रहणम् । =Increasers or supporters of true knowledge. (हवनश्रुतः) ये हवनमध्ययनं शृण्वन्ति ते ।=Those who hear what has been read by the students.

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What should men do with whom – is told :

स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टृमान् मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

11. *TRANSLATION* :—O men ! alongwith an opulent king who has a band of good and brave men as well as good artists and artisans, who is just and friend of all, accept with love the praise and food etc. offered by us.

PURPORT :—Those men only can get their desires fulfilled, who make the best person as their guide or supervisor.

NOTES & REMARKS :—(हव्या) दातुमादातुमर्हाण्यन्नादीनि । हु-दानादनयोः आदाने च (जु.) ।=Good food and other things which are worth giving and worth accepting. (मरुद्गणः) मरुतामुत्तमानां मनुष्याणां गणः समूहो यस्य । मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद गतौ गतेस्त्रियोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च-ज्ञानिनः-गतिशीलाः-सुखप्रापकाश्च श्रेष्ठ मनुष्याः मरुतो-मितराविणो वा । मितरोचिनो वा महद्र वन्तीति वा (NKT 11,2,13) त्वष्टा तूर्णम् अश्नुत इति नैरुक्ताः । त्विषेर्वा स्याद् दीप्तिकर्मणः । त्वक्षतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) ।=Who has under him a band of good men.

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What sort of man should be made a ruler – is told :

इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥

12. *TRANSLATION* :—O donor and purifier like the fire ! knowing this inviolable just dealing with your admirable wisdom,

associate with an enlightened person, honoured by great scholars and famous on account of good character and conduct.

PURPORT :—O men and officers of the State ! appoint that man for the administration of the State, who among us may be the person endowed with the best virtues, actions and temperament.

NOTES & REMARKS :– (अध्वरम्) अहिंसनीय न्यायव्यवहारम् । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1, 3, 8) ।=Inviolable just dealing. (वयुनशः) प्रज्ञानेन । वयुनमिति प्रज्ञानाम (NG 3, 9) वयुनमिति प्रशस्यनाम (NG 3, 8) । =With wisdom. (चिकित्वान्) ज्ञानवान् । कित-ज्ञाने (काशकृत्स्नधातुपाठे 2, 74) । =Endowed with knowledge. (जनम्) शुभाचरणैः प्रसिद्धम् । जनी-प्रादुर्भावे (दिवा.) ।=Famous on account of good character and good conduct.

Who should be invited and honoured by men—is told :

विश्वें देवाः शृणुतेमं हवं मे ये अन्तरिंक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजंत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥१३॥

13. *TRANSLATION :—*O all enlightened men ! who are travelling in the firmament (through aircraft etc.) who are in the light (of knowledge of electricity), whose tongue is illumined with the fire of truth and who are worthy of association, hear this what has been heard or read by me, by being near me. Be glad and gladden us, being seated on this good place and seat.

PURPORT :—Men should approach and invite those scholars and scientists, who are travelling in the firmament, in the aircraft, who are well-versed in the science of electricity and who are experts in teaching and examining and who are extremely righteous and absolutely truthful enlightened men. Having invited such enlightened persons, they should hear from them, should tell them—what has been heard, so that in hearing and knowing of various subjects there may not be any doubt.

NOTES & REMARKS :– (हवम्) श्रुताधीतज्ञातविषयम् । हु-दानादनयोः आदाने (जु.) अत्र आदानार्थं गृहीत्वा व्याख्या ।=About what has been heard, read

or known. (अग्निजिह्वाः) अग्निना सत्येन सुप्रकाशिता जिह्वा येषान्ते ।=Whose tongue is illumined by the fire of truth.

Who are worthy of association—is further told :

विश्वे॑ दे॒वा मम॑ शृण्वन्तु य॒ज्ञियां॑ उ॒भे रोद॑सी अ॒पां नपा॑च्च॒ मन्म॑ ।
मा वो॒ वचां॑सि परि॒चक्ष्या॑णि वोचं सु॒म्नेष्विद्वो॒ अन्त॑मा मदेम ॥१४॥

14. *TRANSLATION* :—O all enlightened persons ! you being worthy of association and protectors like the heaven and the earth, please listen to my word. Let me not speak any thing against your knowledge, which is preserver of the *Prānas* (vital energy) and admire what are your admirable teaching (worthy of being told everywhere). Behaving in this way, let us always remain in your company and enjoy happiness.

PURPORT : *O men ! living in the company of those enlightened person, whose words are never untrue, whose association is always increaser of happiness and knowledge and who are sustainers of all like the earth and like the sun and who are dispensers of impartial justice after hearing both sides, you should always attain bliss and joy.*

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव सर्वेषां रक्षकाः । रोदसीति द्यावापृथिवीनाम (NG 3, 30) ।=Protectors of all like the heavens and earth. (अपां नपात्) प्राणानाम् अनाशकम् । आपो वै प्राणः ।=Preserver of the Prānas (vital energy). (मन्मः) विज्ञानम् । (मन्म) मनु-अवबोधने (तना.) । =True knowledge. (सुम्नेषु) सुखेषु । सुम्नमिति सुखनाम (NG 3, 6) ।=In happiness.

Who should be ever respected by men—is told :

ये के च॒ ज्मा म॒हिनो॒ अहि॑माया दि॒वो ज॑ज्ञि॒रे अ॒पां स॒धस्थे॑ ।
ते अ॒स्मभ्य॑मि॒षये॒ विश्व॒मायुः॒ क्षप॑ उ॒स्रा व॑रिवस्यन्तु दे॒वाः ॥ १५ ॥

15. *TRANSLATION* :—O men ! the big clouds of crooked movement are born from the light of the sun, in region of the clouds,

store of waters, so may the divine scholars serve us for attaining knowledge and food, in day time and at night and they may grant us full life. Such enlightened men should always be honoured and served by us.

PURPORT :—O men ! only those men should always be honoured by all, who are increasers of the health, life and knowledge of men, day and night, and are nourishers like the clouds.

NOTES & REMARKS :—(ज्मा) पृथिव्या मध्ये । ज्मा इति पृथिवीनाम (NG 1, 1) ।=On earth (अहिमायाः) मेघस्य मायाः कुटिलगतयः । अहिरिति मेघनाम (NG 1, 10) ।=Crooked movements of the clouds. (इषये) विज्ञानायाऽन्नाय वा । इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । इषमित्यन्ननाम (NG 2, 7) ।=For knowledge and good food. (क्षपः) रात्रीः । क्षपा इति रात्रिनाम (NG 1, 7) ।=Nights. (उस्रः) दिनानि । उस्राः इति रश्मिनाम (NG 1, 5) अत्र सूर्यरश्मि सम्बन्धाव-दिवम् ।=Day.

How should the enlightened men do—is told :

अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
इळामन्यो जनयद् गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥ १६ ॥

16. *TRANSLATION :*—O well-admired teachers and preachers, like electricity and cloud, protect our intellects in this praise-worthy righteous dealing, protect well our good praise. As between the fire and cloud one (fire) urges the tongue and the other (cloud) puts seed in the earth, in the same manner, uphold among us, endowed with much admired progeny, the desire of food.

PURPORT :—You should know those persons, who are increasers of the intellect of all and protectors, are upholders of happiness like the cloud that generates herbs and plants, having impregrated the earth and as the fire strengthens the power of speech, so they are the sources of happiness

NOTES & REMARKS :—(सुहवा) सुष्ठुप्रशंसितावध्यापकोपदेशकौ । ह्वेञ्-स्पर्धायाम् (भ्वा.) ।=Well admired teachers and preachers. (इषः)

अन्नादीच्छा: । इषमित्यन्ननाम (NG 2, 7) इषु-इच्छायाम् (तुदा.) । =The desires of food and other things. (इडाम्) महतीं वाचम् ।=Great speech.

Who are givers of bliss in this world—is told :

स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।
अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥ १७ ॥

17. *TRANSLATION* :- O enlightened unifiers ! as I kindle fire in the *Yajna Kunda* (iron/copper vessel etc.) at the altar strewn with fuel—sticks with the Vedic mantras, well recited and with oblations made of grains etc. so in this *yajna* of true knowledge, come and gladden us, when we offer you good food with veneration.

PURPORT :—O men ! as (and) when the fire is kindled with sticks and fragrant and nourishing oblations are put in it with the recitation of the Vedic *hymns, they gladden the whole world, so the knowledge that is given to deserving intelligent persons fills the whold worlh with delight.*

NOTES & REMARKS :—(स्तीर्णे) इन्धनादिभिराच्छादिते । स्तृञ्-आच्छादने (क्रया.) ।=Covered with fuel and sticks etc. (बर्हिषि) यज्ञकुण्डे ।=In the kunda (iron vessel, for yajna). (विदथे) विज्ञानमये यज्ञे । अत्र विद्-ज्ञाने (अ.) इत्यस्माद्धातोः । रुविदिभ्यांङित् (उणादिकोषे 3, 115) ११३ सूत्रात् अथः इत्यस्य अनुवृत्तिः । हु-दानादनयोः आदाने च (जु.) अत्रदानादनार्थमादाय व्याख्या । विदथः इति यज्ञनाम (NG 3, 17) ।=In the yajna of knowledge.

Sūktam—53

Seer or Rishi of the Sūktam—Bharadvāja, Devata—Poosha. Chhandas—Gayatri and Anushtup of various kinds. Svaras—Shadaja and Gandhara.

Who should men serve and for what purpose- is told :

वयमुं त्वा पथस्पते रथं न वाजंसातये । धिये पूंषन्नयुज्महि ॥ १ ॥

1. *TRANSLATION* :—O nourisher, lord of the path ! we yoke (appoint) you for the intellect that divides different functions regarding warfare like the vehicle in the form of aircraft etc.

PURPORT :—Those men who serve the enlightened persons, for the attainment of good intellect, acquire the knowledge of various science one by one, as they go to distant places with speedy vehicles.

NOTES & REMARKS :—(वाजसातये) सङ्ग्रामविभाजिकायै वाज इति बलनाम (NG 2, 9) वाजसातौ इति संग्रामनाम (NG 2, 17) अत्र वाज शब्दोऽपि बलसाध्य-सङ्ग्रामार्थे गृहीत: । षण-संभक्तौ (भ्वा.) ।=For the intellect that divides different functions regarding warfare.

By पथस्पते । or Lord of the path is meant here—a minister in-charge of the construction of Roadways.

What should men and women desire—is told :

अभि नो नर्यं वसुं वीरं प्रयंतदक्षिणाम् । वामं गृहपंतिं नय ॥ २ ॥

2. *TRANSLATION* :—O nourisher! lead us to that wealth from all sides which contains guerdon, which is beneficial to all men and to an admirable master of the house, who is a heroic and virtuous man.

PURPORT :—O highly learned man/woman ! help us to get a good wife/husband, good wealth and righteous conduct by giving us good education.

NOTES & REMARKS :—(वामम्) प्रशस्तम् । वाम इति प्रशस्यनाम (NG 3, 8) अर्तिस्तु सुहुसृधृक्षिक्षुभायावा पदियक्षिनीभ्यो मन् (उणादि कोषे 1, 140) इति वा-गति गन्धनयो: धातो: मन् प्रत्यय: ।=Admirable, very good.

What should a learned man urge upon others to do—is told :

अदि॑त्सन्तं चिदाघृणे॒ पूष॒न्दाना॑य चोदय। प॒णेश्चि॒द्वि म्र॑दा॒ मनः॑ ॥३॥

3. *TRANSLATION* : O enlightened nourisher ! urge to give even him, who does not want to give, urge yourself and change the heart—mind of a gambler (miser).

PURPORT :—O teachers and preachers or king ! urge even the miserly persons to give liberally for the promotion of knowledge and other good causes. Punish gamblers (misers) and hypocrites.

NOTES & REMARKS :— (आघृणे) समन्तात् प्रकाशात्मन्। आ+घृ-क्षरण-दीप्त्योः (जुहो.) अत्र दीप्त्यर्थः। = Enlightened from all sides. (पणेः) द्यूतकर्त्तुः। पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र द्यूतव्यवहारार्थः। = Of a gambler miser. (म्रदा) दण्डय। अत्र द्वय चोतस्तिङ इति दीर्घः। म्रद-मर्दने (भ्वा.) ।=Punish, change.

What should a man do—is again told :

वि प॒थो वाज॑सातये चिनु॒हि वि मृधो॑ जहि। साध॑न्तामुग्र नो॒ धियः॑ ॥४॥

4. *TRANSLATION* ;—O commander of the army ! you are full of splendour, for the attainment knowledge, science, wealth or battle, construct good roads or highways. Kill the wicked persons bent upon fighting in the battles, so that our intellects may be engaged in the accomplishment of good work.

PURPORT :—O king ! order to construct safe, (protected) and good roads and kill the wicked robbers and thieves etc., so that the intellects of all may be engaged in the advancement of good deeds.

NOTES & REMARKS :—(वाजसातये) विज्ञानस्य धनस्य वा प्राप्तयेऽथवा सङ्ग्रामाय। वाज इति वज-धातोः वज-गतौ गतेस्त्रिष्वर्थेषु अत्र-ज्ञानार्थं ग्रहणम् सुखप्रापकं धनं वा प्राप्त्यर्थमादाय वाजसातौ इति सङ्ग्रामनाम (NG 2,17) ।=For attaining knowledge, wealth or battle. (मृधः) सङ्ग्रामेषु। प्रवृत्तान्दुष्टान्। मृध इति संग्रामनाम (NG 2, 17) ।=The wicked engaged in battles.

Whom should be a king punish—is told :

परि तृन्धि पणीनामारंया हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ५ ॥

5. *TRANSLATION* :- O highly learned king ! punish the gamblers with whips for the happiness of good persons. Slay the wicked and make us all delighted.

PURPORT :—*O king ! punish the wicked administrators and gamblers in your state, so that, we, who are treading upon the path of justice, may enjoy happiness.*

NOTES & REMARKS : (तृन्धि) हिन्धी । (उ) तृदिर्—हिंसाऽनादरयाः (रुधा.) । अत्रोभयार्थं ग्रहणम् ।=Punish, slay. (आरया) प्रतोदेन ।=With w ip.

What should a king do—is further told :

वि पूषन्नारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥ ६ ॥

6. *TRANSLATION* :—O nourisher ! punish the wicked persons but desire good for us—the righteous people, in your heart. As the bulls are goaded with whip, so inflict severe punishment upon the corrupt traders.

PURPORT :—*O king ! punish the wicked, honour good men and urge upon us all to do good deeds.*

NOTES & REMARKS :—(तुद) व्यथय । तुद-व्यथने (तुदा.) ।=Punish, trouble. (रन्धय) रध—हिंसासंराध्योः (दिवा.) अत्र हिंसार्थः ।=Severe punishment.

What should a king do—is further told :

आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

7. *TRANSLATION* :- O highly learned person ! write down the traders' documents. Give punishment to or pierce the hearts of the wicked persons (so as to create repentance in them) and bestow happiness upon us—the righteous men.

PURPORT :—A king should record and judge the case of the petitioners and respondents.

NOTES & REMARKS :—(किकिरा) व्यवस्थापत्राणि ।=Documents, deeds. (पणीनाम्) व्यवहर्तृणाम् । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः । =Of traders or business men. (ईम्) सुखम् । ईम् इति पदनाम (NG 4, 2) गातेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणं कृत्वा 'सुख प्रापकम' इति ग्रहणम् ।=Happiness.

TRANSLATOR'S NOTES :—It shows clearly that the science of *writing* is mentioned in the Rigveda-admittedly the oldest book in the library of mankind.

How should an enlightened person urge upon others—is told :

यां पूषन्ब्रह्मचोदनीमारां बिभर्ष्याघृणे ।
तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥

8. *TRANSLATION :*—O nourisher, and enlightened person! the policy which urges upon others the attainment of knowledge and wealth is like a saw, that uphold the heart of people like you and spread good virtues far and near.

PURPORT :—O king ! like upholding the attainments of Vidya *(knowledge) and wealth, uphold policy so that all may have a just administration.*

NOTES & REMARKS :—(आराम्) काष्ठविभाजिकाम् ।=Cutter of wood, saw. (ब्रह्मचोदनीम्) विद्याधनप्राप्त्ये प्रेरिकाम् । ब्रह्मेति धननाम (NG 2, 10) वेदो ब्रह्म (J. U. Br. 4, 25, 3) विद-ज्ञाने (अदा.) चुद-संचोदने (चुरा.) प्रेरणा इत्यर्थः) ।=Urging upon all to acquire knowledge and wealth.

What should men increase and what should they pray for—is told :

या ते अष्ट्रा गोओपशाघृणे पशुसाधनी । तस्यास्ते सुम्नमीमहे ॥ ९ ॥

9. *TRANSLATION :*—O illuminator of the science of feeding animals (veterinarian) ! the activity which is pervasive and close to

cow-shed (stable) and training arena we pray for happiness from that.

PURPORT :—O men ! increase that acitivity by which animals grow and pray for happiness.

NOTES & REMARKS :—(आघृणे) समन्तात्पशुविद्याप्रकाशक । आ+घृ क्षरणदीप्त्योः । अत्र दीप्त्यर्थः । अष-गतिदीप्त्यादानेषु (भ्वा.) ।=Illuminator of the science of animals. (अष्ट्रा) व्यापिका ।=Pervasive.

What should men do—is further told :

उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत् कृणुहि वीतये ॥१०॥

10. *TRANSLATION :*— O highly learned person, and nourisher of the animals ! for our attainment create a intellect (understanding) which divides the cows, the horses and food like men in general.

PURPORT :—Men should exert themselves well for the increase of the cattle wealth and grains like industrious persons.

NOTES & REMARKS :—(गोषणिम्) गवां विभाजिकाम् । षण-संभक्तौ (भ्वा.) । =Divider of the cows. (वीतये) प्राप्तये ।=For attainment.

TRANSLATOR'S NOTES ;—षण-संभक्तौ (भ्वा.) By dividing the cows, horses and men is meant to distinguish between good and bad quality.

Sūktam—54

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Poosha. Chhanda—Gayatri of various kinds.

Whose association should be desired by men—is told :

सं पूषन् विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥

1. *TRANSLATION* :—O nourishing scholar ! bring us soon into contact with an enlightened man, who may directly tell us the truth, this is so.

PURPORT :—O highly learned person ! let us honour preachers of truth. May we ourselvgs become good scholars and preachers of truth, by their association.

TRANSLATOR'S NOTES ;—By oversight the meaning of अञ्जसा has been left out in the Sanskrit commentary. Maharshi Dayananda Saraswati himself has explained अञ्जसा in अव्ययार्थ as follows. अञ्जसा-द्रुते स्वीकारे च (अव्ययार्थे महर्षि दयानन्द कृते) अत्र द्रुतार्थं : Soon, quickly. An enlightened man should not confound the mind of his pupil but should tell him the truth straight.

With whom should men always associate—is told :

समु॑ पू॒ष्णा ग॑मेमहि॒ यो गृ॒हाँ अ॑भि॒शास॑ति । इ॒म ए॒वेति॑ च॒ ब्रव॑त् ॥२॥

2. *TRANSLATION* :—May we associate well with that nourishing physician, who gives good education and thus controls the householders saying directly the exact nature of things,

PURPORT :—Let us always have the association of that enlightened person, who can give us direct knowledge about the science of earth etc. with certainty by teachng, preaching and practical experiment. He also enlightens us directly about politics and other sciences also.

NOTES & REMARKS :—(पूष्णा) पुष्टिकर्त्रा वैद्येन सह । पुष-पुष्टौ (म्वा.) । =With a nourishing *Vaidya* or physician.

TRANSLATOR'S NOTES :—A physician should know the exact nature of the thing to be eaten and of other articles.

Whose duty is not destroyed—is told :

पू॒ष्णश्च॒क्रं न रि॑ष्यति॒ न कोशो॒ऽव॑ पद्यते । नो अ॑स्य व्यथते प॒विः ॥३॥

3. *TRANSLATION :*—O men ! let us associate with nourishing artist, the wheel of whose machines does was harm anybody, whose treasure is not empty and always full, whose knowledge of the arms

and missiles is not useless.

PURPORT :—Let all be fearless in the kingdom of an enlightned ruler, whose might is perfect, whose weapons when used against the wicked enemies do not go in vain.

NOTES & REMARKS :—(चक्रम्) कलायन्त्रादिकम् ।=Wheels of the machines, tools. (पविः) शस्त्राऽस्त्रविद्या । पविरिति वज्रनाम (NG 2, 20) अत्र वज्रं शस्त्रास्त्रायामुपलक्षणम् ।=The science of the arms and missiles.

Who become great and wealthy—is told :

यो अस्मै हविषाविधन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥ ४ ॥

4. *TRANSLATION* :—O enlightened men ! the nourishing king does not tolerate an artist (or any other person) who, by giving or taking unjustly becomes foremost and acquires much wealth. **But** he, who acquires wealth justly becomes unequalled.

PURPORT :—O men ! that person, who gets the first hand knowledge of technology and none is equal to him in nourishment, growth and development.

NOTES & REMARKS :—(मृष्यते) सहते । मृष–तितिक्षायाम् (दिवा.) । =Tolerates, puts up with. (हविषा) दानेनादानेन वा । हु-दानादनयोः आदाने च (जुहो.) ।=By giving or taking.

Who can achieve kingdom—is told :

पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥ ५ ॥

5. *TRANSLATION* :—**May that nourisher of the artists and artisans give us wealth, protect our horses and fire, electricity etc. which take us quickly to distant places and may be given lands and good speech agreeably.**

PURPORT :—Who gives priority to the welfare of others and collects articles gets land and wealth with the help of all.

NOTES & REMARKS :—(पूषा) शिल्पिनां पुष्टिकर्त्ता ।= The nourisher of the artists and artisans. (अर्वतः) अश्वानिवाऽग्न्यादीन् । अर्वा इति अश्वनाम (NG 1,14) ।=Fire electricity etc. which are like the rapid going horses. (वाजम) धनम । वज-गतौ ।=Wealth.

It appears that reference is made to inventors who on the basis of the technology developed by them, after getting Patent Rights from the government, amass great wealth. (Ed.)

By whose association can a man get knowledge and kingdom—is told :

पूषन्ननु प्र गा इंहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥ ६ ॥

6. *TRANSLATION* :—O nourisher of the people ! get suitably or agreeably the speeches or lands of the performer of the *yajnas* and ours, who are admirers of knowledge.

PURPORT :—O artist ! obtain the kingdom of the land, by the help of the wealth got from the rulers and after acquiring the knowledge of various sciences from us and other teachers.

NOTES & REMARKS :—(सुन्वतः) यज्ञं सम्पादयतः । षुञ्— अभिषवे (स्वा.) सोमाभिषवो यज्ञेषु ।= Of the performer of the yajna. (गाः) सुशिक्षिता वाचो भूमीर्वा । गौरिति पृथिवीनाम (NG 1, 1) गौरिति वाङ्नाम (NG 1, 1) ।=Well-trained or refined speeches or lands.

None should resort to violence—is told :

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गंहि ॥७॥

7. *TRANSLATION* :—O highly learned person ! he who does not perform any action that may destroy others, does not resort to violence and does not harm any one by polluting the water of the well ; having the association of such a good man, come to us with non-violent activities.

PURPORT :—He alone is fit to unite all and becomes non-violent (in mind, word and deed), who does not perform a destructive ignoble act, who does not resort to violence to any one and who does not harm any one by polluting the water of the well.

NOTES & REMARKS :—(रिषत्) हिंस्यात्। (शारि) हिंस्यात् ।=Kill, destroy, harm. (केवटे) कूपे। केवट इति कूपनाम (NG 3, 23) ।=In the well. (अरिष्टाभिः) अहिंसिताभिः क्रियाभिः ।=By inviolable and non-violent activities.

TRANSLATOR'S NOTES :—रिष-हिंसायाम् (दिवा.) शृ-हिंसायाम (क्रया.) What a noble ideal of non-violence has been set forth in the mantra. How wrong it is on the part of any impartial scholar of the Vedas to say, that they advocate the killing of animals in the *Yajnas* or other parformances.

From whom should men get money—is told :

शृण्वन्तं पूषणं वयमिर्यमनंष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥

8. *TRANSLATION* :—O men ! as we solicit wealth having got a nourishing master, who is to be urged to do noble deeds only, who listens attentively to what we say and who has not lost the wealth, knowledge and wisdom, so you should also approach him and ask for wealth.

PURPORT :—We should get wealth with industriousness only from a discreet man, who can truly distinguish between a person, who deserves and who does not deserve, a highly learned man and an ignorant man, a righteous and an un-righteous person.

NOTES & REMARKS :—(इर्यम्) प्रेरणीयम्। इर-गतौ कम्पने च (भ्वा.) अत्र गत्यर्थः ।=Worthy of being urged. (अनष्टवेदसम्) अनष्टविज्ञानधनम्। वेद इति धननाम (NG 2, 10) विदलृ-लाभे (तुदा.) इति धातोः। विद-ज्ञाने (अदा.) तस्माद् वेदो ज्ञानम् अत्रोभयार्थ ग्रहणम् ।=To him who has not lost the wealth, knowledge and wisdom.

Who should be non-violent to whom—is told :

पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ९ ॥

9. *TRANSLATION* :—O nourisher ! may we, who are admirers of true knowledge never resort to violence or harm your work, living

under your portection.

PURPORT :—Those, who are admirers of men of true knowledge, should not harm or obstruct the work commenced by the enlightened persons.

NOTES & REMARKS :—(व्रते) कर्मणि । व्रतमिति कर्मनाम (NG 2, 1) व्रतमिति कर्मनाम निवृत्तिकर्म वारयतीति सत इदमभीतरद् व्रतमेतस्मादेव वृणातीति (NKT 2, 4, 13) ।=In good work. (स्तोतार:) विद्यास्तावका: ।=Admirers of true knowledge.

TRANSLATOR'S NOTE !—The mantra is equally applicable to God who is nourisher of the whole world, 'May we never suffer harm living under the protection of God and being His devotees.'

By which virtues what kinds of men become—is told :

परिं पूषा परस्ताद्धस्तं दधातु दक्षिणाम् । पुनर्नो नष्टमाजंतु ॥ १० ॥

10. *TRANSLATION* :—O men ! the man, who nourishes or gives, holds the article to be given in his right hand at the time of making a gift. May he give us again, if the thing given by him is some how lost.

PURPORT :—In this world the donor is deemed to be very good, the accepter of donation or gift is inferior to him and he, who steals is the worst person. This should be known to all.

NOTES & REMARKS :—(आ, अजतु) समन्ताद्ददातु प्राप्नोति वा । आ+अज-गतिक्षेपणयोः (भ्वा.) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थं ग्रहणम् लुप्त विजर्थ:-प्रापयतु-ददातु । =May give from all sides or obtain.

Sūktam-55

Seer or Rishi of the Sūktam—Bharadvaāja. Devata—Pooshaa. Chhanda—Gayatri. Svara– Shadja.

Who should be associated with—is told :

एहि वां विमुचो नपादाघृंणे सं संचावहै । रथीर्ऋतस्यं नो भव ॥१॥

1. *TRANSLATION* :—O shining from all sides on account of

good virtues, learned person ! you who never fall down, come to us and be the driver of (the chariot of) truth. O scholar ! leave these teachers and preachers (to go to other places on their noble mission). Let me and yourself be united with love.

PURPORT :—The scholar, who is observer of the vow of truth and preacher of truth and the hearer; should become friends and having acquired true knowledge, they should convey that to others also.

NOTES & REMARKS :—(नपात्) यो न पतति सः ।=He who never falls down from the high standard of truth and justice. (आघृणे) समन्ताद्दीप्यमान । आ-घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थः ।=Shining from all sides, (on account of good virtues). (सचावहै) सम्बध्नीयाव । षच-समवाये (भ्वा.) ।=Be united.

From which kind of person should we gain wealth—is told :

रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥ २ ॥

2. *TRANSLATION* :—O men ! we pray for wealth (of all kinds) to an enlightenend friend, who is the master of the great wealth of wisdom and knowledge and of the material, who is a *Brahmachari* with braided hair and the possessor of various kinds of vehicles.

PURPORT :—O men ! you should receive knowledge from a great scholar, who is a Brahmachari, *industrious and master of abundant wealth and then acquire wealth.*

NOTES & REMARKS :—(कपर्दिनम्) जटाजूटं ब्रह्मचारिणम् । =A Brahmachari with braided hair. (राधसः) धनस्य । राध इति धननाम (NG 2, 1) राध संसिद्धौ (स्वा.) । राध इति धननाम राध्नुवन्त्येनेन (NKT 4, 1, 4) ।=Of the wealth.

Who is the giver of happiness to all—is told :

रायो धारास्याघृणे वसो राशिरजाश्व । धीवतोधीवतः सखा ॥ ३ ॥

3. *TRANSLATION* :—O highly learned scientist, shining on

all sides on account of your virtues and using of electricity as horses, as you are the treasurer of the wealth, which inhabits men (giving shelter and help to settle down in life) and act like the well-trained cultured speech that is conveyor of happiness and friend of every wise man, so you are worthy of honour.

PURPORT :—Those men who are friends of the wise, knowers of physical sciences and wealthy become bestowers of happiness upon all.

NOTES & REMARKS :—(धारा) प्रापिका वागिव । धारा इति वाङ्नाम (NG 1, 11) ।=Like the speech which conveys happiness. (अजाश्व) अजोऽनुत्पन्नो विद्युदश्वो यस्य तत्सम्बुद्धौ । अग्निर्वा अश्वः श्वेवः (S.Br. 3, 6, 2, 5) अत्र विद्युदाग्निः अश्वरूपः ।=Having or using electricity as a horse.

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By hearing which virtues does a man become exalted—is told :

पूषणं न्व१जाश्वमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥ ४ ॥

4. *TRANSLATION* :—Let us praise that sun, who is said to be the destroyer of the dawn, which is like his sister, by whose rays all beings like goats, horses are benefitted, and who is giver of strength.

PURPORT :—*O king and officers of the State ! as the sun is the destroyer of the night, so remove all those from your state, who are engaged in debauchery.*

NOTES & REMARKS —(स्वसुः) भगिन्या इव वर्त्तमानायाः उषसः । स्वसुर्जारः शृणोतु नः (R. V. 6,55,5) उषसम् अस्य स्वसारमाह साहचर्याद्रसहरणाद्वा (NKT 3, 3, 16) ।=Of the dawn, which is like a sister. (जारः) जरयिता । आदित्योऽत्रजार उच्यते रात्रेर्जरयिता (NKT 3, 3, 16) । जुष-वयोहानौ (दिवा.) । =Destroyer.

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What should men know—is further told :

मातुर्दिधिषुमब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥

5. *TRANSLATION* :—O men ! let my friend, who is

splendid like the brother of electricity or lightning ; listen to what I tell him about our upholder (sun). I tell about the sun, who is destroyer of the dawn (which is like sister) and who is the upholder of the mother earth. Let all know about that grand sun.

NOTES & REMARKS :—(दिधिषुम्) धारकम् । धि-धारणे (तुदा.) अन्दू दृम्फूजम्बूकम्बूकफेलू कर्कन्धूदिधिषू: (उणादि कोषे 1, 93) इति दिधिषू नियतित: । =Upholder. (इन्द्रस्य) विद्युत: । =Of electricity or lightning.

What do men gain by knowing what—is told :

आजासः पूषणं रथे निशृम्भास्ते जनश्रियम् । देवं वहन्तु बिभ्रतः ॥६॥

6. *TRANSLATION* :—O men ! those horses belonging to the nourisher, who is full of splendour like the sun, which carry that enlightened man upholding invigorating articles and endowed with divine virtues and the wealth and beauty of the people; get all desirable things.

*PURPORT :—O highly learned persons ! you attain prosperity by knowing the things which are nourisher of the body and soul, **use them.***

NOTES & REMARKS :—(अजास:) पुष्टिकर्त्तु रश्वा: । अज-गतिक्षेपणयोः (भ्वा.) अत्र गत्यर्थ: अजा: पूष्ण: इत्यादिष्टोयोजनानि (NG 1, 15) ।=The horses of the nourisher. (निशृम्भा:) नित्यं सम्बद्धार: ।=Ever related, beloging to him.

Here by अजास: speedy horses are to be taken.

Sūktam—56

Seer or Rishi of the Sūktam—Bharadvāaja. Deva—Poosha. Chhandas—Gayatri and Ushnik of various kinds. Svaras—Shadja and Rishabha.

What to teach and to whom—is told :

य एनमादिदेशति करम्भादिति पूषणम् । न तेन देव आदिशे ॥१॥

1. *TRANSLATION :*—I do not admire invain the enlightened person, eater of mingled curd and meal, (parched burley meal and butter) who tells the nourisher about the nature of electricity. (He is indeed admirable).

PURPORT ;—Those men, who always preach truth, attain all bliss.

NOTES & REMARKS :—(करम्भात्) यः करम्भमन्नविशेषमत्ति सः ।=He who eats mingled curd and meal—a meal of parched barley and butter. (प्रादिदेशति) समन्तात्सम्यक् उपदिशेत ।=Tells or preaches well from all sides. (आदिशे) अभिप्रशंसे । दिश-अतिसर्जने-निरूपणे इत्यर्थः (तुदा.) । =Admire.

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How is he—is told :

उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

2. *TRANSLATION :*—Blessed is the ruler, who like the sun destroying the cloud slays his wicked enemies, being splendid as the sun, sustainer of good people and possessor of many vehicles along with a good friend.

PURPORT :—Those men, who keep friendship with good men and indifference towards the wicked, keep away the wicked fellows and accept good persons.

NOTES & REMARKS :—(इन्द्रः) सूर्य्येव राजा । इन्द्र इति ह्वेतमाचक्षते य एष (सूर्यः) एव तपति (S. Br. 4,6,7,11) सयः सः इन्द्रः एष एवस य एष (सूर्यः) एव तपति । (J. U. Br. 1, 28, 2; 1, 32, 5) ।=A king full of splendour like the sun. (वृत्राणि) घनानिव शत्रून् । वृत्र इति मेघनाम (NG 1, 10) पाप्मा वै वृत्रः (S. Br. 11, 7, 5, 7) ।=Enemies who are like the clouds.

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What sort of speech should be used by men—is told :

उतादः परुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयद्रथीतमः ॥ ३ ॥

3. *TRANSLATION* :—O men ! let not even that hero, who is possessor of many vehicles and who drives a splendid car decked with gold ; engage in a harsh speech.

PURPORT :—*That man who uses mild language, giving up all harsh words, enjoys bliss.*

NOTES & REMARKS :—(परुषे) कठोरे व्यवहारे ।=In a harsh dealing. (गवि) वाचि । गौरिति वाङ्नाम (NG 1, 11) ।=In a speech. (हिरणययम्) सुवर्णादियुक्तं तेजोमयं वा । तेजो वै हिरणयम् (T. U. 1,8,9,1) ।=Decked with gold or splendid.

What should an enlightened person do—is further told :

यद्द्य त्वा पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥ ४ ॥

4. *TRASLATION* :—O man ! you are admired by many, destroyer of miseries and endowed with admirable knowledge, whatever knowledge we give you today, accomplish that well or put that into practice.

PURPORT :—*Men should always speak the truth before others, so that true knowledge may always grow.*

NOTES & REMARKS :—(मन्तुमः) प्रशस्तविज्ञानयुक्त ।=Endowed with admirable knowledge. (दस्र) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) ।=Destroyer of miseries. (मन्म) विज्ञानम् । मनु-ज्ञाने (दिवा.) मन्म-मननानिति (NKT 10, 4, 42) ।=True knowledge.

What should an enlightened man do—is told :

इमं च नो गवेषणं सातये सीषधो गणम् । आरात् पूषन्नसि श्रुतः ॥५॥

5. *TRANSLATION* :—O nourisher ! as you are well known far and near, for proper distribution of work of division of labour,

urge upon this band of men to use proper or suitable sweet and true speech.

PURPORT :—O enlightened person ! as you are endowed with all the virtues of an absolutely truthful reliable adept, therefore, make all our men highly learned.

NOTES & REMARKS :—(सातये) संविभागाय ।=For proper distribution of work or division of labour. (गवेषणम्) गवां वाचादीनामीषणं येन तम् । षण-संभक्तौ (भ्वा.) ईष-गतिहिंसादर्शनेषु (भ्वा.) अत्र गत्यर्थः गतेस्त्रिष्वर्थेष्वत्र गमनं प्रेरणं वा गृह्येत ।=Who uses the words properly.

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What should all desire for the scholars—is told :

आ तें स्वस्तिमीमह आरे अंघामुपांवसुम् ।
अद्या चं सर्वतांतये श्वश्चं सर्वतांतये ॥ ६ ॥

6. *TRANSLATION* :- O enlightened person ! we desire for the prosperity of all kinds, free from all sin, happiness for the *Yajna* which is accomplisher of all happiness—which is giver of delight to all to-day, tomorrow and for ever.

PURPORT :—O enlightened person ! as you are devoid of all sin and bring about the welfare of all, therefore we desire happiness for you and for ever.

NOTES & REMARKS :—(आरेअघाम्) आरे दूरेऽघं पापं यस्याम् । आरे इति दूरनाम (NG 3, 26) ।=Free from all sin, keeping sin far away. (सर्वतातये) सम्पूर्णसुखसाधकाय यज्ञाय ।= For the *yajna* which accomplishes all happiness.

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Sūktam—5

Seer or Rishi of the Sūktam—Bharadvaāja. Devatā—Indra & Poosha. Chhanda—Gayatri of various kinds. Svara—Shadja.

With whom should a man form friendship—is told :

इन्द्रा नु पूषणां वयं सख्यायं स्वस्तयें । हुवेम वाजंसातये ॥ १ ॥

1. *TRANSLATON* :—Let us accept, for friendship, happiness

and distribution of wealth and food etc., a man endowed with great wealth and a nourisher of all.

PURPORT :—*We should accept (for friendship) only such men as desire the happiness of all creation, friendship with all good persons.*

NOTES & REMARKS :—(वाजसातये) अन्नादीनां विभागो यस्मिस्तस्मै । वाज इति अन्ननाम (NG 2, 7) षण संभक्तौ (भ्वा.) ।=In a dealing where there is distribution of wealth and food etc.

What should the enlightened persons do like whom—is told :

सोमम॒न्य उपा॑सद॒त्पात॑वे च॒म्वोः᳚ सु॒तम् । क॒र॒म्भम॒न्य इ॑च्छति ॥ २ ॥

2. *TRANSLATION* :—O (endowed with abundant wealth and nourisher) Indra ! one of you (the sun) drinks or draws the sap of the articles pervading the heaven and earth and the other (moon) gives the juice of the enjoyable objects.

PURPORT :—*O highly learned persons ! as the sun and moon are in the middle of the heaven and the earth. Of them, the sun draws the sap and the moon gives the juice, so you should also behave.*

NOTES & REMARKS :—(चम्वोः) द्यावापृथिव्योर्मध्ये । चम्वो इति द्यावापृथिवनाम (NG 3, 30) ।=In the middle of the heaven and earth. (करम्भम्) भोगंकर्तुं योग्यम् । कृकदिकडिकटिभ्योऽम्बच् (उणदिकोषे 4, 82) करम्भम् एव करम्भम्-व्यामिश्रं भोग्यजातम् ।=Enjoyable.

What should men get from them—is told :

अ॒जा अ॒न्यस्य॒ वह्न॑यो॒ हरी॑ अ॒न्यस्य॒ संभृ॑ता । ताभ्यां॑ वृ॒त्राणि॑ जिघ्नते ॥ ३ ॥

3. *TRANSLATION* :—O men ! of the two, one *Poosha* is the earth, of which there are many imperishable things, which carry things from one place to another, and the other (Indra) is electricity which possesses the power of upholding and attracting. You should honour a person, who knows the earth and electricity and obtains wealth of various kinds by their proper use.

PURPORT :– O men ! gain wealth by proper or methodical combination of the earth and electricity.

NOTES & REMARKS :—(अजाः) नित्याः ।=Eternal, imperishable. (वह्नयः) वोढारः । वह-प्रापणे ।=Conveyers. (वृत्राणि) धनानि । वृत्तमिति धननाम (NG 2,10) ।=Wealth. (जिघ्नते) प्राप्नोति । हन्-हिंसागत्योः (अ.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणम् । इयं पृथिवी वै पूषा इयं हीदं सर्वं पुष्यति यदिदं किंच (S. Br. 14,4,2, 25) यदक्ष निरिन्द्रसेन (कौषीतिकी ब्राह्मणे 6, 9) इयं वै पृथिवीपूषा (S. Br. 2,5,4,7, 3, 2, 14, 19) ।=Obtains, gets.

What should men know—is further told :

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभवत्सचा ॥ ४ ॥

4. *TRANSLATION* :—O men ! electricity, which causes rain provides water to the moving earth also. Water and earth are connected with it. So you should know.

PURPORT :—O men ! electricity, which is in the earth and waters, conveys all objects in due course and the earth is connected with it. You should know the nature and application of electricity, use it in various machines and accomplish all works.

NOTES & REMARKS :—(वृषन्तमः) अतिशयेन वृष्टिकर्त्ता । वृषु-सेचने (भ्वा.) । =Which causes rain. (रितः) गन्त्रीः । रि-गतौ (तु.) ।=Moving, circling. (पूषा) भूमिः ।=Earth.

What should men know and do—is further told :

तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥

5. *TRANSLATION* :—O men ! as we acquire the good knowledge of the earth like the strong and vast branches of a tree and that of electricity, and then use it for various purposes, so you also do.

PURPORT :—Having acquired the knowledge of Geology and

the science of electricity, you should begin to use them for the accomplishment of various works.

NOTES & REMARKS :—(वयामिव) यथा वृक्षस्य सुदृढां विस्तीर्णां शाखाम्। वी-गति व्याप्ति प्रजनकान्त्यसनखादनेषु (अ.) अत्र व्याप्त्यर्थ-व्याप्ताः शाखाः। =Like the strong and vast branches of a tree. (इन्द्रस्य) विद्युतः। =Of electricity.

What else should men get—is told :

उत्पूषणं युवामहेऽभीशूँरिव सारथिः। मह्या इन्द्रं स्वस्तये ॥ ६ ॥

6. *TRANSLATION* :—As we utilise earth and eletricity for great happiness, as a charioteer uses the reins, so you should also do.

PURPORT :—If men get the knowledge of the earth and electricity and utilise them scientifically, they can get much happiness.

NOTES & REMARKS :—(अभीशूनिव) रश्मीनिव। अभीशव इति रश्मिनाम (NG 1, 5)। =Reins, Rays. (इन्द्रम्) विद्युतम्। =Electricity.

Sūktam—58

Seer or Rishi of the Sŭktam—Bharadvaāja. Devata—Poosha. Chhandas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishada.

What do men attain by doing what—is told :

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि।
विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥ १ ॥

1. *TRANSLATION* :—O nourisher ! endowed with abundant food materials, one is your pure form and the othe is your lovely from—worthy of association. Unite them both like the pervasive day and night. Like the light of the sun, you protect our good intellects. You are worthy of honour, whose gift or donation is auspicious (beneficial).

PURPORT :—O men! those, who accomplish all works in proper order like the day and night, become glorious like the light of sun, having obtained all material or necessary articles.

NOTES & REMARKS :—(स्वधाव:) बह्वन्नयुक्त । स्वधा इति अन्ननाम (NG 2, 7) =Endowed with abundant food materials. (शुक्रम्) शुद्धम् । (ई) शुचिर-पूतीभावे (दिवा.) ।=Pure. (यजतम्) सङ्गच्छेतम् । यज-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गत्यर्थ: । =Unite. (द्यौरिव) सूर्यप्रकाश इव । द्यौ-दिवुधातो: द्युत्यर्थमादाय 'सूर्यप्रकाश' इति व्याख्या ।=Like the light of the sun.

What should an enlightened man do—is told :

अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः ।
अष्ट्रां पूषा शिथिरामुद्वरीवृजत् संचक्षाणो भुवना देव ईयते ॥ २ ॥

2. *TRANSLATION* :—O men ! you should serve that nourisher of men, who has many goats and horses and is the protector of all animals, has many kinds of good materials at his home, is satisfier of intellect and is dedicated to bring about the welfare of the world. He, being enlightened, goes all out seeing the lax or firm (pervasive) arrangement of things and homes and preaching about the ideal state of affairs and giving up all evils.

PURPORT :—Those men, who know the nature and porperties of all objects of the world, when united and separated and accomplish works, become wise.

NOTES & REMARKS :—(अष्ट्राम्) व्याप्ताम् । अष-गति दीप्तमादानेषु (भ्वा.) अत्रगतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाम व्याप्ताम् इति व्याख्या ।=Pervasive, firm. (भुवना) गृहाणि ।=Homes. (वाजपस्त्य:) वाजान्यन्नानि पस्त्ये गृहे यस्य स: । वाज इति अन्ननाम (NG 2, 7) पस्त्यम् इति गृहनाम (NG 3, 4) ।=Who has many food materials at home.

What should an enlightened person (or an artist) construct or, where should he go and what should he gain—is told :

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।
ताभिर्यासि दूत्यां सूर्यस्य कामेन कृत श्रव इच्छमानः ॥ ३ ॥

3. *TRANSLATION* :—O strong or robust (like the earth) made

a scholar by enlightened men ! you are blessed, whose golden ships (aircrafts) move about in the firmament and by the help of which desiring food, wealth and glory, you go to fulfil your noble desire like the messenger of the sun.

PURPORT :—Those men only become glorious in the world who construct very strong aeroplanes on earth, travel by them in the firmament and with splendid golden ships in the oceans, go from one country to another and thus fulfil their noble desires.

NOTES & REMARKS :—(हिरण्ययी:) तेजोमय्य: सुवंणादिसुभूषिता: । तेजो वै हिरण्यम् (तैत्तिरीय. 1, 7, 3, 6) हिरण्यं स्मात् ह्रियते आयम्यमानम् इति वा ह्रियते जनाज्जनमिति वा हितरमणं भवतीति वा हृदयरस्मणं भवतीगि वा हर्यतेर्वा स्यात् प्रेप्साकर्मण: —स्वर्णम (NKT 2, 3, 10) ।= Splendid and decked with gold. (श्रव:) अन्नादिकम् । श्रव इति अन्ननाम (NG 2, 77)—श्रव इति धननाम (NG 2, 10) । =Food and glory etc.

*TRANSLATOR'S NOTES :—*The faulty translation of the mantra even as done by Prof. Wilson and Griffith shows the science of navigation and aeroplanes mentioned in the Vedas. Prof. Wilson's translation of the first two lines is as follows :—

"With those thy golden vessels, which navigate within the ocean, firmament etc.

Griffith's translation of the above two lines is :—

Pushan, with the golden ships that travel across the ocean—in the airs' mid region.

(Griffith's Hymns of the Rigveda Vol. I P. 627)

Who can acquire knowledge - is further told :

पूषा सुबन्धूर्दिव आ पृथिव्या इळस्पतिर्मघवा दस्मवर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥ ४ ॥

4. *TRANSLATION :—*O men ! that youngman, who is strong nourisher like the earth desirous of wedding with love, mighty, endowed with physical and spiritual power and whom highly learned truthful persons gave away to a virtuous virgin full of splendour like

the sun and who has many good kith and kin, has splendour over the weak, the master of the science of electricity, of the earth and fine speech, enjoys much happiness.

PURPORT :—Those persons only are able to acquire the knowledge of the science of geology and electricity, who have attained youth with the observance of Brahmcharya (abstinence) and having married suitable wives, observing restrain in married life, and are endowed with intellect, strength, true knowledge and education.

NOTES & REMARKS :—(दिव:) विद्युत: ।=Of electricity. (इड:) वाच: । इडेति वाङ्नाम (NG 1, 11) ।=Of speech. (तवसम्) बलिष्ठम् । तव इति बलनाम (NG 2, 9) ।=Very mighty. (स्वञ्चम्) सुष्ठुवञ्चन्तं प्राप्तशरीरात्म-बलेन युक्तम् । सु+अञ्चु गति पूजनयो: (भ्वा.) अत्र गत्यर्थ: गते: प्राप्त्यर्थमादाय व्याख्या । =Endowed with the attained physical and spiritual power.

Sūktam—59

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Indrāgnee. Chhandas-Brihati, Anushtup and Ushnik of various kinds. Svaras-Madhyama and Rishabha.

By doing what, do man become mighty—is told :

प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥ १ ॥

1. *TRANSLATION* :—O teachers and preachers you who are like the air and electricity, as a result of the valorous deeds that you do when things are made, let the enemies of the enlightened men be destroyed and may you live long, this is what I say to you. Let your father or guardians also preach to you like this.

PURPORT :—The enemies of those persons disappear, who, develop strength among the men that are born.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविबाध्यापकाध्येतारौ । अयं वा इन्द्रो योऽयं (वात:) पवते (S. Br. 14, 2, 2, 6) अग्निरत्र विद्युद् रूपोऽग्नि: ।=The teachers and the taught who are like the air and electricity.

TRANSLATOR'S NOTES :—How strange it is to find Shri Sayanacharya interpreting पितर: used in this mantras as हिंसका: (पीयतिर्हिंस) कर्मा । तस्मैतद्-रूपम् । about which Prof. Wilson says "By Pitris, in this place, the Scholiast says—Asuras are intended, as derived from the root *Pi*-to injure, prijatic-hinsa Karma.

Griffith after translating 'your father, enemies of Gods, were smitted down' remarks in foot note. "The meaning is obscure. Sayana explains Pitara as asuras or demons, deriving the word from a root *pi* to injure. Prof. Grassman reads conjectively "Piyavo—scorners" instead of the unsuitable pitara..."

(Hymns the Rigveda translated by Griffith Vol. 1 p. 628).

All this is nothing but the wild imagination of the same scholars of the east and west. Rishi Dayanand Sarasvati takes पितर: as पालका: which is the well-known meaning of the word. His is clear and straight forward meaning, in which there is no obscrurity.

How should teachers and preachers be—is told :

वळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा ॥ २ ॥

2. *TRANSLATION* :—O teachers and preachers ! your power and true fame is highly admired, like air and electricity. You live for the benefit of others, and serve those father, mother and brothers, who carry the burden of household.

PURPORT :—Those teachers and preachers, whose scientific and other knowledge of the air and sun is for the advantage of others, are endowed with true fame.

NOTES & REMARKS :—(यमौ) नियन्तारौ । यम-उपरमे (भ्वा.) ।=Who carry the burden of household. (पनिष्ठ:) अतिशयेन प्रशंसित: । पन-व्यवहारे स्तुतौ (भ्वा.) ।=Highly admired like the air and electricity.

How should the scholars be — knowing what—is told :

ओकिवांसा सुते सचाँ अश्वा सप्ती इवादने ।
इन्द्रान्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O men ! as learned persons praise with knowledge, the air and electricity, which are pervasive, are endowed with the power, of manufacturing admirable weapons, which are in this world, like two fellow horses, united in the eating of the fodder, so you should, also admire their properties.

PURPORT :—Those learned men, who know the nature of ever united air and electricity, can accomplish many wonderful works in this world.

NOTES & REMARKS :—(ओकिवांसा) सङ्गतौ सम्बद्धौ । ओक इति निवासनो-मोच्यते (NKT 3, 1, 3) ।=United. (सप्तीइव) यथा युग्मावश्वौ । सप्तिरित्यश्वनाम (NG 1, 14) ।=Two fellow horses yoked in the chariot together.

How should the enlightened men be—is told :

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥ ४ ॥

4. *TRANSLATION* :—O teachers and preachers ! who are like the air and electricity, who are increasers or supporters of truth and whose speech is congruous, he who praises you both, when the things are made and which you being enlightened do not unnecessarily talk, to him you speak loving words. He should also speak such living and pleasant words to you.

PURPORT :—O men ! you should know the air and electricity, which are within all objects, acquire wealth, know the nature of the persons, who have malice towards others and their upleasant and untrue activity but always speak true and sweet words for doing, good to all.

NOTES & REMARKS :—(पज्रहोषिणा) पज्रः सङ्गतौ होषोघोषो वाग्ययोस्तौ । पज्र होषिणो प्रजित होषिणो प्रजित घोषिणाविति (NKT 5,4,22) । घोष इति वाङ्नाम (NG 1, 11) ।=Whose speech is congruous. (भसथः) व्यर्थं वाक्यं वदथः ।

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भस-भर्त्सन दीप्त्योः (जुहो.) अत्रभर्त्सनार्थः भर्त्सनम् ।=Taking to task unjustly, Talking useless words. (ओषवाकम्) प्रीतिकरं वचनम् ।=Loving Speech.

Who can know physics and other sciences—is told :

इन्द्रा॑ग्नी॒ को अ॒स्य वां॒ देवौ॒ मर्त॑श्चिकेतति ।
विषू॑चो॒ अश्वा॑न्युयुजा॒न ई॑यत॒ एकः॑ समा॒न आ रथे॑ ॥ ५ ॥

5. *TRANSLATION* :—O teachers and preachers ! who is it in the world, that yoking in the same vehicle (like aircraft) pervading rapid going horses in the form of electricity, etc., goes alone ? He knows air and electricity, endowed with the divine attributes, functions and nature and he approaches (you for further instructions).

PURPORT :—*O highly learned persons ! who is the knower of the science of physics and manufacturer of the vehicles—like aeroplane etc., which can go rapidly to distant places ? This question has been answered before. Think over the answer again.*

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युतौ ।=Air and electricity. (अश्वान्) आशुगामिनो विद्युदादीन् । अशूङ्-व्याप्तौ (स्वा.) अश्वः कस्मात अश्नुतेऽध्वानम् । अशुप्र षिलटिकणिखटिविशिभ्यः क्वन् (उणादि कोषे 1, 151) इति क्वन् प्रत्यय ।=Rapid going electricity etc.

TRANSLATOR'S NOTES :—अग्निर्वा: श्वेतः (S. Br. 2,6,2,5) अग्निरेष यदश्वः । (S.Br. 6, 3, 3, 22) अत्र विद्युदग्नि ग्रहणम् । The answer to the above question has been given in Rig. 6, 58, 4 where the heading put by the revered commentator Rishi Dayananda Sarasvati is पुनः के विद्यां प्राप्तुमर्हन्तीत्याह see the commentary on the above mantra.

What can a knower of the science of electricity do—Is told :

इन्द्रा॑ग्नी अ॒पादि॒यं पूर्वागा॑त्प॒द्वती॑भ्यः ।
हि॒त्वी शिरो॑ जि॒ह्वया॒ वाव॑द॒च्चर॑त्त्रिं॒शत्प॒दा न्य॑क्रमीत् ॥ ६ ॥

6. *TRANSLATION* :—That man becomes the knower of the science of electricity, who utters words with his tongue (about it)

and says that 'this wonderful electricity—though footless surpasses those going with feet -going quickly, even before the principal word like the head has been uttered.' She pervades 30 objects—which are worth knowing, like the earth, water fire, air, etc. except sky and light. He knows the air and electricity.

PURPORT :— O highly learned persons or scientists ! if you know the science of electricity well, then you can go quicker than all other vehicles and can accomplish many other tasks also.

NOTES & REMARKS :—(त्रिशत्) आकाशं द्यां च वर्जयित्वा सर्वान् भूम्यादीन्पदार्थान् ।=Worth knowing 30 objects—which are worth knowing like the earth, water, fire air etc. with the exception of the sky and light. (शिरः) शिरोवन् मुख्यं वचनम् ।=Principal word.

TRANSLATOR'S NOTES :—33 Devas consist of 8 Vasus-places of habitation of the things and beings, 11 Prānas and Soul (Atma), 12 Adityas (months), *Indra* (electricity) and Prajapati (*Yajna*) Here *Indra* is to be excluded along with sky and light. This mantra requires further elucidation and research.

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Who can become victorious—is told :

इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
मा नो अस्मिन्महाधने परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *TRANSLATION :*—O men ! let us associate with those leaders, who extend the application of the air and electricity, who having arrows etc. in their arms protect us in this battle and who being experts in all activities, where the rays of the sun are united, Arrange things in such a manner that the air and electricity may not harm us.

PURPORT :—Those kings and people of the State, who manufacture arms with the use of fire and electricity etc. become victorious in battles, can extend happiness in this world, with the help of abundant wealth and kingdom that they possess.

NOTES & REMARKS :—(महाधने) सङ्ग्रामे । महाधने इति सङ्ग्रामनाम (NG

2, 17) ।=In the battle. (गविष्टिषु) गवां किरणानामिष्टय: सङ्गतयो यासु क्रियासु तासु। गाव इति रश्मिनाम (NG 1, 5) यज-देव-पूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र संङ्गतिकरणार्थं ।=In the activities or processes where the rays of the sun are united.

From which things should the scientists derive electricity—is further told :

इन्द्राग्नी तपन्ति माघा अर्यो अरातयः ।
अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *TRANSLATION* :—O President of the Council of Ministers and Commandr-in-Chief of the army ! drive away the malicious acts of those foes, who abuse or use for evil designs the air and electricity and you derive electricity from the sun. O king ! being the lord, do not kill or give trouble to these artists or artisans, who do such useful acts.

PURPORT :—O kings and their subjects ! if you know how to take electricity from the sun and other objects, you can conquer your enemies and drive away all malicious persons.

NOTES & REMARKS :—(अघा:) हिंस्या: ।=Kill or give trouble. (अर्य:) स्वामी सन्। अर्य इतीश्वरनाम (NG 2, 22) ।=Lord, master.

TRANSLATOR'S NOTES ;—Not understanding the scientific truth enunciated in the mantra both Prof. Wilson and Griffith have given a very wrong translation saying "murdering aggressive enemies harass us, drive away mine adversaries; separate them from (sight of) the sun" (Prof. Wilson) "The foeman's sinful enmities vex me sore. Drive those, who hate me far away, and keep them distant from the sun" (Griffith). How misleading and erroneous are such translations !

Who can obtain good wealth—is further told :

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
आ नं इह प्र यच्छतं रयिं विश्वायुपोषसम् ॥ ९ ॥

9. *TRANSLATION* :—O the President of the Council of

ministers, and Commander-in-Chief of the army! you who are like the air and electricity, if you give us wealth in this world which sustains us for whole of our life and nourishes all living men, then all divine and terrestrial (earthly) riches may become yours.

PURPORT :—O men! those Pepresidents of the state and Commanders of the army, who acquire the knowledge of the science of electricity and give that to you, they get all wealth that sustains them for the whole of their life and which is obtained righteously.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव सभासेनेशौ ।=The President of the State and Commander-in-Chief of the army—who are like the air and electricity.

After doing what should men know the science of electricity—is told :

इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥ १० ॥

10. *TRANSLATION* :—O teachers and preachers! you who are like the air and electricity, you who are endowed with knowledge and conveyors of that admirable knowledge and who are bearers of other's difficulties and requests, come to drink this *Soma*—juice of great invigorating herbs with praises and well-trained and cultured speeches.

PURPORT :—Those persons only can get the knowledge of the science of electricity, who try to acquire this krowledge frcm the enlightened persons or great scientists.

NOTES & REMARKS :—(उक्थवाहसा) प्रशंसितविद्याप्रापकौ । (उक्थम्) वच-परिभाषणे (अदा.) । औणादिक । थक् प्रत्ययः (उणादि 2, 7) वह-प्रापणे (भ्वा.) ।= Conveyors of admirable knowledge.

Sŭktām – 60

Seer of Rishi or the Sŭktam—Bharadvāaja. Devata—Indraagnee. Cnhandas—Trishtup, Gayatri, Pankti and Anushtup of various types. Svaras—Shadja and Gāndhāra.

Who gets wealth—is told :

श्नथंद्वृत्रमुत संनोति वाजमिन्द्रा यो अग्नी सहुंरी सपर्यात् ।
इरज्यन्तां वसव्यंस्य भूरेः सहंस्तमा सहंसा वाजयन्तां ॥ १ ॥

1. *TRANSLATION* :—O men ! only that highly learned person gets wealth, who strikes or uses air and electricity which are enduring, leading to prosperity, desiring food etc. with force and attains them, and obtains wealth with much happiness got from many things, and uses good food.

PURPORT :—O men ! if you know the science of air and electricity, you can become masters of great kingdom, being prosperous.

NOTES & REMARKS :—(श्नथत्) हिनस्ति: । श्नथ-हिंसार्थः (भ्वा.) । =Strikes. (इरज्यन्ता) ऐश्वर्यं सम्पादयन्तौ । इरजयति ऐश्वर्यकर्मा (NG 2, 21) । =Leading to prosperity. (सहसा) बलेन । सहः इति बलनाम (NG 2, 9) । =With force.

By doing what men attain happiness—is told :

ता योधिष्टमभि गा इंन्द्र नूनमपः स्वंरुषसों अग्न ऊळ्हाः ।
दिशः स्वंरुषसं इन्द्र चित्रा अपो गा अंग्ने युवसे नियुत्वांन् ॥ २ ॥

2. *TRANSLATION* :—O prosperous king or enlightened person ! as the sun urges the dawns, you certainly unite the lands and actions. Fight from all sides with the wicked enemies knowing the properties of all things which pervade the directions. You unite wonderful speeches and water. O Indra—destroyer of miseries ! or Agni—enlightened leader ! as the sun illuminates the dawns, therefore, both of you are administrators of justice like God.

PURPORT :—Those persons, who fight in battles, being vigorous, like the wind and electricity and illuminate the people with justice as the sun illumines the dawns, become glorious and renowned in all directions and obtain wonderful speech, strength and the kingdom of the land.

NOTES & REMARKS ;—(युवसे) संयोजयसि ।=Unites. (ऊलहा:) प्राप्ता: ।=Attained. (नियुत्वान्) ईश्वर इव न्यायेश: । यु-मिश्रणेऽमिश्रणयो: (अदा.) अत्र मिश्रणार्थ: । वह-प्रापणे (भ्वा.) । नियुत्वान् इतीश्वरनाम (NG 2, 22) ।=Administrator of justice like God. (स्व:) आदित्य: । स्व:-आदित्योभवति सु अरण: सु ईरण: स्वृतो रसान् स्वृता भासं ज्योतिषां स्वृतो भासेति वा (NKT 2, 4, 14) ।=The sun.

How should the officers of the State be—is told :

आ वृंत्रहणा वृत्रहभिः शुष्मैरिन्द्रं यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भंवतमुत्तमेभिः ॥ ३ ॥

3. *TRANSLATION* :—O king and Prime Minister ! you who are like the air and electricity, as two kinds of lightning, which strike the cloud, go with their force and food (produced by rain) afterwards, so you come to us with innumerable riches. O Indra—destroyer of the sinners ! and Agni purifier like the fire ! be bestowers of happiness upon us with noble deeds.

PURPORT :—Those kings and ministers, who are benevolent like the air and electricity can obtain unlimited wealth.

NOTES & REMARKS :—(अकवेभि:) असंख्यै: । कु-शब्दे न कु संख्यया बोधयितुम् अशक्यै: ।=Innummerable, unlimited. (नमोभि:) अन्नादीभि: । नम: इति अन्ननाम (NG 2, 7) नम: इति वज्रनाम (NG 2, 20) ।=With food and other things.

Men should know the air and electricity thoroughly—is told :

ता हुंवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नी न मंर्धतः ॥ ४ ॥

4. *TRANSLATION* :—I praise those air and electricity on account of which, this world is going on, with all its dealings and which do not destory the universe.

PURPORT ;—O men ! you should know the exact nature and attributes of these air and electricity and derive benefit from them by which all dealings are made in the world and which do not destroy the

world when used properly, but cause destruction when not used methodically.

NOTES & REMARKS :—(पत्नै) ययोः सकाशाद् व्यवहारे । पन-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारार्थः ।=In dealing with which (मर्धतः) हिंसतः । मृधु-मर्दने (भ्वा.) काशकृत्स्नधातु पाठे 1, 672 ।=Destroy.

How are the air and electricity—is further told :

उग्रा विघानिना मृध इन्द्राग्नी हवामहे । ता नो मृळात ईदृशे ॥ ५ ॥

5. *TRANSLATION* :—O men! we take (for proper application) the wind and electricity which are strong and destroyers and conquer the battles. You should also know them well, which bestow happiness upon us in a dealing pertaining to battle.

PURPORT :—Men should know the wind and electricity well, and apply them properly in the battle and having achieved victory, enjoy happiness.

NOTES & REMARKS :—(मृधः) सङ्ग्रामान् । मृधः इति संग्रामनाम (NG 2, 17) । Battles. (मृळात:) सुखयतः । मृड-सुखने (तु.) ।=Make happy.

How are they (King and Prime Minister)—is told :

हतो वृत्राण्यार्या हतो दासानि सत्पती । हतो विश्वा अप द्विषः ॥६॥

6. *TRANSLATION* :—O men! you should honour those kings and ministers, who being endowed with noble virtues, actions and temperament and protectors of the righteous persons, destroy all malicious enemies like the sun and lightning dissipating the clouds, and destroy all miseries.

PURPORT :—O men! always honour those persons endowed with noble virtues actions and temperament, who have devotion towards true Dharma *are protectors or supporters of absolutely truthful enlightened person sand slayers of the wicked.*

NOTES & REMARKS :—(आर्या) उत्तमगुणकर्मस्वभावौ । आर्यः-स्वामीश्वरः । आर्यः ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इति ईश्वरनाम (NG 2, 22) । सत्पुत्र

उत्तम् गुणकर्मस्वभावा: 'अर्पा व्रतानि विद्युज्जन्ति अग्निश्च' इत्याद्यनुसार व्रतधारिण एव यथार्थतया ईश्वरपुत्र भवितुमर्हन्ति ।=Endowed with noble virtues, actions and temperament. (वृत्राणि) मेघावयवान् ।=Particles of clouds. (दासानि) दानानि [दसु-उपक्षये (दिवा.) दस्यन्ति उपक्षीणं कुर्वन्ति जनम् इति दासानि-दुःखानि: ।]=The donations.

How are they—is further told :

इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत । पिबतं शंभुवा सुतम् ।। ७ ।।

7. *TRANSLATION* :—O President of the State and Commander-in-Chief of the army ! you who are full of splendour like the sun and the lightning and bestowers of happiness, these our songs glorify you. Come to take the juice of milk and fruits, herbs etc. perpared by us, and respectfully offered to you.

PURPORT :—O President of the Council of Ministers and Commander-in-Chief of the army ! always do the admirable deeds, being free from all diseases and duly taking the juice of invigorating plants and herbs etc. along with the observance of the rules of maintaining health.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्यंविद्युताविव सभासुनेशौ । सयः स इन्द्र: एष एव सय एष (सूर्य:) एवतपति (J. U. Br. 1, 28, 2; 1, 32, 5) अग्नि:-अत्र विद्युद्रूप: ।=The President of the Council of Ministers and the Commander-in-Chief of the army, who are splendid like the sun and the lightning. (सुतम्) अभिनिष्पादितं दुग्धादिरसम् । षुञ-अभिषवे (स्वा.) ।=The juice of the milk and invigorating herbs etc. which has been extracted. (अनूषत) प्रशंसन्ति। णु-स्तुतौ (अदा.) ।=Glorify.

How are they—is told :

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ।।८।।

8. *TRANSLATION* :—O leading teachers and preachers ! you who are endowed with the great wealth of knowledge, come to the

home of a liberal donor along with those fixed and many other good desires.

PURPORT :—Only those are good men, who desire to do good to others.

NOTES & REMARKS :—(इन्द्राग्नी) विद्यैश्वर्य्ययुक्तावध्यापकोपदेशकौ । इदि-परमैश्वर्ये (भ्वा.) ।=Teachers and preachers endowed with the great wealth of knowledge. The use of the adjective with Indragnee clearly supports Rishi Dayananda Saraswati's interepreation of इन्द्राग्नी as विद्यैश्वर्ययुक्तावध्यापकोपदेशकौ or सभा सेनेशौ etc. who are leading men. (दाशुषे) दात्रे । दाशृ-दाने (भ्वा.) ।=For a donor.

What should they do—is told :

ताभिरा गंच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमंपीतये ॥ ९ ॥

9. *TRANSLATION :*—O leading good men ! you who are benevolent like electricity and air, come with those noble desires to this *Yajna*, which has been performed nicely to drink *Soma*—the juice of invigorating plants and herbs etc.

PURPORT:—The performers of the Yajnas *should always invite and honour the enlightened persons and they should lead them to the path of* Dharma *(righteousness).*

NOTES & REMARKS :—(इन्द्राग्नी) इन्द्रवायू इव सज्जनौ । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S. Br. 4, 1, 3, 19) अग्निः-विद्युद्रूपोऽत्र ग्राह्यः ।=Good men who are benevolent like electricity and air.

How should a king be—is told :

तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजंत् ।
कृष्णा कृणोति जिह्वया ॥ १० ॥

10. *TRANSLATION* :—O scholar ! as the sun unites his rays from all sides and attracts with his lustre, in the same manner,

admire and desire to approach that man, who with his tongue embraces or unites truthful conduct.

PURPORT :—As with the light of the sun, all objects are seen as they are (well), in the same manner, by true knowledge, all objects are illuminated.

NOTES & REMARKS ;—(वना) वनानि किरणान् । वनमिति रश्मिनाम (NG 1, 5) ।=Rays of the sun. (कृष्णा) कर्षणानि ।=Attractions.

What should men serve and for what purpose—is told :

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः । द्युम्नाय सुतरा अपः ॥११॥

11. *TRANSLATION :*—Fortunate becomes that performer of the *Yajnas* (philanthropic noble deeds), who for the glory of the great wealth, uses waters of the rivers that can be easily crossed over properly and bestows happiness upon others by serving them.

PURPORT :—As men get their desires (of being healthy etc.) fulfilled by putting oblations of fragrant and invigorating articles in the well-kindled fire, so those, who desire for righteous glory and happiness, become prosperous.

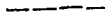
NOTES & REMARRS :— (द्युम्नाय) यशसे धनाय वा । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5) ।=For good reputation or wealth. (आविवासति) समन्तात्सेवते ।= Serves from all sides. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । विवासति परिचरणकर्मा (NG 3, 5) परिचरण-सेवा ।=Happiness.

What should men do with whom—is told :

ता नो वाजवतीरिष आशून्पिपृतमर्वतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

12. *TRANSLATION* :—O men ! take from all sides electricity and fire which fill us with good food along with admirable knowledge and speedy horses. Use them (electricity and fire) for driving aircraft and other vehicles.

PURPORT :—*O men ! you fulfil your desires of driving aeroplanes and other vehicles with the help of electricity etc.*

NOTES & REMARKS :—(इष:) अन्नादीन्। इषम् इति अन्ननाम (NG 2, 7) इषम् एव इट्।=Food and other things. (वाजवती:) प्रशस्तविज्ञानयुक्तान्। (वाज:) वज-गतौ (भ्वा.) गतेस्त्रिष्वर्थेषु ज्ञानमादाय व्याख्या ।=Endowed with admirable knowledge.

What should artisans do with them (electricity and sun)—is further told :

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः। सह मादयध्यै।
उभा दातारविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

13. *TRANSLATION* :—O teachers and preachers of technology ! as I living with you, take both the sun and electricity for proper use, for gladdening others with wealth, for the distribution or dissemination of knowledge or application in battles for the manufacture of powerful weapons, as both of them are givers of food materials and wealth, so I may enlighten this science to you also.

PURPORT :—*Those men, who, having acquired the knowledge of the air and electricity, apply them in various uses become wealthy.*

NOTES & REMARKS :—(राधस:) धनस्य। राध इति धननाम (NG 2,10)। =Of the wealth. (वाजस्य) विज्ञानस्य सङ्ग्रामस्य वा। वाज इति बलनाम (NG 2, 9) तस्माद् बलसाध्य सङ्ग्रामार्थोऽप्यस्य प्रयोग: कर्तुं शक्यो यद्यपि (NG 2, 17) वाजसातौ इति सङ्ग्रामनाम पठितम्। =Of the wealth or battle. (इन्द्राग्नी) सूर्यविद्युतौ।=The sun and electricity,

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With whom should men cultivate friendship—is told :

आ नो गव्येभिरश्व्यैर्वसव्यै३रुप गच्छतम्।
सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥ १४ ॥

14. *TRANSLATION* :—O teachers and preachers ! you are

benevolent and splendid like the sun and electricity, we invite you who are bestowers of happiness, highly learned and good friends for friendship along with butter and other cow-milk products, with the rapidity of the horses and happiness got from good things. Please come to us.

PURPORT :—Those men, who, being the friends of the enlightened persons, desire to acquire the knowledge of physics and other sciences, certainly acquire that scientific knowledge.

NOTES & REMARKS :—(गव्येभिः) गोविकारैघृतादिभिः ।=With butter and other cow-milk products. (अश्व्यैः) अश्वेषु भवैर्गुणैः ।=With the attributes of horses like rapidity. (वसव्यैः) वसुषु द्रव्येषु भवैः सुखैः । =With happiness got from the use of various articles. (इन्द्राग्नी) सूर्यविद्युताविव वर्त्तमानौ ।=Teachers and preachers who are benevolent and splendid like the sun and electricity.

What should they (Indra and Agni) do—is further told :

इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥ १५ ॥

15. *TRANSLATION :*— O teachers and preachers ! you who are benevolent like the air and electricity, you are the giver of good virtues and preparer of many things with the help of the scientifc knowledge listen to what, he has read. Accept things offered by him with love, come to him and drink the sweet *soma*—juice extracted from many invigorating herbs, by him.

PURPORT :—All men should invite the enlightened persons, should honour them and after giving their test should acquire more knowledge from them.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव वर्त्तमानावध्यापकोपदेशको । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S.Br. 4, 1, 3, 19) ।=The teachers and preachers who are benevolent like the air and electricity. (यजमानस्य) शुभगुणदातुः । यज-देव पूजा सङ्गतिकरण दानेषु (भ्वा.) यज

दानार्थमादाय व्याख्या ।=Of the giver of good virtues. (सुन्वत:) पदार्थ विद्यया बहून् पदार्थान्निष्पादयत: ।=Preparing many things with the scientific knowledge.

Sūktam—61

Seer or Rithi of the Sūktam—Barhaspatya. Devata or subject-Sarasvati. Chandas—Jagati, Gāyatri and Pankti of various kinds. Svaras—Nishada, Shadja and Panchama.

What does this refined speech give—is told :

इयमददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति ॥१॥

1. *TRANSLATION* :—O highly learned lady ! who gives a son, free from all debts and giver of the light of knowledge, doing his work rapidly, to your husband who is a liberal donor, who has many mighty horses and makes firm the preserver of the admirable and eternal Vedic wisdom. You give these gifts by your power. This you should know well.

PURPORT :- That lady who accepts the speech endowed with knowledge and good education can know the eternal Vedic wisdom. The man whom she marries is most fortunate. This is what you should know.

NOTES & REMARKS :—(दिवोदासम्) विद्याप्रकाशस्य दातारम् । दिव: is from दिवु and among many meanings of the verb द्युति or light is taken here. दासृ-दाने (भ्वा.) ।= Giver of the light of knowledge. (शश्वन्तम्) अनादिभूतं वेदविद्या विषयम् ।= Eternal Vedic wisdom. (आचखाद) स्थिरीकरोति ।= Makes firm. (पणिम्) प्रशंसनीयम् । पण-व्यवहारे स्तुतौच (भ्वा) । = Praiseworthy.

What does speech do—is told :

इयं शुष्मेभिर्बिसखा इवारुजत्सानु गिरीणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥ २ ॥

2. *TRANSLATION* :—O enlightened persons ! this cultured

speech is like a river, which with its great force bursts with its strong and great waves the ridges of the hills (or the top of the clouds) as one who digs stems of lotus. She (refined speech) is like a river rending asunder the banks which we should serve from all sides with the acts dispelling all doubts for our protection and advancement. You should also do so.

PURPORT :—There is upamalankara or similie used in the mantra. As a digger of lotus—stems gets them, in the same manner, industrious persons acquire good knowledge. As the lightning rends asunder the particles of the clouds, so well-trained refined speech cleaves asunder all parts of ignorance and doubts.

NOTES & REMARKS :—(शुष्मेभि:) बलै: ।=With force. As the wind शुष्मै: has been used in the mantra, it may be taken for great or more powerful. (तविषेभि:) बलै: । तविष इति महन्नाम (NG 3, 3) ।=With force. (सुवृक्तिभिः) सुष्ठुच्छेदिकाभि: क्रियाभि: ।=By acts which cut asunder all doubts etc.

What does Saraswati (an enlightened lady) does—is told :

सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।
उत क्षितिभ्योऽवनीरविन्दो विषमेभ्यो अस्रवो वाजिनीवति ॥ ३ ॥

3. *TRANSLATION* :—O highly learned lady ! endowed with the practical knowledge of sciences, cast away all those, who scorn the enlightened truthful persons and receive (for giving education) the children of all wisemen—who are dispellers of ignorance. From the earth get good lands and from the internal part of the earth make the waters to flow.

PURPORT :—She alone is an enlightened lady, who casts away the scorners of the enlightened men and their knowledge and honours the admirers of knowledge and who being the knower of Geology and other sciences makes all children learned.

NOTES & REMARKS :—(बृसयस्य) अविद्याछेदकस्य । बृस-हिंसायाम् (चु.) ।=Of the dispellers of ignorance. बर्हय-निस्सारय । बर्ह-हिंसायाम् (चु.) ।

=Castaway, turnout. (मायिनः) प्रशंसित प्रज्ञस्य । मायेति-प्रज्ञानाम (NG 3, 9) ।=Of a wiseman who possesses admirable intellect. (विषम्) उदकम् । विषमित्युदकनाम (NG 1, 12) ।=water. (वाजिनीवति) विज्ञानक्रियायुक्ते । ज्ञानार्थं ग्रहण कृत्वा व्याख्या ।=Scienees.

How is she (speech) a protector—is told :

प्र णो॑ दे॒वी सर॑स्वती॒ वाजे॑भिर्वा॒जिनी॑वती । धी॒नाम॑वि॒त्र्य॑वतु ॥ ४ ॥

4. *TRANSLATION* :—O children ! you should accept that highly learned lady, who is rich with the speech full of true knowledge and who is endowed with admirable and practical scientific knowledge. May she be the protector of our intellects.

PURPORT :—Mothers should impart good education to their children and having made them good scholars, enjoy incomparable happiness with them.

NOTES & REMARKS :—(सरस्वती) विज्ञानयुक्तया वाचा आढ्या । सरस्वतीति वाङ्नाम . सुपठितम् (NG 1, 11) सरस्वतीति पदनाम (NG 5, 5) पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थमादाय सरस्वती-ज्ञानवती विदुषी देवी ।=Rich with the speech ful of scientific knowledge.

What does Saraswati do like whom—is told :

यस्त्वा॑ देवि सरस्वत्युपब्रू॒ते धने॑ हि॒ते । इन्द्रं॒ न वृ॑त्र॒तूर्ये॑ ॥ ५ ॥

5. *TRANSLATION* :—O highly learned wife ! like the lightning in slaying the cloud, he who speaks to you for the beneficial wealth, serve that husband well.

PURPORT :—O men ! as chaste and highly learned ladies urge upon you, to speak truth and talk to you sweetly, so you should also talk what is beneficial.

NOTES & REMARKS :—(इन्द्रम्) विद्युतम् । यदशनिरिन्द्रस्तेन । (Kositki U.Br). स्तनयित्नुरेवेन्द्रः (S.Br. 11, 6,3,9) ।=Lightning. (वृत्रतूर्ये) मेघस्य हिंसने । =In killing the cloud.

What does Saraswati do—is further told :

त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ॥ ६ ॥

6. *TRANSLATION* :- O loving learned wife ! in the things that are to be obtained, you protect our intellect that distinguishes t ruth from antruth like the earth and note down important things.

PURPORT :—O beloved ! uphold all like the earth and give us good advice.

NOTES & REMARKS :—(देवि) कामयमाने । (देवि) दिवुधातोः कान्त्यर्थमादाय व्याख्या कान्तिः-कामना ।=Desiring, loving. (वाजेषु) प्राप्तव्येषु पदार्थेषु । वज-गतौ (भ्वा.) अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या ।=In things which should be obtained. (पूषेव) भूमिरिव ।=Like the earth.

How is she (Sarasvati)—is again told :

उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्टुतिम् ॥७॥

7. *TRANSLATION :*—O men ! that learned wife, who is endowed with true knowledge and speech and who always follows the path of the spread of education, is fierce to the wicked, being like the lightning slaying the clouds, she makes us happy and desires our good praise.

PURPORT :—That lovely enlightened woman becomes very fortunate, who like the lightning, illuminates all domestic duties and desires to give education to her children.

NOTES & REMARKS :—(हिरण्यवर्तनिः) हिरण्यस्य विद्याव्यवहारस्य वर्त्तनि-मार्गो यस्यां सा । वर्चो वै हिरण्यम् (T.U, 1, 8, 9 6) वर्चो वा एतत् यत् हिरण्यम् S.Br. 3, 2, 9, 9) वर्च-दीप्तौ तेन विद्याप्रकाशो लक्ष्यते ।=She who has the path of knowledge. (वृत्रघ्नी) मेघहन्त्री विद्युदिव ।=Like the lightning slaying the clouds.

How is the speech—is further told :

यस्या अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरति रोरुवत् ॥ ८ ॥

8. *TRANSLATION* :- O men ! you should know the nature

and power of that well trained speech well, whose straightforward, limitless light is like the sky or the oceon, swift moving and going everywhere making great sound is attained by the wise.

PURPORT :—The sound is endless like the sky. As water is full in the ocean, so there is sound in the sky. This is what you should know.

NOTES & REMARKS :—(अह्रुत:)अकुटिल: सरल: । (अह्रुत:) ह्रु-कौटिल्ये नञ् ।=Straight, not crooked. (अर्णव:) समुद्र इवाऽऽकाश: अर्ण: इत्युदकनाम (NG 1,12) अर्णव: जलयुक्त: समुद्र: तद्वत् अनन्त आकाश: । (अम:) यो गच्छति स: । अम-गत्यादिषु (भ्वा.) ।=Going everywhere. (त्वेष:) प्रकाश: । त्विषदीप्तौ (भ्वा.) ।=Light, lustre. (रोरुवत्) भृशं रौति शब्दं करोति । रु-शब्दे (अदा.) ।= Roar, making a great sound.

How is that Sarasvati (cultured speech)—is further told :

सा नो विश्वा अतिद्विषःस्वसॄरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥

9. *TRANSLATION* :—The speech full of truth like the dawn drives away all feelings of hatred or haters. As the sun spreads out days, so this enlightened speech spreads out all dealings which are like sisters.

PURPORT :—The speech when used correctly generates happiness, but when abused—creates misery. Those, who are men of truthful nature, do not desire to utter a false word. As the sun illuminates all embodied things, or things with form in the same manner, this speech illuminates all dealings.

NOTES & REMARKS :—(अतन्) व्याप्नुवन् । अत-सातत्यगमने (भ्वा.) । =Pervading.

TRANSLATOR'S NOTES :—Though ऋतावरी is not found among the names of Usha or dawn yet सूनृतावरी is there which makes practically no difference. By ऋतावरी may be taken also a speech full of truth. ऋतमिति सत्यनाम (NG 3, 10) This speech may be compared to dawn as it illumines all dealings.

How is the speech—is further thold :

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

10. *TRANSLATION* :—O men ! we may acquire speech, which is very much desirable, very dear among the acts or women bestowing happiness, having seven (i.e. five Pranas, mind and intellect) as sisters, well-served or properly used and admirable.

PURPORT :—Those men only are praise-worthy, who use purifying and truthful speech from all sides.

NOTES & REMARKS :—(सप्तस्वसा) सप्त पंच प्राणा मनो बुद्धिश्च स्वसेव यस्याः सा । =Having five Prānas, mind and intellect, these seven as sisters. Five pranas or vital breaths are named as प्राण, अपान, व्यान, उदान, समान । (सुजुष्टा) सुष्ठु सेविता । जुषी-प्रीति सेवनयोः (तुदा.) । =Served well, used properly and lovingly.

How is that noble speech and what she does—is told :

आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥

11. *TRANSLATION* :—O men ! may this *Sarasvati* (speech) well-trained with knowledge, which fills the vast firmament, atoms or particles and the sky, guard us from those-who censure us unjustly.

PURPORT :—O men, knowing that speech (sound), which pervades every where in the sky, do not unjustly censure any one, i.e. do not speak of merits as demerits and demerits as merits.

NOTES & REMARKS :—(निदः) निन्दकेभ्यः । =From revilers. (रजः) परमाण्वादीन् । =Atoms, particles etc.

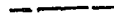
What else does the speech do—is told :

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत ॥१२॥

12. *TRANSLATION* :—O enlightened persons ! use that speech

properly, which pervades the three regions—earth, firmanent and sky, which has seven (i.e. five Prānas, mind and intellect) as its upholders, which is manifested by the Prānas and which is to be used at every dealing or at battles.

PURPORT :—If men know the proper use of speech, what is it that they cannot develop ?

NOTES & REMARKS :—(सप्तधातुः) सप्त प्राणादयो धारका यस्याः सा। (डु) धाञ्-धारणपोषणयोः (जुहा.) अत्र धारणार्थः।=Which has seven i. e. five Prānas, mind and intellect as upholders. (वाजेवाजे) व्यवहारे व्यवहारे सङ्ग्रामे सङ्ग्रामे वा। (वाजे) वज-गतौ (भ्वा.) गतेगमन प्राप्त्यार्थमादाय-व्यवहारे इति व्याख्यामत्र गमनं प्राप्तिश्चभवतः। वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थे प्रयुक्तः।=At every dealing or at every battle.

How is she (Sarasvati)—is further told :

प्र या म॑हि॒म्ना म॒हिना॑सु चेकि॑ते द्यु॒म्नेभि॑र॒न्या अ॒पसा॑म॒पस्त॑मा।
रथ॑इव बृह॒ती वि॒भ्वने॑ कृ॒तोप॒स्तुत्या॑ चिकि॒तुषा॒ सर॑स्वती॥ १३॥

13. *TRANSLATION* :—O men ! the cultured speech endowed with knowledge is marked out by majesty among the mighty one, most active among the doers of acts, (urging them to do good deeds) great like the charming sky, admired by the enlightered, praise for pervasiveness, made by the lord of the world, by illumining glories enlightens different utterances in different beings. You should know the real nature and power of this speech and use only truthful words.

PURPORT :—O men ! you should know well that this speech when cultivated accomplished with good knowledge, good education, association with goodmen, truthfulness and practice of Yoga *etc. becomes vast, effective and very powerful.*

NOTES & REMARKS :—(द्युम्नेभिः) प्रकाशमैयंशोभिः। द्युम्नं द्योततेर्यशोवा अन्नंवेति (NKT 5, 1, 5)।=Enlightning glories. (अपसाम्) कर्मकर्तृणाम्। अप इति कर्मनाम (NG 2, 1)।=Of the doers of acts. (चिकितुषा) विज्ञापयित्र्या। कित-ज्ञाने (काशकृतस्नधातुपाठे 2, 74)।=Enlightener.

How is she (Sarasvati)—is further told :

सरस्वत्यभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।
जुषस्व नः सख्या वेश्या च मा त्वत्क्षेत्राण्यरणानि गन्म ॥ १४ ॥

14. *TRANSLATION :*—O highly learned lady ! you are worthy of honour, as you lead us to the acquisition of good wealth. Never keep us devoid of well-trained or cultured speech. Do not burn us by keeping us deprived of milk and invigorating juice. Always serve us lovingly with friendship that makes us fit to sit or enter everywhere comfortably. May we never have uncharming or unclean dwelling places.

PURPORT :—O men ! highly learned ladies keep us away from all grief and misery and serve us with friendship and gladden us with speeches endowed with knowledge and good education, preserve us everywhere and develop us (make us grow) and do not lead us to misery by speaking truth.

NOTES & REMARKS :—(वस्य:) अतिशयेन वसीय: ।=Much wealth. (स्फरी:) अवृद्धं मा कुर्याः । स्फर-प्रस्फुरणे स्फारी वृद्धिरिति सायणाचार्योऽपिस्वभाष्ये । =Do not make us un-advanced, do not allow us to decay. (अरणानि) अरमणीयानि । रणाय-रमणीयायेति (NKT 4, 1, 8) । =Not charming, unclean, ugly, indecent.

Sūktam—62

Seer or Rishi of the Sūktam—Bharadvâaj. Devata—Ashvinau. Chhandas—Pankti and Trishtup of various kinds. Svaras.—Panchma and Dhaivata.

How are electricity and firmament—is told :

स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥१॥

1. *TRANSLATION*:—O men ! as I praising with hymns admire pervasive electricity and firmament on the occasion of burning,

which have many rays and are distributors and leading divide quickly the things which are near the light and earth and the sky and good objects. You should also praise and utilise them well.

PURPORT :—O men ! all should know the properties of the firmament and electricity, which support all and which are within all things, of these two-electricity divides or analyses and firmament is the basis.

NOTES & REMARKS :—(प्रसन्ता) विभाजकौ । प्र+षण-संभक्तौ (भ्वा.) । =Divides. (अश्विना) व्याप्नशीले द्यावान्तीक्षे । अशूङ-व्याप्तौ यदश्नुवाते सर्वम् । =Pervading electricity and firmament. (ज्म:) पृथिव्या: । ज्म इति पृथिवी-नाम (NG 1, 1) । =Earth. (युयूषत:) संविभाजयत: । यु-मिश्रणे अमिश्रणे च (अदा.) अत्र अमिश्रणार्थं । =Divides or seperates. (वरांसि) उत्तमानि वस्तूनि । =Good objects.

How are they (Ashvinau)—is told :

ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजोभिः ।
पुरू वरांस्यमिता मिमानापो धन्वान्यति याथो अज्रान् ॥२॥

2. *TRANSLATION* ;—O teachers and preachers ! you get (for proper use) the air and electricity, which by their pure attributes are moving all united dealings from all sides, which are illuminers of the illuminator of the charming world (the sun) making many good and unlimited things from the atoms go to the waters which are in the firmament and to other objects.

PURPORT :—O men ! if you know thoroughly the nature of the air and electricity, you can enjoy boundless delight.

NOTES & REMARKS ;—(यज्ञम्) सर्वं सङ्गतं व्यवहारम् । यज-देव पूजा संङ्गति-करणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः । =All united dealings. (धन्वानि) अन्तरिक्षस्थानि । धन्व इति अन्तरिक्षनाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यास्मादाप: (NKT 5, 1, 5) । =Waters that are in the firmament. (रजोभि:) परमाणुभिर्लोकैर्वा सह । =From atoms or worlds. (अज्रान्) प्रक्षिप्तान् । अज-

गतिक्षेपणयोः (भ्वा.) ।=Object that have been thrown. By taking the first meaning of the verb गति it may also mean moving objects.

How are they—(air and electricity)—is told :

ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्था धियं ऊहथुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्यै परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

3. *TRANSLATION* :—O enlightened persons ! you should know thoroughly and apply properly these air and electricity which are full of splendour and which by their great and rapid attribute of that are like the mind, carry forward the path, incomplete dealing and intellect and actions of a liberal donor, constantly and which when not known or used properly, cause trouble in sleeping.

PURPORT :—O men ! you will become prosperous, only when you know the attributes of the air and electricity thoroughly.

NOTES & REMARKS :—(अश्वैः) महद्भिर्वेगादिगुणैः । अश्व इति महन्नाम (NG 3, 3) ।=With the great attributes like speed etc. (इषिरैः) प्राप्तैः । इष-गतौ (दिवा.) ।=Obtained. (अरध्रम्) असमृद्ध व्यवहारम् । रध्र-हिंसा संराध्योः (दिवा.) अत्र संराध्यर्थः ।=Incomplete dealing.

How are they (air and electricity)—is further told :

ता नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानसप्ती ।
शुभं पृक्षमिषमूर्जं वहन्ता होता यक्षत्प्रत्नो अध्रुग्युवाना ॥४॥

4. *TRANSLATION* :—O men ! you should also apply these air and electricity, which are endowed with speed and attraction, are unifiers and adorn the scientific knowledge of the new admirer, and which conveying water, food desire and strength, an old or experienced accepter of good things who does not hate any one, unites for various purposes.

PURPORT :—O men ! accomplish various desired purposes by the proper knowledge and use of these air and electricity—which are the subjects of science, rapid going like the horses and conveyors of many good things.

NOTES & REMARKS :—(युयुजानसप्ती) युयुजानौसप्ती वेगाकर्षणौ ययोस्तौ । युजिर-योगे । षण-समवाये । सप्तिः इत्यश्वनाम (NG 1, 14) अत्र वेगाकर्षेण रूपावश्वौ गृह्येते ।=Which are endowed with rapidity and attraction. (शुभम्) उदकम् । शुभमित्युदकनाम (NG 1,12) ।=Water. (पृक्षम्) अन्नम् । पृक्षः इत्यन्ननाम (NG 2, 7) ।=Food.

How are air and electricity—is further told :

ता वल्गू दस्रा पुरुशाकतमा प्रत्ना नव्यसा वचसा विवासे ।
या शंसते स्तुवते शंभविष्ठा बभूवतुर्गृणते चित्रराती ॥५॥

5. *TRANSLATION* :—O men ! as I serve from all sides or properly utilise the air and electricity which are very good destroyers of suffering, endowed with wonderful vigour, ancient, but in effect quite new and worthy of description, givers of wonderful things, for a preacher of truth, an admirer of sciences and praised by all, and are bestowers of much happiness, so you should also do.

PURPORT :—O men ! you should know well the air and electricity which are eternal in their causal form ;but new in effects, very powerful and endowed with speed and other attributes.

NOTES & REMARKS :—(वल्गू) अत्युत्तमौ । वल्गु-वलेगुक् च (उणादिकोषे 1, 19) वल-प्राणने (भ्वा.) वलते प्राणयतीति वल्गुः नपुंसके वल्गु-शोभनम् । =Very good. (पुरुशाकतमा) अतिशयेन बहुशक्तिमन्तौ । शक्लृ-शक्तौ (स्वा.) =Very powerful. (दस्रा) दुःखोपक्षयितारौ । दसु-उपक्षये (दिवा.) ।=Destroyers of miseries.

What is accomplished by them—is told :

ता भुज्युं विभिरद्भ्यः समुद्रात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! you should know well these air and electricity—which carry the son of a mighty person like birds from the water, from the ocean or firmament near the water by the long paths of many miles which lead to prosperity (through business), which are free from sands and on which men walk with safety, and nourishing all enjoy happiness.

PURPORT :—O men ! applying electricity and air properly, which take aircrafts very swiftly like the vehicles in the firmament—like birds, enjoy desired delight.

NOTES & REMARKS :—(भुज्युम्) भोक्तु योग्यमानन्दम् । भुज-पालनाभ्यवहारयोः । (रुधा.) अत्रपालनार्थः । =Enjoyable bliss or delight. (तुग्रस्य) बलिष्ठस्य । तुज-हिंसाबलादान निकेतनेषु (चुरा.) अत्र बलार्थकः । =Of a very mighty person. (रजोभिः) ऐश्वर्यप्रदैर्मार्गैः (रजः) रञ्ज-रागे (भ्वा.) रागोत्पादकमैश्वर्यम् तत्प्रदो मार्गो वा अत्र गृहीत । =By the path, that lead to prosperity.

What more is accomplished by them—is told :

वि जयुषा रथ्या यातमद्रिं श्रुतं हवं वृषणा वध्रिमत्याः ।
दशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यू ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! the Ashvin, who are on earth, that is developing in every way, victorious, causer of rain, good for various charming vehicles, givers of strength, go to the cloud, going to the good intellect, sustainers or upholders, for sleeping well (at proper time) use good words, listen to their words throwing light on their real nature.

PURPORT :—Know the nature of the (air and electricity) which are instrumental in the movement of the aircrafts, causing victory in battles, giver of good intellect and strength, causing rain, of sleep,

awakening and speech and knowing it well, use them for the accomplishment of various purposes.

NOTES & REMARKS :—(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud. (बध्रिमत्याः) बह्वो वध्र्यो वर्द्धनानि विद्यन्ते यस्यां तस्या भूमेरन्तरिक्षस्य वा ।=Earth or firmament in which there is much growth or development. (च्यवाना) सद्यो गन्तारौ । (च्यवाना) च्युङ्-गतौ (भ्वा.) । Going rapidly. (वशस्यन्ता) बलयन्तौ । दशि-भासार्थः (चु.) अत्र बलप्रकाशनम् ।=Givers of strength. (भुरण्यू) पोषयितारौ धारकौ वा । भुरण—पालनपोषणयोः (कण्ड्वा.) Sustainer or upholder.

What should men uphold or meditate upon—is told :

यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दधात ॥८॥

8. *TRANSLATION* :—O *Vasus, Rudras* and *Adityas* ! scholars of the third, second and first class, the insult of the supreme light belonging to the enlightened men and of ordinary persons which is pervading the heaven and earth, as *Vasus*—the earth and other ten Prānas and souls, and parts of the Time uphold; in the same manner, for the destruction of the supporters of the wicked; keep up suffering and sin.

PURPORT :—O men ! meditate upon God, who is everywhere, upholder and controller of all, enjoy happiness and he who does not do so, punish him severely.

NOTES & REMARKS :—(हेलः) अनादरः । हेडृ-अनादरे (भ्वा.) ।=Insult. (रुद्रियासः) प्राणा जीवाश्च । कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादश ते यदा अस्मात् मर्त्यशरीर उत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद् रुद्रा इति (जैमिनीयोप ब्राह्मणे 2, 27) ।=Ten Prānas and soul.

What should an enlightened man do—is told :

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥९॥

9. *TRANSLATION* :—O highly learned persons ! you should encourage that man, who being friend of all and a good man endowed with peace and other virtues, who praises an original and serious utterance and throws thunderbolt like weapon on a wicked person for his malice and serious unrighteous conduct and ordains for the welfare of the world and for proper law and order the President of the Council of Ministers and Commander-in-Chief of the army, who are like resplendent sun and moon and who knows all this well.

PURPORT :—As the sun and moon divide seasons, dispel darkness and gladden the world, in the same manner, the enlightened persons disseminate knowledge and good virtues in the world, distinguish truth from falsehood and dispel the darkess of ignorance.

NOTES & REMARKS :—(राजानौ) प्रकाशमानौ सूर्यचन्द्रमसाविव सभासेनेशौ । =The President of the Council of Ministers and the Commander-in-Chief of the army, who are like resplendent sun and moon. (हेतिम्) वज्रम् । हेतिरिति वज्रनाम (NG 2, 20) ।=Thunderbolt or destructive weapon.

What should the president of the council of ministers and the Commander-in-Chief of the army do for the benefit of the world—is told :

अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥

10. *TRANSLATION* :—Those President of the Council of ministers and the Commander-in-Chief of the army, who are like the resplendent sun and moon, who come with the shining and charming vehicle like the aircraft in which many men can sit and which is to be impelled by the personal pilots, well constucted path and by giving up all laziness or comforts, for the recreation or convenience

of the children of men come with the plane equiped with various machines and cut off the heads of the angry foes, who obstruct the progress of the State.

PURPORT :—If the President of the Council of Ministers and Chief Commander of the army, make arrangements for the observance of Brahmacharya (abstinence) and good education of all children of men, then all being highly learned can accomplish many good deed and can keep away or overcome wicked enemies.

NOTES & REMARKS :—(सनुत्येन) सम्प्रेरणीयेन। सम्+णुद-प्रेरणे (तुदा.)। =To be impelled. (वनुष्यताम्) क्रुध्यतां बाधमानानां वा। वनुष्यतीति क्रुध्यतिकर्मा (NG 2, 12) ।=Angry or obstructive.

TRANSLATOR'S NOTES :—वनु-हिंसायाम् (भ्वा) So besides angry and obstructive it means—to resort to violence or kill. Such violent wicked enemies may be beheaded if they do not mend their manners.

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What should they do again—is further told :

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक् ।
दृळहस्य चिद् गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

11. *TRANSLATION* :— O President of the Council of ministers and Commander-in-Chief of the army, whose gifts are wonderful, come here with the movements of the wind lowest, midmost or the highest. Open the doors of even the firm cloud which has inside many rays or which feeds through rain many cattle for the admirer of good virtues.

PURPORT :— O Officers of the State and the subjects ! as all globes come and go with the movements of the wind and as the artists and artisans go above the clouds with aircrafts, so you also do.

NOTES & REMARKS :—(गोमत:) बहृव्यो गाव: किरणा वा विद्यन्ते यस्मिस्तस्य । गाव इति रश्मिनाम (NG 1, 5) । =Of the cloud which has many rays inside. (व्रजस्य) मेघस्य । व्रज इति मेघनाम (NG 1, 10) ।=Of the cloud.

Sūktām—63

Seer or Rishi of the Suktam-Bharadvaaja, Devata-Ashvinau. Chhandas-Brihati, Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What do the President of the Council of Ministers and the Commander-in-Chief of the army achieve-is told :

क्व१त्या वल्गू पुरुहूताद्य दूतो न स्तोमोऽविदन्नमस्वान् ।
आ यो अर्वाङ् नासत्या ववर्त प्रेष्ठा ह्यसथो अस्य मन्मन् ॥१॥

1. *TRANSLATION* :— O President of the Council of Ministers and Commander-in-Chief of the army, you who are endowed with noble speech, admired by many, very dear and of absolutely truthful disposition, the admirable man possessing much food or honoured by others, who comes hithter like a good messenger, who acts according to his knowledge, you are among them.

PURPORT :—Those who try to acquire the true knowledge of this world do not suffer any where.

NOTES & REMARKS :—(वल्गू) शोभनवाचौ । वल्गु इति वाङ्नाम (NG 1,11) =Endowed with good speech. (नमस्वान्) बह्वन्नयुक्त: सत्कृतो वा । नम इत्यन्ननाम (NG 2,7) णम—प्रह्वत्वे शब्दे च (म्वा०) प्रह्वत्वम-नम्रत्वम् अतएव जनै: न त्मेन प्रशासितद्दवर्थे:=Possessor of abundant food materials or honoured by all. (मन्मन्) मन्यति विज्ञाने) =In the knowledge.

What should they do—is further told :

अरं मे गन्तं हवनायास्मै गृणाना यथा पिबथो अन्धः ।
परि ह त्यद्वर्तिर्याथो रिषो न यत्परो नान्तरस्तुतुर्यात् ॥२॥

2. *TRANSLATION* :—O President of the Council of Ministers

and Commander-in-Chief of the army! you tread upon that path where neither a violent enemy nor any one else can cause trouble (to travellers). As you come here accepting my invitation, so glorifying God, drink the juice of invigorating plants and herbs etc.

PURPORT :—*The officers of the State should make such arrangements that no thief or enemy may cause trouble to any one on th eway to their destination.*

NOTES & REMARKS :—(अन्धः) रसम् । अन्धः इत्यन्ननाम (NG 2, 7) अन्नान्नसम्बन्धेन रसस्य गृहणम् अधंत इत्यन्नम् । अन्धसस्यत इति सोमस्य यत इत्येतत् (रसः सोमः S. Br. 7, 3, 1, 3; S. Br. 9, 1, 1, 24) Juice. (रिषः) हिंसका । रिण-हिंसायाम् ।=Violent person. (तुतुर्यात् हिंस्यात् । तुरी-गतित्वद् हिंसनयोः (दिवाः) अत्र हिंसन्तर्थः=May cause trouble, may slay.

What should they do—is told :

अकारि वामन्धसो वरीमन्नस्तारि बर्हिः सुप्रायणतमम् ।
उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आञ्जन् ॥३॥

3. *TRANSLATION* :—O President of the Council of Ministers and Commander of the army! you should desire that man, who longing for you, salutes you with hands up, knowing that you take him away from misery and make the firmament in the best dealing cause of producing food grains etc. (through raining down water) and those who attaining knowledge and other good virtues desire you like clouds.

PURPORT :—*Those persons enjoy good happiness, who purify the sky with Homa (daily* Yajna) *and go to the firmament by aeroplanes, pervade in good delight and virtues, desire the advancement of happiness of all-like the clouds.*

NOTES & REMARKS :—(युवयुः) युवां कामयमानः । अध्वर्युः—अध्वरं कामयत् इति निरुक्ते तथैव युवांकामयते इति युवयुः ।—Longing for you. (बर्हिः) अन्तरिक्षम् बर्हिःइत्यन्तरिक्षनाम (NG 1, 3)=Firmament. (आञ्जन्) कामयन्ते । अञ्जू-व्यक्ति

अक्षणाकान्तिगतिषु (रुधा.) अत्र कान्त्यर्थः कान्तिः कामना । = Desire. (नक्षन्तः) प्राप्नुवन्तः । नक्षति व्याप्ति कर्मा (NG 2, 18) = Pervading.

ऊर्ध्वो वामग्निरध्वरेष्वस्थात्प्र रातिरेति जूर्णिनी घृताची ।
प्र होता गूर्तमना उराणोऽयुक्त यो नासत्या हवीमन् ॥४॥

4. *TRANSLATION* :— O absolutely truthful President of the Council of Ministers and Commander in the army ! if the man whose mind is engaged in doing some good work, doing much, a liberal donor, stands up like the fire in the righteousn on-violent dealings, to whom the impeteus for donation comes like the might and, who performs *havan* (non-violent daily *Yajna*) engaged in doing good work. Always honour such a person.

PURPORT—O President of the Council of State or Commander-in-Chief of the army ! you should honour those men, who engage themselves in the political dealing or the administration of the State with truth and zeal.

NOTES & REMARKS :—(घृताची) रात्रिः । घृताचीति रात्रिनाम = (NG 1, 7) Like night. (उराणः) बहु कुर्वाणः । उरू इति बहुनाम (NG 3, 1) = Doing much. (गूर्तमनाः) गूर्तमुद्युक्तं मनो यस्य सः । गुरी-उद्यमने (तुदा.) = Whose mind is active.

How should they be and like whom—is told :

अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शतोतिम् ।
प्र मायाभिर्मायिना भूतमत्र नरा नृतू जनिमन्यज्ञियानाम् ॥५॥

5. *TRANSLATION* :— O President of the Council of Ministers and the Commander-in-Chief of the army! you who are wise, nourishers of many and great leaders, as *Usha* (Dawn) the daughter of the sun mounts on the charming ray of the sun in the same manner, which has hundreds of protecting powers in the birth (in knowledge)

of the persons, who are worthy of association be helpers by your wise acts for the beauty or wealth.

PURPORT :— Those, who, like the dawn, help in the manifestation of the scholars in the divine birth in wisdom, for the attainment of the regal wealth and beauty by various useful vehicles, become masters in the world having obtained unlimited protection.

NOTES & REMARKS :—(पुरुभुजा) बहूनां पालकौ । भुज-पालनाभ्यवहारयोः (रु.) अत्र पालनार्थः=Nourishers of many. (मायिना) प्राज्ञौ । मायेति प्रज्ञानाम (NG 3, 9)=Wise. (रथम्) रमणीयं किरणम् । रथो रंहतेर्गतिकर्मणः रममाणोऽस्मिंस्तिष्ठतीति वा (NICT 9, 2, 11)=Charming ray. (दुहिता) दुहिते वोषा ।= Dawn like the daughter of the sun.

TRANSLATOR'S NOTES :—It is very wrong and even mischievous on the part of Griffith to translate मायिनोभिः as magicians and मायाभिः as magic arts. Prof Wilson's translation 'as leaders and guides' is better. माया does not mean magic arts but wisdom as the Vedic lexicon Nighantu expressly states मायेति प्रज्ञानाम (NG 3, 9)। Rishi Dayananda Saraswati's interpretation of मायिना as प्राज्ञौ (wise) and मायाभिः as प्रज्ञाभिः or actions of wisdom is quite appropriate and in accordance with the Vedic lexicon. It is regrettable that some of the western scholars have been obsessed with the idea of finding polytheism and magic in the Vedas.

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How should the king and others be, having attained what and for what purposes—is told :

युवं श्रीभिर्दर्शताभिराभिः शुभे पुष्टिमूहथुः सूर्यायाः ।
प्र वां वयो वपुषेऽनु पप्तन्नक्षद्वाणी सुष्टुता धिष्ण्या वाम् ॥६॥

6. *TRANSLATION* :— O firm and clever President of the Council of Minister and Commander-in-Chief of the army ! you who are very dextrous or clever, if noble speech admired much follows you like the flying birds, for welfare and good form and if you develop the wonderful power of this Vedic speech like the dawn, by

these worth seeing beauties of the politics, then the noble speech and the subjects may support you well.

PURPORT :—O men if you desire to administer a state well and to attain royal grace, beauty, then try by all means to attain speech endowed with wisdom and knowledge. As the birds go to their nests, so having adopted the righteous policy, illuminate your glory or good reputation as the dawn illuminates the day.

NOTES & REMARKS :—(सूर्यायि:) उषस इव सम्बन्धिन्याः प्रजायाः । सूर्या इति वाङ्नाम (NG 1, 11) । सूर्या इति पदनाम (NG 5, 6) = Of the concerned subjects like the dawn. (धिष्णया) दृढौ प्रगल्भौ । (ञि) धृषा-प्रागल्भ्ये (स्वा.) = Firm and clever.

What should men do and with what—is told :

आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
प्र वां रथो मनोजवा असर्जीषः पृक्ष इषिधो अनु पूर्वीः ॥७॥

7. *TRANSLATION* :—O absolutely truthful President of the Council of Ministers and Commander-in-Chief of the army ! may the fire and other horse like rapid going elements like birds, carry you towards the place of food, for which you have been invited. May your chariot, which is swift as wind, take you to the worth attaining and desired food and other things.

PURPORT :—O men ! if you know the proper application of the Agni (fire and electricity), then with the aircraft and other vehicles, you can go to the firmament like birds and enjoy happiness and bliss, by getting the desirable things.

NOTES & REMARKS :—(प्रय:) अन्नादिकम् । प्रय: इत्यन्ननाम (NG 2, 7) = Food and other things. (अश्वास:) आशुगामियोऽग्न्यादय: = Rapid going Agni (fire, electricity etc) (पृक्ष:) सम्प्राप्तव्याः । पृची-सम्पर्के । सम्पर्क:-सम्प्राप्तं-वयस्तुना एव सहभवति । = Availabie.

How should the rulers and their subjects behave and what should they gain—is told :

पुरु हि वां पुरुभुजा देष्णां धेनुं न इषं पिन्वतमसंक्राम् ।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च ये वामनु रातिमग्मन् ॥८॥

8. *TRANSLATION :*—O nourishers of many ! your gifts to us are many. You gladden us by giving sweet speech and knowledge or food which is resistless or un-paralleled. May, he, who is admired by others make you happy. What sweet and good praise you possess along with sweet and other juices, you give them away to others. Make us also share them.

PURPORT :—If the rulers and their subjects try to do good to one another, they may achieve all praise and all prosperity.

NOTES & REMARKS :—(धेनुम्) वाचम्। धेनुरिति। वाङ्नाम (NG 1, 11) =Speech. (इषम्) अन्नं विज्ञानं वा। इषमिति अन्ननाम् (NG 2, 7) इष-गतौ (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम्। =Food or knowledge, (असक्राम्) या सहनं क्रामति ताम्। =Unparalleled or resistless.

What should men do—is further told :

उत म ऋज्रे पुरयस्य रघ्वी सुमीळ्हे शतं पेरुके च पक्वा ।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन् दश वशासो अभिषाच ऋष्वान् ॥९॥

9. *TRANSLATION :*—To those, who come in direct contact with me, who are under my control, who comes first in my dealing, that is dear to the upright person, which is to be well-sprinkled (developed), which is nourisher or protector, something small or mature or big or subtle, let me also be able to do such that they have beautiful appearance and possess, ten or even hundred beautiful horses or chariots.

PURPORT :—O men ! those who are under my control, but who love me and are my great helpers, let me also be under their obligation. In this way, when there is mutual love, we may be able to do innumerable good acts.

NOTES & REMARKS :—(स्पार्हदृष्टीन्) प्रशंसित दर्शनान् ।=whose sight is admired or is pleasing. (शाणङ:) य:श्यति तनूकरोति तथाऽयम । अत्र शो तनूकरण इत्यस्यादौणादिकडङ्कोच् प्रत्यय:=To be sprinkled.

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What should the king and Commander-in-Chief of the army do—is further told :

सं वां शता नासत्या सहस्राश्वानां पुरुपन्था गिरे दात् ।
भरद्वाजाय वीर नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः ॥१०॥

10. *TRANSLATION* :—O king and Commander-in-Chief of the army ! you who are doers of many good deeds and who are free from all false or unrighteous conduct, your manifold path which gives hundred, or even thousands for the horses and for true speech or the upholder of true knowledge and by which wicked persons are killed. O hero ! slay the wicked persons by that noble advice tendered by your well-wishers.

PURPORT :—O king and Commander-in-Chief of the army ! the righteous person, who endeavour for the protection and advancement of the State and protects his army from the attack of the foes, give him boundless wealth and honour.

NOTES & REMARKS :—(पुरुदंससा) पुरुणि दंसास्युत्तमानि कर्माणि ययोस्तौ । पुरु इति बहुनाम (NG 7, 8) दंस इति कर्मनाम (NG 2, 1)=Who are doers of many good deeds. (नू) सद्य: । नु इति क्षिप्रनाम (NG 2, 7)=Quickiy.

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The same subject is continued :

आ वां सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥११॥

11. *TRANSLATION* :—O King and Commander-in-Chief of the army ! may I along with other scholars and devotees of God, be a sharer in your very good happiness.

PURPORT :- The king and the Commander-in-Chief of the

army should always honour the scholers so that all may enjoy happiness.

NOTES & REMARKS :—(सुम्ने) सुखे । सुम्नमिति सुखनाम (NG 3, 6) । =In happiness. (सुरिभिः) विद्वद्भिः सह । सूरिरिति स्तोतृनाम (NG 3, 16) =Alongwith the enlightened men (who are true devotees of God.)

TRANSLATOR'S NOTES :—So the word सूरिः denotes not only great learning, but also devotion towards God.

Sūktam—64

Seer or Rishi of the Sūktam—Bharadvāaja. Devāta—Usha. Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What kinds of women are good— is told :

उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥

1. *TRANSLATION* :— O men ! those women, who stand up for glory like the resplendent *Usha* (dawn) and who are in their white splendour like the waves of water ; cutting off the banks are bestowers of happiness. She who being endowed with wealth is like the *Dakshina* or guerdon. She makes all paths easy.

PURPORT :—*Those women are like the resplendent dawn. As the waves of water cut through banks of water, in the sameway women are good who mitigate the sufferings of others and who illuminate all household duties as the day illumines the dawn. They are always auspicious.*

(*NOTES & REMARKS* :— (रुशन्तः) हिंसन्तः । रुश-हिंसायाम् = Cutting. (ऊर्मयः) तरङ्गाः । ऊर्मिः) अर्तेरूच्च (उणा 4,44) नियो मिः (Unk; 4.43) इति सूत्रात्मि प्रत्ययस्यानुवृत्तिः । ऋ-गतिप्रापणयो अर्च्छति गच्छति इति ऊर्मिः जलतरङ्ग । = Waves.

Of what kind should a woman be – is told :

भद्रा दंदृक्ष उर्विया वि भास्युत्तें शोचिर्भानवो द्यामंपप्तन् ।
आविर्वक्षः कृणुषे शुम्भमानोषों देवि रोचंमाना महोंभिः ॥२॥

2. *TRANSLATION* :—O highly learned lady! you who are like the dawn, you are worthy of veneration as you are auspicious and very good. You illumine all domestic duties, being of various forms. Far shines your lustre. Like the rays of the sun going to the heaven, your lustre goes up. You manifest your bosom, shining in majesty with knowledge and humility. You bestow happiness upon us shining by your great and noble virtues, actions and temperament.

PURPORT :—O women ! you should keep your husbands and others satisfied with cleverness, discharging your domestic duties properly, giving up attachment to passions, being graceful illuminate like the sun the duties regarding your homes wtih diligence.

NOTES & REMARKS :—(रोचमाना) विद्याविनयाभ्यां प्रकाशमाना ।= Shining with knowledge and humility (महोभिः) महद्भिः शुभैर्गुणकर्मस्वभावैः ।=with great and good virtues, actions, and temperament.

How should women be—is further told :

वहंन्ति सीमरुणासो रुशन्तो गावः सुभगांमुर्विया प्रथानाम् ।
अपेंजते शूरो अस्तेंव शत्रून्बाधंते तमों अजिरो न वोळ्हां ॥३॥

3. *TRANSLATION* :—O lady! like an active man, who goes fast, being married, be industrious like a fearless brave person, of arms and missiles over his enemies and conquering them, or like the dawn that dispels darkness of the night. As the reddish rays of the sun driving away darkness, enable men to attain or see all articles, so you be illumined. O husband! as the sun illuminates the dawn, so make your wife, who is famous on account of her beauty, knowledge etc. auspicious or blessed.

PURPORT :—O men ! you should constantly honour and make

auspicious those women, who are endowed with good light (of knowledge) like the dawn, who are beautiful, who manage their homes properly, discharging their domestic duties well-like the rays of the sun and who are free from fear and fatigue like the heroes.

NOTES & REMARKS:—(उर्विया) बहुपुरुषार्थयुक्ता । उरु इति बहुनाम (NG 3, 1) = very industrious, doing many good deeds. (अस्तेव) शस्त्राऽस्त्राणां प्रक्षेप्तेव । असु-क्षेपणे (दिवा.) = Like a thrower of the arms and missiles. (वोल्हा) विवाहिता । वह-प्रापणे (भ्वा.) अत्र सुखप्रापणम् । = married.

TRANSLATOR'S NOTES :—The meaning of अजिरः as pointed out in the edition of Rishi Dayananda Saraswati's commentary published by the Parapokarni Sabha Ajmer is य शीघ्रं न गच्छति सः a man who does not go fast. But this seems to be a printing mistake as it is derived from अज-गति क्षेपणयोः and Rishi Dayananda Saraswati has interpreted अजिरः in Rig. 5.47.2 as वेगवन्त Speedy. अजिरम् इति क्षिप्रनाम (NG 2,15) ।

How should a woman be—is further told :

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुयामनृष्वे रयिं दिवो दुहितरिषयध्यै ॥४॥

4. *TRANSLATION :*—O husband ! shining by your splendour, conveyor of many good things and endowed with great virtues, with this your wife, bring wealth. Like the water's, you swim across all miseries. You go comfortably in places, where the wind is not blowing, and in hills by good paths along with your wife, who can walk well. O woman ! you who are like the daughter of light, may your husband be dear and lovely to you, so that you go to him with pleasure. Lead us to happiness by good path of *Dharma* or righteousness.

PURPORT :—As kings of good policies make all travellers happy by constructing good roads even on hills and as the dawn illuminates all paths, so good husbands and wives pleased with one

another reforming the path of Dharma (righteousness), illuminate benevoloence.

NOTES & REMARKS :—(ऋष्वे) महागुणयुक्त । ऋष्वः इति महन्नाम (NG 3, 3)=Endowed with great virtues. (इषयध्यै) गन्तुम् । इष-गतौ (दिवा.) । =For going.

How should husbands and wives deal with one another—is told :

सा वह योक्षभिरवातोषो वरं वहसि जोषमनु ।
त्वं दिवो दुहितर्या ह देवी पूर्वहूतौ मंहना दर्शता भूः ॥५॥

5. *TRANSLATION* :—O woman ! you who are like the dawn—daughter of the sun, you being free from unsteadiness like the wind, marry a good husband who is full of virile virtues, so lovingly approach him and lead him to happiness. Be always his beloved, you who on the call of the elderly venerable persons are worthy of respect and worthseeing.

PURPORT :—As the dawn coming after night does discharge God—ordained duties, so a woman being-self controlled regular and puntual should discharge her domestic duties well. Marrying after the completion of Brahmacharya (abstinence). Let her please her husband constantly, being always cheerful, in the same manner, the husband should always please her, who is chaste and follows him in the performence of sacred duties.

NOTES & REMARKS :—(उक्षभिः) वीर्यसेचकैः । उक्ष-सेचने । (भ्वा.)=In virile virtues. (पूर्वहूतौ) पूर्वेषां सत्कर्त्तव्यानां वृद्धानामाह्वाने । ह्वेञ्-स्पर्द्धायां (भ्वा.) On the call of the elderly venerable persons.

TRANSLATOR'S NOTES :—अवाता has been interpreted in translation as वायुरहित as an epithet for a wife, which is not clear. In our opinion, it means free from the un-steadiness of the wind. It may also mean free from the diseases of the wind.

How should husbands and wives deal with one another – is told:

उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

6. *TRANSLATION* :—O lady ! you who are full of splendour and desirable like the dawn, you bestow upon your liberal and good husband at home very admirable happiness and good articles at the time of dawn when he utilises the time properly. Those, who partake of the good food prepared by you and other leading men admire you and even the birds of your home looking at your inner and outer beauty leap up with gladness. At the time of marriage, you choose a man, who likes you most and is most delighted to see you.

PURPORT :—There is a simile used in the mantra. Those bride-grooms and brides, who marry according to the Svayamvarvivah (selfselective) being pleased with one another, they always enjoy bliss illuminating the household life with noble conduct like the sun and the dawn.

NOTES & REMARKS । (पितुभाज:) उत्तमान्नसेविन: । पितुरिति अन्ननाम (NG 2, 7) =Partakers of good food. (व्युष्टौ) विविधगुणो: सेवमानाया-मुषसि ।=At the time of dawn. (वामम्) प्रशस्तम् । वामः इति प्रशस्यनाम (NG 3, 8) =Admirable.

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Suktam—65

Seer or Rishi of the Sūktam Bharadvāāja. Devata or subject-Usha. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

How should a good woman be—is told :—

एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून् ॥१॥

1. *TRANSLATION* :—O acceptable person ! accept this our

daughter who with her beauty is known even at night, as if with the light of the sun, who ignores even darkness of the nights, who is like the dawn-the daughter of the sun, inhabiting or establishing the human beings in happiness and awakening them.

PURPORT :—That woman is good, who like the dawn or the lightning is well illumined and who by her knowledge, humility and proper gestures, gladdens her husdand, who dispels all darkness of ignorance from her home with her knowledge, as the sun dispels darkness of the night and illuminates all.

NOTES & REMARKS : – (राम्यासु) रात्रिषु । राम्येति रात्रिनाम (NG 1, 7) =Nights. (दिवोजा:) सूर्याज्जातेव । द्यो:—सूर्यः दिवुधातो धुत्यर्थमादाय द्योतमान: As if born from the sun. (उच्छन्ती) विवासयन्ती । उछी-विवासे (भ्वा.) = Inhabiting or establishing in happiness.(रुशता) रूपेण । with form or beauty.

How should women be—is further told :

वि तद्ययुररुणायुग्भिरश्वैश्चित्रं भान्त्युषसंश्चन्द्ररथाः ।
अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

2. *TRANSLATION* :—O men! get those brides as partner in life, who are like the dawns, with gold like beautiful, firm, going with great rays, yoking many other beams and shining in wonderous manners. As the dawns drive away the darkness of the night, so these good girls drive away all darkness of ignorance and shine, leading towards the summit of the *Yajna* in the form of the household dealing, to be united well.

PURPORT :—O men! get those good natured Brahmacharinis (virgins), who match to your merits, actions and temperament, who are givers of joy like the dawns and endowed with knowledge and humility. After getting them as your wives, gladden them constantly and enjoy happiness.

NOTES & REMARKS :– (अश्वैः) महद्भिः किरणैः । =With great rays. (चन्द्ररथाः) चन्द्रं सुवर्णमिव रथो रमणीयंस्वरूपं यासां ताः ।=Whose

form is charming like the gold. (यज्ञस्य) सङ्गन्तव्यस्य गृहस्थव्यवहारस्य । यज देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थमादाय व्याख्या गृहस्थ व्यवहार विषयिणी ।=Of the household dealing in the foım of Yajna. (ऊर्म्यायाः) रात्रेः । ऊर्म्येति रात्रिनाम (NG 1, 7)=Night.

TRANSLATOR'S NOTES :—अश्व इति महन्नाम quoted by Rishi Dayananda Saraswati in his commentary on the Rigveda 4.79. and other places, though is it not now found in extant editions. It is a matter of research to find out old editions. अश्व इति पदनाम (NG 5,3) पद-गतौ गते-प्राप्त्यर्थमादाय प्रकाश प्रापककिरणानिग्रहमन्तकर्तुं शक्यते । चन्द्रमिति हिरण्यनाम (NG 1, 2)

How should women be—is told :

श्रवो वाजमिषमूर्जं वहन्तीर्नि दाशुषं उषसो मर्त्याय ।
मघोनीर्वीरवत्पत्यमाना अवो धात विधते रत्नमद्य ॥३॥

3. *TRANSLATION* :—O men ! uphold or support those wives well, who like the dawns enable their husbands, who are givers of education and other good virtues and then serving people get hearing of good words of knowledge, good food and strength, who are endowed with good and abundant wealth and who go like brave persons obtaining good protection.

PURPORT :—O men you should choose a suitable wife (one for one) among those, who are like the dawn endowed with the hearing of the true Shastras, (scriptures) strong and powerful, wonderfully intelligent, increasers of wealth and prosperity, highly educated and engaged in protecting others.

NOTES & REMARKS :—(वाजम्) विज्ञानम् । वज-गतौ (भ्वा.) गतेस्त्रिस्वर्थे अत्रज्ञानार्थं गृहणम् ।=True knowledge. (दाशुषे) विद्यादिशुभगुणदात्रे । दाशृ-दाने (भ्वा.)=For the giver of knowledge and other good virtues. (विधते) सेवमानाय । विधेम परिचरणकर्मा (NG 3, 5) Serving the people, a servant of the people.

How should women be—is told.

इदा हि वो विधते रत्नमस्तीदा वीरायं दाशुषं उषासः।
इदा विप्राय जरते यदुक्था नि ष्म मावते वहथा पुरा चित् ॥४॥

4. *TRANSLATION* :—O brave men! if you get wives like the dawns, then there is a charming wealth for a servant of the people, for a mighty and liberal donor and for a wiseman like me, who is a devotee of God and admirer of good virtues. You can get the good words of praise which are there.

PURPORT :—O men! if you can get good wives like the dawns, then in this life itself you can attain all happiness. The husband and wife who never quarrel and live peacefully, always enjoy good reputation.

NOTES & REMARKS :—(इदा) इदानीम् । = Now. (विप्राय) मेधाविने । विप्रः इति मेधाविनाम (NG 3, 15) = For a wise man. (जरते) स्तावकाय । जरिता इति स्तोतृनाम (NG 3,16) = For a devotee of God and admirer of good virtues and men.

How is she (a good woman)—is further told :

इदा हि तं उषो अद्रिसानो गोत्रा गवामङ्गिरसो गृणन्ति ।
व्यर्केण बिभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहूतिः ॥५॥

5. *TRANSLATION* :—O good lady! you who are like the dawn and you who are benevolent and showerer of joy like the cloud, kith and kin with the winds, praise the combination of the rays like the earth revolving around the sun, with the sun, God or Veda and they break it down afterwards (causing rain), so you are called the enlightened person among men.

PURPORT :—As the rays are the causers of the light of the sun, so the dawn is the accomplisher of all true dealings and restrainer of all wicked dealings. such a wife shoulu alwyas be chaste.

NOTES & REMARKS :—(गोत्रा) भूमिः । गोत्रेति पृथिवीनाम (NG 1, 1)

(अङ्गिरसः) वायवः इव । प्राणो वा अंगिरा: (S.Br. 6, 1, 2, 8) प्राणा वायुभेदा एव । =Like the wind. (अद्रिसानो) अद्रौ मेघे सानुनि यस्याः सा । अद्रिरिति मेघनाम (NG 1, 10)=In the cloud.

What does she (a good woman) do and gain—is told :

उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवद्विधते मघोनि ।
सुवीरं रयिं गृणते रिरीह्युरुगायमधि धेहि श्रवो नः ॥६॥

6. *TRANSLATION* :—O dear and prosperous wife ! you who are like the dawn—daughter of electricity, inhabit or establish us in happiness—who serve people and frame constitution or laws like the ears. Grant to your husband and for other kith and kins, wealth, which is accompanied with many children, wealth or homes, food or good bearing and ask us for these things.

PURPORT :—O brave person! as the lustre of electricity generates much wealth and leads to prosperity when properly utilised, in the same manner, a wife of good character, nature and conduct increases the fortune of the home. As the Acharyas (preceptors) impart good education and teaching to their pupils, so highly learned husbands and wives should give good education and teachings to their childrem.

NOTES& REMARKS :—(भरद्वाजवत्) श्रोत्रवत् ।=Like ears. (उरुगायम्) उरूणि गया अपत्यानि धनानि गृहाणि वा यस्मात्तम् । गयः इत्यपत्यनाम (NG 2, 2) गयः इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4)=Which has many children, wealth or houses.

Sûktam—66

Rishi or Seer of the Sûktam—Bharadvaaja. Devata—Maruto. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What does a good woman do like whom—is told :

वपुर्नु तच्चिकितुषे चिदस्तु समानं नाम धेनु पत्यमानम् ।
मर्तेष्वन्यद्दोहसे पीपाय सकृच्छुक्रं दुदुहे पृश्निरूधः ॥१॥

1. *TRANSLATION* :—O wife ! as night and firmament fill the virile once, in the same manner, you being like the cow make your active husband grow more and more in order to take the essence of all things and fill it well. When you behave like this, let your good name and lovely body be for your husband.

PURPORT :—As the night and firmament are for the rain, in the same manner, a wife who is suitable in virtues, action and temperament is the cause of happiness to her husband. As the cow nourishes her calves, in the same manner, an enlightened mother can nourish and protect her children well.

NOTES & REMARKS ;—(वपुः) सुरूपं शरीरम् । वपुरिति रूपनाम (NG 3, 7) अत्र रूपवच्छरीरगृह्यते ।=Beautiful body. (पीपाय) । आप्यायय (ओ) प्यायी-वृद्धौ (भ्वा.) Develop, cause to grow. (पृश्निः) अन्तरिक्षम् ।=Firmament, (ऊधः) रात्रिः । ऊध इति रात्रिनाम (NG 1, 7) ।=Night.

How should the scholars be—is told :

ये अग्नयो न शोशुचन्निधाना द्विर्यत्त्रिर्मरुतो वावृधन्त ।
अरेणवो हिरण्ययास एषां साकं नृम्णैः पौंस्येभिश्च भूवन् ॥२॥

2. *TRANSLATION* :—O men ! fortunate are those men, who being industrious; are endowed with wealth, and strength and are mighty like the winds shining with the splendour of lightning. Those who grow twice or thrice in their contact, shine like the kindled fires.

PURPORT :—There is Upamalankara or simile used in the mantra. You should serve those enlightened men only, who are pure and purifires like the fire, growing and making others grow, mighty like the winds and endowed with grace and wealth like the soveigns.

NOTES & REMARKS :—(नृम्णैः) धनैः। नृम्णम् इति धननाम (NG 2, 10) With wealth of all kinds. (पौंस्येभिः) बलैः। पौंस्यानि इति बलनाम। (NG 2. 9) With strength of various kinds. (हिरण्ययासः) हिरण्येन विद्युत्तेजसा प्रचुराः। तेजो वै हिरण्यम् (T. U. 1,8,9, 1)=Endowed with the splendour of lightning, (शोशुचन्) शोधयन्ति। (ई) शुचिर्—पूतीभावे (दिवा.) Purify.

Whose sons become good—is told :

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै।
विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे३ गर्भमाधात् ॥३॥

3. *TRANSLATION* :—O men ! those who are the sons of a virile and very mighty person like the wind, whom great, upholding and venerable mother sustained well, for generating very virtuous and enlightned sons, the mother who is large hearted like the firmament conceived greatly. You should know that great mother and those great sons to be very fortunate.

PURPORT :—*Those men only become very auspicious and benevolent whose parents had observed perfect Brahmacharya (abstinence.)*

NOTES & REMARKS :—(रुद्रस्य) वायुवद्बलिष्ठस्य। रुद्रः-रोदयति शत्रून् इति बलिष्ठः सेनापत्यादि। रुदिर्-अश्रु विमोचने (अदा.)=Of the mightiest like the wind. (मीळहुषः) वीर्यसेचकस्य। मिह्-सेचने (भ्वा.)=Of a virile person. (पृश्निः) अन्तरिक्षमिव सावकाशा=Vast or large hearted like the firmament.

Who become the best—is told :

न य ईषन्ते जनुषोऽया न्व१न्तः सन्तोऽवद्यानि पुनानाः।
निर्यद्दुह्रे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥

4. *TRANSLATION* :– O men ! blessed are those persons who do not destroy or waste their lives, who being good men following a good policy giving up all reprehensible acts, purify all, who

being perfectly pure righteously earning wealth and strenghtening their bodies accomplish the goal of their lives in proper order.

PURPORT ;—Those men, who transgressing the vows of Brahmacharya (abstinence) etc. like foolish fellows marry at an early age, become weak like impotent persons, diseased, lascivious (lustful) cruel and engrossed in vices, destroy their body before the hundredth year and without gaining the fruit of human life, unfortunately became fruitless.

NOTES & REMARKS :—(ईषन्ते) हिंसन्ति । ईष-गतिहिंसा दर्शनेषु (भ्वा.) अत्र हिंसार्थः=Destroy, waste. (अवद्यानि)निन्द्यानि कर्माणि । अवद्यावमाधमार्वरेफाः कुत्सिते । (U. K. 5, 54)=Resprehensible or evil acts. (उक्षमाणाः) सेवमानाः । उक्ष-सेचने (भ्वा.) । अत्र सेवनार्थे । जल सेचनमिव कर्मणां सेचनं सेवनमेव =Serving.

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Of how many kinds are men —is told :

मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥५॥

5, *TRANSLATION* :—There are some persons who have no power to fulfil their desires, there are others who getting some power uphold the firm name of man. They go from place to place and are active, but are not thieves or dishonest. If a man who is a good donor cannot get those men of fierce nature, he should honour good and honest men. You should know these different kinds of men.

PURPORT :—O men ! there are principally two kinds of persons. There are some who are devoid of power and knowledge but engaged in doing wicked deeds, but there are others who are powerful and doers of good deeds. Those who do not honour the evil doers and respect the best men, enjoy very desirable happiness soon.

NOTES & REMARKS :—(स्तौना:) चोरा: । अत्र वर्णव्यत्ययेनैकारस्थान ओकार: ।=Thieves or dishonest. (मक्षू) क्षिप्रम् । अत्र ऋचितुनुघेति दीर्घ: । मक्षु इति क्षिप्रम् । (NG 2, 15)=Quickly, soon.

How should men be after doing what—is told :

त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥

6. *TRANSLATION* :—Those men enjoy happiness, who being full of splendour with power and having powerful and firm armies, use the articles of the heaven and earth which are bestowers of happiness. Among them who have very good homes there is pervading the heaven and earth a resplendent electric fire which does not make much sound. It should be utilised properly.

PURPORT :—No foes can withstand those men, who having acquired the knowledge of the earth and electricity have powerful armies. Those who live in good houses (being free from anxieties), manifest their intellect well.

NOTES & REMARKS :—(सुमेके) सुखरूपे । मेङ्-प्रणिदाने (भ्वा.) =Full of or bestowers of happiness. Here सुखप्रदे or givers of happiness. (शवसा) बलेन=with power. (रोक:) शब्दायमान: । रु-शब्दे (अदा.)= making sound.

The same subject is continued :

अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन ॥७॥

7. *TRANSLATION* :—O brave men ! let your path be free from all sin, where there is no sin, no horses, no charioteer, no food, no arms, which is the promoter and of water, is thrower of the

heaven and earth and has good balancing movements. You should accept that.

PURPORT :—O men ! having given up sin of partiality always protecting the weak, and accomplishing the science of electricity and geology, move by the aircrafts and other vehicles, which can go on the earth, seas, firmament and water.

NOTES & REMARKS :—(अनेन) अविद्यमानमेनः पापं यस्मिंस्तत् ।=Sinless (अनवसः) अविद्यमानमवोऽन्नं यस्य सः । अवः इत्यन्ननाम (N G 2, 7) ।=Free from food. (अनभीशुः) अविद्यमानावभीशू बलयुक्तौ बाहू यस्य सः । अभीशू इति बाहुनाम (NG 2, 4) ।=Free from powerful arms.

Under whose protection, there is no fear—is told :

नास्य॑ व॒र्ता न त॑रु॒ता न्व॑स्ति॒ मरु॑तो॒ यमव॑थ॒ वाज॑सातौ ।
तो॒के वा॒ गोषु॒ तन॑ये॒ यम॒प्सु स व्र॒जं द॒र्ता पार्ये॒ अध॒ द्योः ॥८॥

8. *TRANSLATION* :— **O highly learned and brave persons ! whom you protect in the distribution of food, kine or waters, lands, infants or grown up children, none may obstruct, none overtake him, whom you succur in the strife or battle, like the end of the light, he becomes the destroyer of the army of enemies.**

PURPORT :—What fear can be there for the people, where the enlightened persons are protectors ? As from the sun when it causes rain, the whole world becomes fearless, in the same manner, from the union of the righteous and enlightened person the whole state becomes free from fear.

NOTES & REMARKS :—(तरुता) उल्लङ्घयिता । तृ-प्लवनसन्तरणयोः (भ्वा.) =Tarnsgresser. (व्रजम्) मेघम् । व्रज इति मेघनाम (NG 1, 10) ।=The cloud.

Mdl. 6. Skt. 66. Mtrs. 9-10

What should men do, upholding for whom—is told :

प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥९॥

9. *TRANSLATION* :—O highly learned persons ! to those who forbear or overcome strength with their greater force and zeal, give wonderful food or thunderbolt like powerful weapons. O leading scholar ! as the earth trembles by the battles, so give good food or strong weapons to a mighty man who is prompt in doing action and who is admirer of good virtues or a devotee of God.

PURPORT —O men ! as this moving earth produces material for the Yajna (that are put in the fire as oblation) in the same manner, for great heroes give nourishing food, the band of powerful arms and missiles and thus cause their knowledge of the science of warfare to grow more and more. In this way, a power is born to defeat even the most unbearable or irresistible enemies.

NOTES & REMARKS :—(स्वतवसे) स्वं स्वकीयं तवो बलं यस्य तस्मै । तव इति बलनाम (NG 2,9) । =Fom a mighty self-reliant man. (अर्कम्) अन्नं वज्रं वा । अर्क इत्यन्ननाम (NG 2,7) वज्रनाम च (NG 2,20) । =good food or strong weapons. (मखेभ्यः) सङ्ग्रामादिभ्यः सङ्गन्तव्येभ्यः । मखः इति यज्ञनाम (NG 3, 17) ।=Battles.

How should brave men be made like whom—is told :

त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो३नाग्नेः ।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥१०॥

10. *TRANSLATION* :—Achieve victory with the help of those brave persons, who are bright like the tongues of fire impetuous in their onset shaking their enemies, prompt in marching or shining with knowledge humility and other virtues, whose birth

(life) is splendid, who are invincible, mighty like the wind and enbodiment of light.

PURPORT :– O king and officers of the State ! as the flames of the Yajna (non—violent sacrifice) go soon to the firmament, in the same manner, those who are under training for warfare, can soon go to the battlefield for achieving victory. As by oblations – the fire is kindled, so by training and honour the army of the brave persons should be kindled (encouraged and strengthened). As there are flames and sounds of the fire, so the lustre and sounds of your army should be great.

NOTES & REMARKS :— (त्विषीमन्तः) विद्याविनयादिप्रकाशयुक्ताः । त्विष-दीप्तौ (भ्वा.) ।=Shining with knowledge, humility and other vitrues. (तुषुच्यवसः) तुषु क्षिप्रं ये च्यवन्ते गच्छन्ति । तुषु इति क्षिप्रनाम (NG 2, 15) ।= who are prompt in marching. (दिद्युत्) प्रकाशः । दिद्युत् इति वज्रनाम (NG 2, 20) ।= light, so it may also mean who have power like the thunderbolt. (मरुतः) वायुवद्बलिष्ठा मनुष्याः ।=men mighty, like the wind मरुत इति पदनाम (NG 5,5) अनेनगमनागमनक्रिया प्रापकः वा पदो गृह्यन्ते । पद्म वायुवद् बलिष्ठाः । मरुतो मितराविणो । महद्द्रवन्तीति वा (NKT 11, 2, 13) ।=

What kind of man should be appointed an officer and with whom —is further told :

तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृध्रन् ॥११॥

11 *TRANSLATION* :—I serve with acceptance that son of a man, who has observed Brahmacharya (abstinence) upto the age of forty four years, who has splendour in his eyes, who is advanced in knowledge and power and who increases the strength of others, who are pure, wise, controllers of mind, fierce for the wicked, benevolent and exalted like the clouds and nourisher like the waters, who combat with the wicked foes for the strength of a desirable good person.

PURPORT :—There is Upamalankar or simile used in the mantra. If a king governs with the help of those persons, who are exalted and like the cloud and cherishers of the people, who are nourishers and pure hearted like the water, splendid and increasers af the desirable strength, then there may not be defeat or ignominy (ill-reputation) for him anywhere.

NOTES & REMARKS :—(भ्राजदृष्टिम्) भ्राजद् दृष्टिः सम्प्रेक्षणं यस्य तम् । भ्राजृ-दीप्तौ (भ्वा.) ।=whose sight is full of splendour. (विवासे) सेवे। विवासति परिचरणाकर्मा (NG 3,5) ।=Serve. (रुदस्य) कृतचतुश्चत्वारिंशद्वर्षं ब्रह्मचर्यस्य । चतुश्चत्वारिंशद्रुद्रा देवः (J. U. B. 1, 35) ।=of a man who has observed abstinence (Brahmacharya) upto 44 years.

Sūktam—67

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Mitra and Varuna (Teachers and preachers). Chhandas—Pankti and Trishtup of various kinds. Svaras —Pancham and Dhaivata.

Whom should men respect—is told :

विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै ।
सं या रश्मेव यमतुर्यमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

TRANSLATION :—O men ! always honour those teachers and preachers, who are the greatest or noblest among all good people and unequalled controllers and who in order to make men grow, check them with their words and arms as with reins or rays.

PURPORT :—These is Upamalankara or simile used in the mantra. You must always honour those teachers and preachers only who are the best on account of their knowledge good charactar conduct etc. and who restrain men from the path of unrighteousness, and urge them to follow Dharma ((righteousness) and who

are illuminators of intellect like the sun by their teaching and preaching.

NOTES & REMARKS :—(मित्रावरुणा)प्राणोदानाविवाऽध्यापकोपदेशकौ। प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1, 16; 5, 3, 5, 34; 9, 5, 1, 56)।=Teachers and preachers who are dear like Prana and Udana (two vital breaths) (यमिष्टा) अतिशयेन यन्तारौ। यम-उपरमे (भ्वा.)।=Very good controllers.

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Teachars and Preachers should be respected—is told :

इयं मद्वां प्र स्तृणीते मनीषोप प्रिया नमसा बर्हिरच्छ ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूथ्यं सुदानू ॥२॥

2. *TRANSLATION* :—O good donors ! dear and desirable teachers and preachers ! my intellect which is endowed with knowledge and good education goes towards you and covers you with reverence and good food. This intellect covers our home which can never be attacked by the enemies and which is very vast, containing all requisite articles and safe. This intellect should be attained by all along with spacious and safe home.

PURPORT :—*O men, you should always revere those good teachers and preachers by whose association we get good intellect and dwelling place.*

NOTES & REMARKS :—(बर्हिः) अतीवविशालम्। बृह-वृद्धौ (भ्वा.)।=Very vast or spacious. (छर्दिः) गृहम्। छर्दिरिति गृहनाम (NG 3, 4)।=Home.

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Who should always be respected—is further told :

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
सं यावप्नःस्थो अपसेव जनाञ्छ्रुधीयतश्चिद्यतथो महित्वा ॥३॥

3. *TRANSLATION* :—O dear teachers and preachers ! You

who are like Prāna and Udāna(vital breaths) and who are invited by us with reverence, come to us—the people and get good praise from us (on account of your noble virtues). May you who desire to have good food for your nourishment and with your greatness try to do good to all, living among chilren with your noble and benevolent acts come to us.

PURPORT :—O men ! always invite teachers and preachers with respect and having honoured them well, disseminate knowledge and good teachings in the world. O teachers and prechears ! make all men enlightened and benevolent by teaching them with great labour and love like the parents.

NOTES & REMARKS :—(श्रुधीयत:) आत्मन: श्रुधिमन्नमिच्छत: ।= Desiring good food. (अपसेव) कर्मणेव=with works. (अप्न:स्थ:) अपत्यस्थ: ।=You who are with children.

Who should be revered by all men—is further told :

अश्वा न या वाजिना पूतबंन्धू ऋता यद्गर्भमदितिर्भरध्यै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥

4. *TRANSLATION* :—O men ! you should honour those teachers and preachers as your ownselves, who are mighty like two horses or great men endowed with rapidity and knowledge, whose kith and kin are pure, who are of truthful conduct, who were particularly conceived by an extraordinary mother, who are really very great when manifested, who are fierce for the wicked enemy and who keep the wicked in prison for a long time (till there is repentance or reform)

PURPORT :—O men ! serve and have association with those great men, who are born in noble families, are large-hearted, born of the union of really very great mother and father, well-trained and highly educated, showing kindness to men like their own father and mother, doing good to all by teaching and preaching, restraining

the wicked and are enlightened.

NOTES & REMARKS :—(अश्वा) तुरङ्गौ महान्तौ जनौ वा ।=Horses or greatmen. (अदितिः) माता । अदितिरदीना देव माता (N K T 4, 4, 22) ।= Mother. (दीधः)नितरां कारागारे विदधाते ।=Put in the prison constantly.

Who should be respected by men —is told :

विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! as you are like heaven and earth containing many articles and are endowed with knowledge and forgiveness. it is by your association that all enlightened persons who are respectors of the wise, enjoying bliss or honoured, of equal love and service, dispelling the darkness of ignorance and touching the light of knowledge, non-violent and inviolable, free from the evil of foolishness and other demerits, uphold wealth or kingdom. Let all of us honour you.

PURPORT :—*They alone are absolutely truthful and reliable intelligent persons, whose teaching, preaching and association bear fruit quickly and by whose association, men becoming free from violence and other evils. giving up all prejudice. gladden all beings like their ownselves.*

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव विद्याक्षमावन्तौ । रोदसी इति द्यावापृथिविनाम (NG, 3, 30) रोदसि इति पदनाम (NG 5, 5) पद-गतौ (दिवा.) ।=Endowed with knowledge and forgiveness like the heaven and the earth. (स्पशः) अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्तः । स्पश—बाधनस्पर्शन्योः (भ्वा.) । अत्रोभयार्थ ग्रहणम्=Dispelling the darkness of ignorance and touching the light of knowledge. (अदब्धासः) अहिंसिता अहिंसका वा ।=Inviolable or non-violent.

Who are the persons worthy of association and the increasers of happiness—is told :

ता हि क्षत्रं धारयेथे अनु द्यून् दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥६॥

6. *TRANSLATION* :– O teachers and preachers ! you uphold the kingdom or wealth every day (by your noble teachings), by the simile of illustration of the sun, you make firm the summit or the advancement of the State, by whose association a man who is illuminator or instructor of all objects becomes firm and not decaying having reached the earth and desirable knowledge, is increaser of the life, those who approach such a man and those (teachers and preachers) ever enjoy happiness.

PURPORT :—*O men ! always have association with those teachers and preachers, who illuminate the dealing of knowledge like the sun and increase kingdom, wealth and span of life and uphold (establish) all in happiness. It is they by whose association, men become endowed with knowledge.*

NOTES & REMARKS :– (क्षत्रम्) राज्यं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 8, 2, 3, 4.) क्षत्रमिति धननाम (NG 2, 10) ।= Kingdom or wealth (नक्षत्र:) यो न क्षीयते ।=That which does not decay. (द्याम्) कमनीयां विद्याम् =Desirable good knowledge. (धासिना) अन्ने न । धासिः इत्यन्ननाम (N G 2, 7) ।=By good food.
द्याम् is from दिवु । Among the many meanigs of this root, here the meaning द्युति or light has been taken for the light of knowledge.

Who uphold or support intelligent students—is told :

ता विग्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

7. *TRANSLATION* :– O teachers and preachers ! as those

who are yet unmarried and those, who have their (engaged) husbands, get their husbands through marriage but cannot be happy in married life because their co-wives do not tolerate it. Those who make their homes happy like the water that makes them delighted, in the same manner, you, in order to delight your digestive fire, feed a wiseman. O nourisher of all! serve all good and enlightened persons.

PURPORT :- As those husbands and wives who have suitable or agreeable merits, actions and temperament, marry with love and are never antagonistic to one another, in the same manner, the scholars and their pupils never hate one another. In this manner, all living with love are always happy and blissful.

NOTES & REMARKS :—(विप्रम्) मेधाविनम् । विप्र इति । मेधाविनाम् (NG 3, 15) ।=A genius, very wise man. (विश्वजिन्वा) विश्वपोषक । अत्र संहितायामिति दीर्घः । जिवि-प्रीणनार्थाः (भ्वा.) प्रीणानं सन्तोषणं पोशणं च ।= Nourisher of all the world.

By whose association do men get enlightend—is told :

ता जि॒ह्वया॑ सद॒मेदं सु॑मे॒धा आ यद्वां॑ स॒त्यो अ॑र॒तिर्ऋ॒ते भूत् ।
तद्वां॑ महि॒त्वं घृ॑तान्नावस्तु यु॒वं दा॒शुषे॒ वि च॑यिष्ट॒मंहः॑ ॥८॥

8. *TRASLATION* :—O teachers and prechers! whose food consists of sufficient quantity of butter and its nourishing preparations, a man of good intellect, who has received teachings from you becomes very good and having heard true words from your lips becomes established in true *Dharma*—righteousness. You separate a liberal donor from sins. That is your greatness. Therefore, let us constantly honour you.

PURPORT :—O men! you must always honour those persons with thanks-giving etc., from whom you receive knowledge or sermons. Those are truly great souled men by whose association, men become endowed with good knowledge and truthful conduct.

NOTES & REMARKS :—(सदम्) सीदन्ति विद्वांसो यस्मिंस्तत्सत्यं वचः ।

=Truthful words in which the enlightened men are established. (प्ररतिः) सत्यमुपदेशं प्राप्तः सन् । (अरतिः) ऋ-गतिप्रापणयोः (भ्वा.) । गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थग्रहणम् ।=One who has received true sermon. (ऋते) सत्ये धर्मे । ऋतमिति सत्यनाम (NG 3,10) ।=In true Dharma—righteouness.

Who becomes dear to the enlightened persons and who not—is told :

प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति ।
न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥

9. *TRANSLATION* :—O teachers and prechears! who are like Prāna and Udāna, those highly learned persons who while competing with one another, do not transgress the rules made by you or do not violate the injunctions which are good to you and which uphold you, become like your sons born of good actions done with strength and promptness. On the other hand, those mortals, who do not preform the *Yajna* or noble philanthropic acts are like your enemies.

PURPORT :—*Those men, who act according to the wishes of the teachers and preachers as liked by them are like their good sons and those who go against their wishes and do acts which are not pleasing to them are regarded as their adversaries.*

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानवद् वर्त्तमानौ । आ+वह प्रापणे (भ्वा.) सुखादि प्रापकं बलम् प्राणोदानौ वै मित्रा वरुणौ (S. Br. 1,8,3, 12; 3, 6, 1, 16; 5, 3, 5, 34- 9, 5, 1, 56) ।=like Prana and Udana. (ओहसा) प्राप्तेन बलेन वेगेन वा ।=with acquired Strength or impetus. (अप्यः) अप्सु सत्कर्मसु भवः ।=Born in good actions.

Who are to be slighted and who deserve honour—is told :

वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! If by your greatness you do not try to promote the cause of knowledge, then we will have to tell you true words worthy of being uttered and and heard. Teach those persons, who being wise speak good words and reflecting upon what has been read or heard, give utterance to noble words.

PURPORT :—It is the duty of the kings, officers of the state or even people to punish those highly learned persons who do not spread knowledge by teaching without any kind of deceit, to the best of their power. Those persons should be honoured, who having acquired knowledge with love, disseminate them every where.

NOTES & REMARKS :—(कीस्तास:) मेधविन: । कीस्तास इति मेधाविनाम (NG 3, 15)।=Genius or Learned men. (निविद:) उत्तमा वाच: । निविदिति वाङ्नाम (NG 1, 11) ।=Good words.

Who are the enlightened persons —is further told :

अवो॑रि॒त्था वां॑ छ॒र्दिषो॑ अ॒भिष्टौ॑ यु॒वोर्मि॑त्रावरुणा॒वस्कृ॑धोयु।

अनु॒ यद् गावः॑ स्फु॒रानृ॑जि॒प्यं धृ॒ष्णुं यद्र॒णे वृष॑णं यु॒नज॑न् ॥११॥

11. *TRANSLATON* :—O teachers and preachers ! a man, utilising the rays that are there or serving the cows, being straight forward, firm and mighty, achieves victory. O teachers and preachers! you who are like the sun and air and protector, whenever trying to be great, or cultivate great virtues in the *Yajna* that is being done in your house and in your presence, always honour him.

PURPORT :—O teachers and preachers ! those students who regard their own the work given by you, it is only they that become longlived, endowed with good knowledge righteousness and benevolent.

NOTES & REMARKS :—(मित्रावरुणौ) वायुसूर्यवद्वर्त्तमानौ । (मित्रावरुणौ) यः प्राणः सवरूप: (गोपथ ब्राह्मणे 3, 4, 11) मित्र:-सूर्य: ।=Those who and like the sun and the air. (छर्दिष:) गृहस्थ । छर्दिरिति गृहनाम (NG 3, 4,)

=Of the home, (अभिष्टौ) अभिमुख्येन यजनक्रियायाम्। अभि+यज-देवपूजा सङ्गतिकरण दानेषु: (भ्वा.) ।=Teachers and preachers who perform the Yajna in front of their house.

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Sūktam—68

Seer or Rishi of the Sūktam—Bharadvaaja. Devata—Indra and Varuna. Chhandas—Trishtup, Pankti and Jagati of various kinds. Svaras—Dhaivat, Panchama and Nishada.

Who should be taught well by the enlightened men—is told :

श्रुष्टी वां यज्ञ उद्यंतः सजोषां मनुष्वद् वृक्तबर्हिषो यजध्यै।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय मह आववर्तत् ॥१॥

1. *TRANSLATION* : O teachers and preachers ! you who are benevolent like the air and electricity, teach well that puplil, who is worthy of association, who is industrious, serving all with love like his own self, who is good like a thoughtful person, who is a student of a man, who is well-versed in all *Shastras*—scriptures, like an expert priest and your own, comes soon to have your association and is with you for the attainment and giving of great delight and great knowledge.

PURPORT :—O teachers and preachers ! always preach truth to those students, who are always trying to give you happiness, are industrious, lovers of knowledge, prompt, pure, and self-controlled.

NOTES & REMARKS :—(यज्ञः) सङ्गमनीयः शिष्यः। यज्ञ-देवपूजा सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थमादाय सङ्गत्य शिष्य इति व्याख्या।=The pupil who is worthy of association. (सजोषाः) स्वात्मवदन्येषां प्रीत्या सेवकः। जुषी प्रीतिसेवनयोः। (तुदा.) उभयार्थग्रहणम् यः प्राणः स्वरूपः (गोपथ 3, 4, 11,) =Serving all with love like his own self. (इन्द्रावरुणौ) वायुविद्युताविवाऽध्यापकोपदेशकौ।=Teachers and preachers, who are like the air and electricity.

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Who are very good and venerable officers of the state—is told :

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम् ।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥

2. *TRANSLATION* :—O men ! those President of the Council of Ministers and Commander-in-Cheif of the army, who are the best in the *Yajna* performed in the form of truthful dealing, slayers of the wicked, who are the mightiest among the fearless heroes, are most venerable among the well-to-do persons, endowed with much strength and strong army on account of truthful conduct destroyers of the foes, who are even exalted like the clouds, masters of the complete army, should be honoured and be established in a very high position.

PURPORT :—O men ! those persons are worthy of thanks who are always trying to guard the people with truth and justice, who are well-versed in all sciences, are possessors of the best army, protectors of the good, the wealthy and brave persons by destroying the wicked.

NOTES & REMARKS :- (देवताता) देवतातौ सत्ये व्यवहारे यज्ञे । देवताता इति यज्ञनाम(NG3,17) देवान्नं दिव्यगुणानां सत्यादीनां तति:- विस्तरो यत्र सदेवताता सत्यव्यवहार-रूपो तात्म यज्ञ: सत्य संहिता वै देवा: (ऐतरेय ब्राह्मणो 1,6)=In the Yajna consisting of truthfhul conduct. (तुजा) दुष्टानां हिंसकौ=तुज-हिंसायाम् (भ्वा.) तुजि इति बहुनाम (NG 3, 11)=Slayers of the wicked. (तुविशुष्मा) बहुबल सेनायुक्तौ । शुष्मम् इति बलनाम (NG 2, 9)।=Endowed with much strength and strong army.

How are they—is told :

ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चकाना ।
वज्रेणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्रः ॥३॥

3. *TRANSLATION* :—O highly learned and wise person ! praise those President of the council of ministers and Commander-

in-Chief of the army, who are like the sun and the air, one of whom being like the sun slays his enemies with the band of powerful arms as the sun dispenses the cloud; the other sprinkles or puts in new strength. Admire them both, as they desire the welfare of all with happiness and are worthy of respect, endowed with strength and honoured by the people.

PURPORT :—Those President of the Council of Ministers and Chief Commander of the army, who are benevolent like the sun and the air, subduers of the wicked with armies and fulfillers of the good desires of the people like the clouds, should be honoured by all.

NOTES & REMARKS :—(चकाना) कामयमानो । चकमान: कान्तिकर्मा (NG 2,6) कान्ति: कामना चकमान एव चकान: वर्णलोपोवैदिक: = Desiring (the welfare of all). (वृजनेषु) मार्गेषु बलेषु वा । = On the paths or Strength of all kinds. (शूषै:) बलै: । शूषमिति बलनाम (NG 2, 9) । = with strength of all kinds. (सिषक्ति) सिञ्चति । सिषक्ति इति उत्तराणिपदानि (NG 3,29) पद-गतौ गतेस्त्रिष्वर्येषु प्राप्त्यर्थमादाय नवशक्ति प्रापयति । = Sprinkles

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What shohld they do with whom — is told :

ग्राश्च यन्नरंश्च वावृधन्त विश्वे देवासो नरां स्वगूर्ताः ।
प्रैभ्यं इन्द्रावरुणा महित्वा द्यौश्चं पृथिवि भूतमुर्वी ॥४॥

4. *TRANSLATION* :—All those enlightened persons and other leading men, who are industrious with their own vigour, having attained the speeches of others as well as their own, grow from all sides. From them, like the electricity and sun or like the heaven and earth, with their greatness they (the President of the council of ministers and Chief Commander of the army) grow. They should all be honoured.

PURPORT :— O king ! along with those industrious persons, who grow with knowledge, Dharma—*righteousness and humility, you should guard your subjects.*

NOTES & REMARKS :—(ग्ना:) वाचः। ग्नेति वाङ्नाम (NG 1, 11)। =Speech.(स्वगूर्त्ताः) स्वेन पराक्रमेणोद्यमिनः। गुरी –उद्यमने (तुदा.)।=Industrious with their own vigour. (इन्द्रावरुणा) विद्युत्सूर्याविव। वरुणा एव सविता (जैमिनी-योप. 4,27, 3)।=Like the electricity and sun.

What should the officers of the state and people of the army do—is further told :

स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वां वरुणा दशति त्मन् ।
इषा स द्विषस्तरेद्दास्वान्वंसद्रयिं रयिवतश्च जनान् ॥५॥

5. *TRANSLATION* :—O President af the Council of Ministers and Commander of the army ! you who are like the sun and the air, who being a good donor, having under him many kith and kin, or attendants (associates), always serving the cause of truth, gives fearlessness in his soul, and being a liberal donor with food etc., overcomes his adversaries and distributes wealth among the needy, whether they are poor or well-to-do persons, is the best person. He deserves to be a ruler.

PURPORT :—O men ! as the sun makes all men fearless, by raining water and the air by breathing, so those who distribute the wealth gained in a battle properly, by giving onesixteenth among the servants, ane sixteenth among the soldiers, become victorious and are delighted with one another.

NOTES & REMARKS :—(ऋतावा) यः ऋतं सत्यं वनति भजति सः। ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (भ्वा.)।—He who Serves the cause of truth, truthful, (इन्द्रा) सूर्यः। स यः स इन्द्र एष एव स य एष (सूर्यः) एव तपति (जैमि. उ. 28, 2) =The sun. (वरुण) वायुः। वातो वरुणः (मैत्रायणी. सं. 4, 8, 5) =The air. (वंसत्) विभजेत्।=May distribute.

What should the king and officers of the State do—is told :

यं युवं दाश्वध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
अस्मे स इन्द्रावरुणावपि ष्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

6. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! you who are like electricity and air, you who give wealth to the performer of the non-violent sacrifice among us, uphold a man who is wealthy and endowed with abundant stock of food materials and he who destroys the armies of the wicked enemies and thus becomes firmly established.

PURPORT :—O President of the Council of Ministers and Chief Commander of the army ! if you uphold in us good intellect and un-paralleled wealth, then we may always achieve victory and augment victory, kingdom and prosperity.

NOTES & REMARKS :—(दाश्वध्वराय) दाशुर्देयोऽध्वरोऽहिंसामयो यज्ञो येन तस्मै । अध्वरइति यज्ञनाम । ध्वरित हिंसाकर्मातत्प्रतिषेधः (NKT 1, 3, 8) दाशृ-दाने (भ्वा.) ।=For a performer of non-violent sacrifice. (वनुषाम्) राज्यस्य याचकानां शत्रूणाम् । वनु-याचने (तना.) ।=Of the enemies who want to usurp the kingdom.

Who is fit to be a ruler—is told :

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रायः ष्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥७॥

7. *TRANSLATION* :—O king ! you who are like the wind and electricity, he alone is fit to be a king in whose armies, the Commander-in-Cheif is a very mighty person, who can put up with all difficulties and can overcome all obstacles and miseries, who can aquire wealth and good reputation quickly, army by whose vigour there can be great prosperity, and who is for the enlightened persons, the great protector and good guard of the preservers.

PURPORT ;—O men ! those persons who are vigorous like the

sun, mighty like the wind, and protectors of knowledge, humility the brave, can soon become glorious and rich by conqueringth eir enemies.

NOTES & REMARKS :—(द्युम्ना) धनानि यशांसि वा । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेर्यशो वा अन्नं वा (NKT 5, 1, 5)=Wealth and good reputation. (ततुरिः) तरिता । तृ-प्लवनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः (विघ्नेभ्यो दुःखेभ्य श्चतरित) ।=Overcomer of the difficulties and miseries.

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How should the kings and their subjects deal with one another—is told :

नू नं इन्द्रावरुणा गृणाना पृङ्क्तं रयिं सौश्रवसाय देवा ।
इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुरिता तरेम ॥८॥

8. *TRANSLATION* :— O king and the people ! you who are like the sun and the moon, you who praise us and are liberal donors, as you utilise wealth for attaining good reputation, in the same manners, let us, admiring the strength of great men, overcome all miseries like the water with a steamer.

PURPORT :—O men ! those kings and their subjects, who gather wealth for food and other necessities, loving one another, being mighty like the sun and the moon, go across or overcome even the great miseries and poverty as men cross the oceans with the help of a great steamer.

NOTES & REMARKS :—(सौश्रवसाय) सुश्रवसो भावाय । श्रवः—यशः । श्रूयते इति सतः । श्रवः प्रशंसा (NKT 4, 4, 24) ।=For good reputation. (इन्द्रा-वरुणा) सूर्यचन्द्रवद् वर्तमानौ राजा प्रजाजनौ ।=The king and his subjects who are like the sun and the moon. (शर्धः) बलम् । शर्ध इति बलनाम (NG 2, 9) ।= Strength.

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How is that king and what sermon should be given to him—is told :

प्र सम्राजे बृहते मन्म नु प्रियमर्च देवाय वरुणाय सप्रथः ।
अयं य उर्वी महिना महिव्रतः क्रत्वा विभात्यजरो न शोचिषा ॥९॥

9. *TRANSLATION* :—O highly learned person ! utter sweet words of good knowledge and honour that great king who shines well with knowledge and humility like the sun, who is renowned with good reputation, whose vows or righteous actions are great, who illuminates by his light (knowledge) like the sun or God who is free from old age and shines well by good intellect or actions.

PURPORT :—There is Upamalankara or simile used in the mantra. O enlightend persons ! enlighten that great sovereign on the true policy, who endowed with good merits, actions and temperament shines like the sun, the soul or God ; endowed with knowledge and humility tries to nourish his subjects by speech, mind and body, so that his reputation may spread every where.

NOTES & REMARKS :—(मन्म) विज्ञानम् । मनु—अवबोधने (तना.) ।= Scientific knowledge.

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How should the king and his subjects be after doing what –is told :

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता ।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥

10. *TRANSLATION* :—O President of the council of ministers and Commander-in-Cheif of the army ! you who are splendid like electricity and who have observed *Brahmacharya* (abstinence) and other kinds of austerity *(Japa)* well, who uphold many vows or good actions, whose vehicle in the form of the aircraft etc. comes every day to the place of *Yajna* or non-violent sacrifice for the attainment of divine virtues, drink the extracted juice of the great herbs and drugs which is very delightful.

PURPORT :—O king and his subjects ! drink every day the

juice of the great herbs, which keeps away all diseases, is increaser of the strength, intellect and vigour and non-violent and become righteous.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गतिव्याप्तिप्रजन-कान्त्यसनखादनेषु (अदा.) अत्र गतेस्त्रिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् ।=For the attainment of the divine virtues. (स्वसरम्) दिनम् । स्वसराणि इति अहर्नाम (NG 1, 9) ।=Day.

What should they do and urge others to do—is told :

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

1. *TRANSLATION* :—O king and his subjects ! you who are mighty like the wind and electricity, become strong by taking the sweet juice of the invigorating great herbs, which has been prepared for you, sitting on this good *Asana* (seat) and gladden us.

PURPORT :—Those persons only become worthy of veneration, who being delighted by taking Soma and the juice of other plants and herbs and proper food and drink, and gladden others.

NOTES & REMARKS :—(अन्धः) अन्नम् । अन्ध इत्यन्ननाम (NG 2, 7) =Food.

Sūktam—69

Seer or Rishi of the Sūktam—Bharadvāāja. Devata or subject-Indra-Vishnco. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

What should the king and artists do after doing what - is told :

सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य ।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता ॥१॥

1. *TRANSLATION* :—O great king and artists ! you who

are like the sun and electricity, I increase your power by the most desirable action. I increase your power to take you to the end of this good act by providing food and other means. Take us across inviolable paths on which there are no violent wicked persons to obstruct. Lovingly undertake the *Yajna* in the form of the association of good men and uphold wealth or good reputation for us.

PURPORT :—O teachers and preachers ! as air and electricity, when used methodically in various vehicles, takes us to the distant destinations, in the same manner, when urging upon you to give us the knowledge of those things, we increase your power, being old, taking us across by unimpeded safe paths, help us in the acquisition of wealth and attainment of good reputation. Let us serve you both constantly.

NOTES & REMARKS :—(इन्द्राविष्णू:) सूर्यविद्युतौ। (आदित्य:) स यः स विष्णुः यज्ञः सः। स यः सयज्ञो सौ स आदित्यः (S. Br. 14, 1, 1, 6,)।=The sun and electricity. (इन्द्राविष्णू) वायुविद्युतौ। अयं वा इन्द्रोयोऽयं वातोःपवते (S. Br. 14, 1, 1, 6)=The air and electricity. (हिनोमि) वर्धयामि। हि-गतौ वृद्धौ च (स्वा.)।=Increase. (अरिष्टैः) अहिंसितैर्हिंसकरहितैः। रिष-हिंसायाम् (दिवा.)।= Inviolable and safe, free form the violent persons.

What are they and what they do—is told :

या विश्वासां जनितारा मतीनामिन्द्राविष्णू कलशा सोमधाना ।
प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कैः ॥ २॥

2. *TRANSLATION* :—O kings and artists ! who are producers of all intellects, which are like the vessels in which *Soma* juice is put, speech praised by your *mantras* or honours and well-chanted songs, the sun and electricity convey to you many good things, protect them well.

PURPORT :—O highly learned persons ! those air and electricity, which are increasers of intellect (when we think over their proper use for various purposes) and bases of all knowledge, protect the speeches full of knowledge and good education by their due application.

NOTES & REMARKS :—(इन्द्रविष्णू) सूर्यविद्युतौ। विष्लृ-व्याप्तौ। तस्माद् व्याप्ता विद्युदपि विष्णुपदवाच्या।=The sun and electricity. (इन्द्राविष्णू) वायु-विद्युतौ।=The air and the sun. (अर्कैः) मन्त्रैः सत्कारैर्वा। अर्को मन्त्रो भवति। यदनेनार्चन्ति (NKT 5, 1, 4) अर्च-पूजायाम् (भ्वा.) तस्मादर्कः सत्कारः।=Mantras or honours.

How are they (king and artists)—is told :

इन्द्राविष्णू मदपती मदानामा सोमं यातं द्रविणो दधाना।
सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥३॥

3. *TRANSLATION* :—O President of the Council and Commander-in-Cheif of the army! you who are like the air and electricity, and protectors of joy, upholding wealth or good reputation come to preserve wealth or prosperity. Let the admirable praises of wisemen particularly sung at night with Vedic *Hymns* manifest you, so that you come to us with love.

PURPORT :—*Those persons only deserve to administer the State, who like the air and electricity, being increasers of the joy of all, when praised by men, give knowledge and wealth.*

NOTES & REMARKS :=(इन्द्राविष्णू) वायुविद्युताविव सभासेनेशौ।= President of the council and commander-in-chief of the army. (अञ्जन्तु) प्रकटीकुर्वन्तु। अञ्जू-व्यक्तिम्रक्षणकान्तिगतिषु (रुधा.)।=May manifest. (अक्तुऽभिः) रात्रिभिः। अक्तुरिति रात्रिनाम (NG 1, 7)=With nights.

What do men do after approaching the king—is told :

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥

4. *TRANSLATION* :—O President of the Council and Commander-in-Chief of the army! you who are like the air and the

sun, serve with love all the wealth **that is worth-giving and taking,** belonging to those great **heroes, who are able to overcome all** haughty enemies and take **you** to the desired place together. **Listen** to my words attentively.

PURPORT :—O king ! if wise and mighty persons, who are able to subdue even the haughty enemies, come to you, they can spread all knowledge and prosperity in the world.

NOTES & REMARKS :—(अश्वासः) महान्तः ।=Great. (अभिमातिषाहः) येऽभिमानयुक्ताञ्छत्रून् सोढुं शक्नुवन्ति । अभिमातिषाहः संवृष्ठमान्यभिमातिषाह इखि संरंताक्ति षाप्मसह इत्येतत् (S. Br. 7, 3, 1, 46) षह शक्तौ (काशकृतनधातुपाठे दिवा 3, 17) ।=Who can subdue even the haughty enemies. (हवना) दातुमादातुमर्हाणि ।=Worth giving and Worth-taking. (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG 2, 10) ।=Wealth of various kinds.

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What should they do again—is told :

इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चंक्रमाथे ।
अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

5\. *TRANSLATION* – O king and their subjects ! the **air and** the sun make the firmament admirable, when you are delighted **by** prosperity all around, you also desire them and make the best **use.** Do proclaim, what is the best thing. For our long life, make us prosperous.

PURPORT :- O king and their subjects ! as the air and electricity, when purified by the Yajna *(non-violent sacrifice), make the world, animate and inanimate, admirable and healthy, so you should do like that and by so doing increase our prosperity and span of life.*

NOTES & REMARKS :—(पनयाय्यम्) प्रशंसनीयम् । पन—व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थः स्तुतिः-प्रशंसा ।=praise-worthy. (सोमस्य) ऐश्वर्य्यस्य । (सोमस्य) षु-प्रसवैश्वर्ययोः (भ्वा.) अत्र ऐश्वर्यार्थः ।=Of wealth or prosperity.

(राजांसि) ऐश्वर्य्याणि । रज इति पदनाम (NG4, 1) पद-गतौ गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय सुखहर्षं प्रापकम् ऐश्वर्यम् अथवा रंज-रागे इति धातोः रजः शब्द प्रमाण रागम् उत्पादयतीति । रजः-ऐश्वर्यम् ।=Wealth of all kinds.

How should they be made and what should be done by men—is told :

इन्द्राविष्णू हविषा वावृधानाग्राद्वाना नमसा रातहव्या ।
घृतासुती द्रविणं धत्तमस्मे समुद्र स्थः कलशः सोमधानः ॥६॥

6. *TRANSLATION* :—O priest and the *Yajamana* (performer of the yajna) ! as the air and the sun purified and increasing men in health, by oblations, distributors of what is eaten (by the fire in the form of oblation) givers of what is worthgiving, by food materials, impelled by the butter, uphold for us wealth or good reputation, so you should also do. You are like the vessel in which *Soma* and other invigorating herbs and plants are put—a jar full of water or firmament or cloud from which waters are rained down.

PURPORT :—O priest and performer of Yajna ! *by performing the* yajna *in which butter, fragrant and nourishing articles are put as oblations, purify the air and the sun, making all fortunate (by improving their health) be increasers of the happiness of all beings.*

NOTES & REMARKS :—(समुद्रः) सम्यक् आपो द्रवन्ति यस्मिस्तदन्तरिक्षं मेघो वा । समुद्र इति अन्तरिक्षनाम (NG 1, 3) ।=Firmament or cloud from which the waters come down. (घृतासुती) घृतेन समन्तात् सुतिः प्रेरणं ययोस्तौ । षु-प्रसवैश्वर्ययोः अत्र-प्रसवार्थः । प्रसवः—प्रेरणा ।=Impelled by the butter on all sides.

The same subject—is continued :

इन्द्राविष्णू पिबतं मध्वो अस्य सोमस्य दस्रा जठरं पृणेथाम् ।
आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! you who

are destroyers of miseries, drink the sweet juice of the *Soma* and other invigorating herbs, which are delightful to take and like the air and electricity, fill up your belleys with them. Then listen attentively to the studies of Vedic hymns and what I have read. (Test me well in my studies).

PURPORT :—Those persons who remove all diseases of the body by taking proper medicines, the diseases of the soul by Vidya *(knowledge); association with good men and observance of* Dharma *(righteousness), become very mighty like the winds, acquire knowledge well and test their pupils in what they have studied, can drive away the miseries of all and give them joy and bliss.*

NOTES & REMARKS :—(दस्रा) दुःखक्षयितारौ । दसु-उपक्षये (दिवा.) ।=Destroyers of miseries. (अन्धांसि) अन्नानि । अन्धः इत्यन्ननाम (NG 2, 7) =Food of various kinds. (ब्रह्माणि) पठितानि वेदस्तोत्राणि ब्रह्म वै मन्त्रः (S. Br. 7, 1, 1, 5) वेदो ब्रह्म (J.U. Br. 4, 25, 3) ब्रह्म वा ऋक । कौषीतकी ब्राह्मणे 7, 10) ।=Studied Vedic hymns.

How are they (Indra and Vishnu)—is further told :

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥८॥

8. *TRANSLATION* :—O Commander-in-Chief of the army ! you who are like the pervasive electricity and President of the Council of ministers, both of you always conquer and neither of you be defeated. When you fight with your wicked enemies, you divide your grand and infinite army in three sections (land, navy and air force) we inspire all soldiers to fight valiently.

PURPORT :—O Chiefs of the army ! if you always try for the advancement of your army and for more and more proficiency in the sceince of warfare (or military science) then you may always achieve victory and may never be vanquished anywhere.

NOTES & REMARKS :—(उभा) सभासेनेशौ ।=President of Council of Ministers and the Commander-in-Chief of the army. (विष्णो) विद्युद्वद्व्यापनशील । विष्लृ-व्याप्तौ (जुहा.) ।=Pervasive like electricity. (सहस्रम्) असंख्यं सैन्यम् । सहस्रम् इति बहुनाम (NG 3, 1) ।=Infinite army.

Sūktam—70

Seer or Rishi of the Sūktam—Bhardvāāja. Devata or subject-Dyavaprithivyau. Chhanda—Jagati. Svara—Nishada.

How are the sun and the earth—is told :

घृतवंती भुवनानामभिश्रियोर्वी पृथ्वी मंधुदुघे सुपेशसा ।
द्यावांपृथिवी वरुणस्य धर्मणा विष्कंभिते अजरे भूरिरेतसा ॥१॥

1. *TRANSLATION* :—O men ! you should thoroughly know the sun and the earth, which are the principal beauty of the worlds, are endowed with many articles, spacious, full of sweet and other juices (saps). Of lovely firm or endowed with gold, containing much water or splendour, many germed upheld by the power of attraction and upholding of the sun or the air and undecaying.

PURPORT :—O men ! you should know the science of Geology and electricity. The two worlds (heaven and earth) are upheld by the sun and the air. Increase your power and fulfil your desire by knowing and utilising them properly.

NOTES & REMARKS :—(घृतवती) बहुघृतम् उदकं दीप्तिर्वा विद्यते ययोस्ते । घृतमित्युदकनाम । (NG 1, 12)=Full of sweet and other juices. (सुपेशसा) शोभनं पेशः सुवर्णं रूपं वा ययोस्ते । पेशः इति रूपनाम (NG 3,7) । पेशः इति हिरण्य-नाम (NG 1,22)=Lovely or containing gold. (वरुणस्य) सूर्यस्य वायोर्वा । वरुण एव सविता (जैमिनीयोप. 4. 27, 3) सवा एषः (सूर्यः) अप प्रविश्य वरुणो भवति (कौषीतकोज. 18, 9) वातोवरुण (मैत्रायणी स. 4, 6, 5 S. Br. 12, 9, 1, 16)=Of the sun or the air.

How are they (the earth and the heaven)—is told :

असंश्चन्ती भूरिधारे पर्यस्वती घृतं दुहाते सुकृते शुचिंव्रते ।
राजंन्ती अस्य भुवंनस्य रोदसी अस्मे रेतंः सिञ्चतं यन्मनुर्हितम् ॥२॥

2. *TRANSLATION* :—O men ! the earth and the heaven are

separate, with many streams, full of much water, made by God for doing good and pure deeds, shining, pour out for us water or genial flow, that is beneficial to all men. Use them for the benefit of all beings.

PURPORT :—O men ! the sun and earth are nourishers of all, endowed with water and other useful things and fulfillers of the desires of all. Know their properties and use them for the accomplishment of many purposes.

NOTES & REMARKS :—(असश्चन्ती) पृथक् पृथग्वर्तमाने। षच-समवाये (भ्वा.) =Existing separately. (मनुर्हितम्) मनुष्येभ्यो हितम्। ये विज्ञायन्ते मनवः (S. Br. 8, 6, 3,18)=Beneficial to men. (रेतः) उदकं वीर्यं वा। रेत इत्युदकनाम (NG 1, 12)=Water or semen.

How does a man become by knowing them—is told :

यो वांमृजवे क्रमणाय रोदसी मर्तो ददाश धिषणे स साधति।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

3. *TRANSLATION* :—O kings and their subjects ! that man who gives himself up to the knowledge and proper application of the earth and heaven, which are the causes of intellect and cleverness, which enable you to go and come on a straight path, can accomplish many deeds. He in his seed is born again (begets progeny) and spreads by righteousness. From you flow things diverse in form, but ruled alike.

PURPORT :—Those men who know Geology and the science of electricity and the function of the heaven and earth, become endowed with good progeny, with animals, knowledge and kingdom.

NOTES & REMARKS :—(क्रमणाय) गमनागमनाय। क्रमु-पादविक्षेपे (भ्वा.) विष्लृ-व्याप्तौ (जुहो.) =For going and coming. (विषुरूपाणि) व्याप्तरूपाणि।= of pervasive forms.

How are they and what do they lead us to—is further told :

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा ।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥४॥

4. *TRANSLATION* :—O men ! those wise persons attain happiness from all things, who praise the electricity and firmament which are surrounded by water, whose wealth or beauty is in the lustre, who are united with radiance or water, which grow with splendour, are endowed with many articles and attributes, spacious in which the performers of the *Yajnas* or scientists are chosen and who being existant from a very long time are beneficient to all.

PURPORT :—O men ! as wise persons know the science of electricity and firmament and apply it for the accomplishment of various purposes, so you should also do.

NOTES & REMARKS :— (द्यावापृथिवी) विद्युदन्तरिक्षे । पृथिवीत्यन्तिरक्षनाम (NG 1, 3) = Electriciy and firmament or middle region. (घृतावृधा) घृतेन तेजसा वर्धते । घृ-क्षरणदीप्त्योः (जुहो.) अत्र दीप्त्यर्थमदाय-तेजसेति व्याख्या । = Which go with or on account of splendour, (इष्टये) सङ्गतये । इष्टिरिति यज धातो निष्पन्नः । यज-देवपूजा सङ्गतिकरण दानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः = For unifying.

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What should be done with them—is told :

मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! with those sun and earth which are rainers of sweet water, which fulfil many desires with sweet water, whose functions are sweet or beneficient, and which are of divine nature, which uphold for us unifying dealing, wealth, great food, knowledge and good virgour, sprinkle sweetness upon us.

PURPORT :—O men ! you should act in such a manner,

that the earth and the sun whose functions are true, may become fulfillers of your desires, givers of sweet and other juices and increasers of wealth, food, strength and knowledge.

NOTES & REMARKS :—(यज्ञम्) सङ्गतिमयं व्यवहारम्। यज-देवपूजा-सङ्गतिकरणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः =Unifying dealing. (श्रवः) अन्नम्। श्रव इत्यन्ननाम (NG 2, 7)=Food. (वाजम्) विज्ञानम्। वज-गतौ (भ्वा.) इति धातोर्निष्पन्नः गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम्।=Knowledge.

How are they and what do they do—is further told :

ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंससा।
संरराणे रोदसी विश्वशम्भुवा सनिं वाजं रयिमस्मे समिन्वताम्॥६॥

6. *TRANSLATION* :—O men ! you should know well the heaven and earth from which wise persons attain all happiness, which are doers of good deeds, which are givers of good delight, which bestow joy upon the world. May the heaven, which is like our father and the earth which is like mother, bestow upon us good share of food, riches and vigour.

PURPORT :—O men ! why do you not try to know the attributes of the sun, who is like our father and the earth which is like our mother. They are givers of all happiness, conveyors of all wealth and prosperity, auspicious, endowed with good functions and givers of strength and vigour. You should know and utilise them well.

NOTES & REMARKS :—(ऊर्जम्) अन्नं पराक्रमं वा। ऊर्ज-बलप्राणनयोः (चुरा.) ऊर्क् इति अन्ननाम (NG 2, 7)=Food or vigour. (पिन्वताम्) सुखयेताम्। पिवि-सेवने सेचने च (भ्वा.) अत्र सुख सेवनं सुखसेचनं वा।=Make us happy. (सुदसंसा) शोभनानि दंसांसि कर्माणि ययोस्ते। दंस इति कर्मनाम (NG 2, 1) =Whose functions or deeds are good, doers of good deeds.

Sūktam—71

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Savita. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishada and Dhaivata.

How should a king be—is told :

उदु ष्य देवः सविता हिरण्यया बाहू अयंस्त सवनाय सुक्रतुः ।
घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि ॥१॥

1. *TRANSLATION* :—A king, who is bestower of happiness like the *Yajna* (non-violent sacrifice), very mighty in the discharge of his special duties, youthful, endowed with good intellect, enlightened and truthful, wealthy and impeller of good deeds, engages his admirable arms, decked with gold or with water or butter for bringing about prosperity. He burns from all sides those wicked persons who are opposed to the welfare of the world.

PURPORT :—That highly learned person, who has very strong and powerful arms, being very wise and righteous, constantly endeavours for the acquisition of wealth and prosperity. Having amassed wealth, he should make all subjects happy by establishing them in Dharma *or righteousness.*

NOTES & REMARKS :—(सवनाय) ऐश्वर्य्याय । षु-प्रसवैश्वर्ययोः (भ्वा.) अत्रोभयार्थ ग्रहणम् । प्रसवः—प्रेरणा ।= For wealth or prospertity. (सविता) ऐश्वर्यवान् सत्कर्मसु प्रेरको राजा =A king who is wealthy and impeller of good deeds. (पाणी) प्रशंसनीयौ। पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र स्तुत्यर्थः ।= Praiseworthy. (प्रुष्णुते) अभिदहति । प्रुषु-दाहे (भ्वा.) =Burns.

How should a king be—is continued :

देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥२॥

2. *TRANSLATION* :—O highly learned king ! you be our

ruler as you are devoted to that *Savita*—creator of the whole world, who pervades the act of creation and dissolution of all bipeds and quadrapeds, of this multiformed universe. As we are engaged in discharging our duties, in this good world created by God and in good dealings and giving wealth for the welfare of others, so you also act.

PURPORT :—O enlightened persons ! as the Lord of the world pervades and protects all in this universe, so you should protect this whole kingdom with knowledge and humility, being present whereever necessary.

NOTES & REMARKS :—(देवस्य) स्वप्रकाशस्य परमेश्वरस्य। दिवु-क्रीडा-विजिगीषा व्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दिवा.) अत्र द्युत्यर्थ:-द्यु ति:-प्रकाश: =Of Self-effulgent God. (सवितु:) सकल-जगदुत्पादकस्य ।=Of God who is the creator of the whole world. (सवीमनि) उत्पादिते जगति ।= In the world created by God. (भूमन:) बहुरूपस्य ।=Multiformed.

How should the king be and what should he do with whom—is told :

अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परिपाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

3. *TRANSLATION* :—O king ! you who are impelleer of good deeds, with your protections, which are inviolable, auspicious and bestowers of happiness, protect our habitation, progeny or wealth today. O ruler ! whose tongue (speech) is well illumined with truth like gold, protect us for the fresh prosperity. Let no thief or dishonest person have us in his power. So you should arrange.

PURPORT :—That king alone can become popular, who protects his subjects with great labour and destroys all robbers and thieves and other wicked persons. He alone can become popular among his people by creating new wealth or prosperity.

NOTES & REMARKS :—(अदब्धेभिः) अहिंसकैरहिंसितैर्वा । दभ्नोति वधकर्मा (NG 2, 19)=Inviolable or non-violent. (गयम्) गयमपत्यं धनं गृहं वा । गय इति पत्यनाम (NG 2, 2) गय इति धननाम (NG 2, 10) गय इति गृहनाम (NG 3, 4)=1. Wealth, 2. progeny, 3. Home or habitation. (अघशंस) स्तेनः । अघशंसः इति स्तेननाम (NG 3, 24)=Thief or dishonest person.

The same subject of king and his duties—is continued :

उदु ष्य देवः संविता दमूंना हिरंण्यपाणिः प्रतिदोषमंस्थात् ।
अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥

4. *TRANSLATION* :—O men! that man alone is fit to become a ruler, who is self-controlled, who has gold ornaments in his hands, who possesses firm chin, like the iron, who is unifier endowed with delighting and desirable tongue, giver of happiness and prosperity, who stands up for nourishing his subjects, as the sun rises after night. He urges his liberal subjects to do admirable deeds industriously.

PURPORT :—O men! you should all know that as the solar world, created and ordained by God never gives up its function even for a moment, in the same manner, the king who is ever ready to protect and nourish his subjects and does not waste a single moment, who urges upon all men to do noble deeds by his own example and who is rich, is in peace, self-control and has other good virtues is fit to become a king.

NOTES & REMARKS :—(दमूनाः) दमनशीलः । दमूना दममना वा दानमना वा दान्तमना वापि (NKT 4, 1, 4)=Self-controlled. (प्रतिदोषम्) यथा रात्रि रात्रि प्रति सूर्यस्तथा । दोषा इति रात्रिनाम (NG 1, 7)=As the sun rises after night. (वामम्) प्रशस्यं कर्म प्रति । वामः इति प्रशंस्यनाम (NG 8, 5)=Towards an admirable work.

How should that king be and like whom—is told :

उदु अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पतयत् कच्चिदभ्वम् ॥५॥

5. *TRANSLATION* :- O men ! as the sun ascends to the summit of the sky and delights every thing on earth, so the king illuminates all great justice and acts like a master, who has firm and strong arms, doer of convincing acts when will such a king manifest like a good orator.

PURPORT :—O king ! when will you be like the sun, illuminated by justice and humility, strong armed and an absolutely truthful and reliable orator ? As God has made the sun in this world for the good of all, so He has ordained the king for the benefit of all.

NOTES & REMARKS :—(सुप्रतीका) शोभनानि प्रतीकानि प्रतीतिकराणि । कर्माणि यास्यां तौ । प्रतीति:-विश्वास: प्रतीतिकराणि विश्वासोत्पादकानि—Convincing. =Whose good actions are convincing. (अभ्वम्) महान्तं न्यायम् । =Great justice.

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What should a king do for his subjects—is further told :

वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥६॥

6. *TRANSLATION* :— O king ! you are giver of wealth or prosperity, you create admirable happiness for us today, admirable happiness tomorrow, excellent happiness for us every day. O divine king ! with this intelect or good action, may we enjoy admirable joy of the praise-worthy home.

PURPORT :—O king ! as you generate for us—your subjects, every day an admirable happiness and protect us; therefore let us gladly obey you and be the enjoyers of wealth, home and good deeds.

NOTES & REMARKS :—(वामम्) प्रशस्यसुखम् । वामः इति प्रशस्यनाम (NG 3, 8)=Admirable happiness. (क्षयस्य) गृहस्य । क्षि-निवासगत्योः (तुदा.) अत्र निवासार्थः ।=Of the home.

Sūktam-72

Seer or Rishi of the Sūktam—Bharadvāāja. Devata—Indra and Soma. Chhandas—Trishtup of various kinds. Svara– Dhaivata.

What should teachers and preachers do and like whom—is told :

इन्द्रासोमा महि तद्वां महित्वं युवं महानि प्रथमानि चक्रथुः।
युवं सूर्यं विविदथुर्युवं स्व१र्विश्वा तमांस्यहतं निदश्च ॥१॥

1. *TRANSLATION* :—O teachers and preachers ! as electricity and moon reach the sun, in the same manner, you attain the sun of justice. As they have many great actions, so with the greatness that is yours, you perform many adorable great actions like the observance of *Brahmacharya* (abstinence), acquisition and dissemination of knowledge etc. As they (electricity and moon) dispel darkness, so you destroy all sins born of ignorance and attain happiness and help others to attain it, also drive away all unjust revilers and hypocrites.

PURPORT :—O people ! as the moon etc. are illuminated by the sun, so by association of good teachers and preachers you be of illumined mind.

NOTES & REMARKS :—(इन्द्रासोमा) विद्युच्चन्द्रमसौ । यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) चन्द्रमा वा सोमः (कौषीतकी ब्राह्मणे 16,5)=Electricity and moon. (प्रथमानि) ब्रह्मचर्यं विद्याग्रहणदानादीनि ।=*Brahmacharya* (abstinence), acquisition and dissemination of knowledge.

What do they (Indra and Soma) do like whom—is told :

इन्द्रासोमा वासयथ उषासमुत्सूर्यं नयथो ज्योतिषा सह ।
उप द्यां स्कम्भथुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! as the air and electricity inhabit the dawn and the sun, so establish the people firmly with knowledge and justice. As they uphold the sky with the light, so uphold or support good dealing. As with their support, they spread out the earth-mother of all, so spread out or make the state advanced and lead all to happiness.

NOTES & REMARKS :—(इन्द्रसोमा) वायुविद्युताविव । योऽयं वायुः पवत एष सोमः (S. Br. 7, 3, 1. 1) स्तनयित्नु रेवेन्द्र (S. Br. 11,6,3,9) =Like the air and electricity.

How should they (Indra and Soma) deal and like whom—is told :

इन्द्रासोमावहिमपः परिष्ठां हथो वृत्रमनु वां द्यौरमन्यत ।
प्रार्णांस्यैरयतं नदीनामा समुद्राणि पप्रथुः पुरूणि ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! as lightn and the wind strike down the cloud, that covers the sun standing on all sides and pervade the waters, in the same manner, destroy ignorance and spread out knowledge. As they make flow many oceans full of water, so move the minds of men into the *Shastras* (scriptures) urge upon them to study them well. In this way, one of you may be regarded as the sky full of light and the other may follow him.

PURPORT :—O teachers and preachers ! as the wind and electricity strike down the cloud and cause rain, so exterminate all bad education and rain down good education everywhere.

NOTES & REMARKS :—(इन्द्रासोमौ) विद्युन्मरुतौ ।=Lighting and wind. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10)=Cloud. (अर्णांसि) उदकानि अर्णः इत्युदकनाम । (NG 1,12)=Raindown good education.

What should they do like whom—is told :

इन्द्रासोमा पक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु ।
अगृभ्णीतमपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! as the air and electricity ripen the unripe herbs and plants and uncover the rays of the sun in these rivers, establish good (lovely) form in these wonderful creations, so you should also do.

PURPORT :—*Those persons are benevolent to all and auspicious, who like the electricity and air establish firm knowledge in all and make them move like the flow of the river.*

NOTES & REMARKS :—(गवाम्) किरणानाम् । गावः इति रश्मिनाम (NG 1,5)=Of the rays of the sun. (अनपिनद्धम्) अनाच्छादितम् । णह-बन्धने (दिवा.)=Uncovered.

What should they (teachers and preachers) do and like whom—is told :

इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाहमुग्रा ॥५॥

5, *TRANSLATION* :—O dear teachers and preachers ! like the air and electricity, give the knowledge to all that takes them away from misery, which pervades children and is very good to bear. Being full of splendour give that strength which is beneficial and fierce to good men and which is victorious over enemies.

PURPORT :—*O teachers and preachers ! going every where or connected with all like the air and electricity, give birth to good children and generate physical and spiritual strength that is beneficial to all men, so that they may be able to overcome the armies of the enemies.*

NOTES & REMARKS :—(तरुत्रम्) दुःखात्तारकम् । तॄ-प्लवनसन्तरणयोः (भ्वा.) अत सन्तरणार्थः ।=That which takes away or removes all misery. (चर्षणिभ्यः) मनुष्येभ्यः । चर्षणाय : इति मनुष्यनाम (NG 2, 3)=For men.

Sūktām—73

Seer or Rishi of the Sūktam—Bharadvāāja. Devata-Brahaspati. Chhanda—Trishtup. Svara-Dhaivata.

How should a king be and like whom is told :

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥१॥

1. *TRANSLATION :*—O king ! you should be like the sun, who is dispenser of clouds, first born, producer of water, sustainer of the earth and other worlds, born from (the combination of) air and electricity, partaker of the oblations, the support of the earth in which fire is kindled—born by rubbing of two sticks (*Aranis)*, repository and diffuser of heat, causer of rain, who is like our father, makes great sound in the two worlds—the heaven and the earth, through lightning etc.

PURPORT :—The king who is the destroyer of his enemies, as the sun is of clouds, the greatest, nourisher of the great and righteous persons, rainer of happiness on earth, preaches justice among his subjects repeatedly, he being man of forgiving nature-like the earth and mighty, should behave like father towards his subjects.

NOTES & REMARKS :—(अद्रिभित्) मेघच्छेत्ता । अद्रिरिति मेघनाम (NG 1, 10) =Breaker of the clouds. (बृहस्पतिः) बृहतां पृथिव्यादीनां पालकः । बृहस्पतिर्बृहतः पाता वा पालयिता वा (NKT 10, 1, 12) =Nourisher or sustainer of the earth and other worlds. (अङ्गिरसः) योऽङ्गिरसां वायु-विद्युताम् मयमुत्पन्नः । अङ्गिरा उप्लागिनः (S. Br.1, 4, 1, 25) प्राणो वा अङ्गिरसः (S. Br. 6, 1, 2, 8) =Born of the air and electricity. (द्विबर्हज्मा) यो द्वाभ्यां बृहंते स द्विबर्हस्तेन द्विबर्हेण युक्ता ज्मा भूमिर्यस्य । =The sueporter of the earth on which fire is kindled.

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What kind of Commanders of army should be appointed by the king—is told :

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन् ॥२॥

2. *TRANSLATION* :—O men ! that person alone is fit to be the commander of an army, who when the enlightened persons, call him, like the solar world, illuminates happiness or place that is worth seeing for the man who approaches him, who putting up with the foes conquering and killing his enemies, and gaining wealth (by conquest) demolishes various cities of the adversaries.

PURPORT :—O king ! those persons should be appointed by you, as commanders of your armies, who are glad to nourish the subjects with justice, who are endowed with perfect physical and spiritual strength, are brave and highly learned, so that they may be able to conquer the foes, to combat and destroy them and achieve victory and wealth in the battles.

NOTES & REMARKS :—(इवते) उपगताय । ईङ्-गतौ (दिवा.)=For the person who approaches. (वृत्राणि) धनानि । वृत्रम् इति धननाम (NG 2, 10)=Riches, wealth of various kinds. (दर्दरीति) भृशं विदृणाति (दर्दरीति)। दृ-विदारणे (क्र्या.)।=Demolishes, breaks down. (पृत्सु) सङ्ग्रामे । पृत्सु इति संग्रामनाम (NG 2, 17)=In the battle.

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How should the king be—is further told :

बृहस्पतिः समजयद्वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥३॥

3. *TRANSLATION* :—O men ! as the sun strikes down the clouds, that have within them the rays and by raining down water nourishes the world, in the same manner, this protector of the great Vedic speech like the sun, the great and splendid king, not loved by his enemies, good protector of the vast state, guarding his subjects well with thunderbolt like powerful weapons, kills his foes and conquers them, gains abundant wealth and generates undecaying happiness like the firmament.

PURPORT :—That king alone becomes great among the rulers, who shining like the sun with knowledge, humility and good helpers,

nourishing his subjects and giving fearlessness to all, keeps away all evil-doers.

NOTES & REMARKS :—(बृहस्पतिः) सूर्य इव बृहत्या वेदवाचः पालकः ।= The protector of the great Vedic speech like the sun. (बृहस्पतिः) बृहतो राज्यस्य यथावद्रक्षकः । वाग् वै बृहती तस्या एष, पति स्तस्माद् बृहस्पति। (S. Br. 14, 4, 1, 22) = Good protector of the vast state. (व्रजान्) मेघान् ।= Clouds. (अर्कैः) वज्रादिभिः । अर्क इति वज्रनाम (NG 2,20) = With powerful weapons.

Sūktam—74

Seer or Rishi of the sūktam—Bharadvāāja. Devata—Soma and Rudra. Chhanda-Trishtup. Svara—Dhaivata.

What kinds of king and Physician are good—is told :

सोमारुद्रा धारयेथामसुर्यं१ प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

1. *TRANSLATION* :—O king and *Vaidya* (physician) ! you who are like the moon and *Prāna* (vital breath) uphold the benevolence of the cloud, so that your noble desires may be well fulfilled. At every home, bearing the seven diamond like charming things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.

PURPORT :—O men ! that king who is like the moon and Vaidya (*physician*), *who is like the* Prāna *make all fearless and free from diseases, attain all happiness. Those who increase the wealth and health of the people, can enjoy much happiness from the bipeds and quadrupeds.*

NOTES & REMARKS :—(सोमारुद्रा) चन्द्रप्राणाविव राजवैद्यौ । चन्द्रमा वै सोमः (कौषीतकी ब्राह्मणे 16, 5) प्राणा वै रुद्राः । प्राणा हर्दां सर्वं रोदयन्ति (जैमिनीपोवनिषद् ब्राह्मणे 4, 2, 6) = A king and *Vaidya* (Physician) who are like the moon and the *Prāna*. (दमेदमे) गृहे-गृहे । दमे इति गृहनाम (NG 3, 4) = In

every house. (सप्तरत्ना) एतत्संख्याकानि रमणीयान हीरकादीनि ।=Seven diamonds and other charming gems.

TRANSLATOR'S NOTE :—सप्त रत्नानि—Unfortunately the revered commentator has not explained or enumerated the seven gems. Sayanacharya also has not explained them in his commentary and has simply stated सप्तरत्नानि धारयन्तौ, on which Prof. Wilson has remarked 'Possessors of the seven precious things—सप्त रत्नादधाना'. No explanation is given by the Scholiast, as to what they are. (Wilson) in his notes on P.307 Vol. IV. on consulting : "The student's Sanskrit English Dictonary by V. S. Apte, I found the following two verses giving the names of the five रत्न Ratnas or Precious things some what differently. They are--

(1) नीलकं वज्रकं चेति पद्मरागश्च मौक्तिकम् ।
प्रवालं चेति विज्ञेयं पञ्चरत्नं मनीषिभिः ॥

(2) कनकं हीरकं नीलं, पद्मरागश्च मौक्तिकम् ।
पञ्च रत्नमिदं प्रोक्तम् ऋषिभिः पूर्वदर्शिभिः ॥

So we add in the first verse quoted here कनक (Gold) and हीरकम् (Diamonds) the number of seven given in the mantra is complete.

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What should Soma and Rudra remove generating what—*is* told :

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥

2. *TRANSLATION* :—O king and physician! who are creators of happiness like the *Soma* and other herbs and *Prāna*, expel the disease like cholera etc., which has entered into our dwelling or our progeny. Keep away from us, the bad policy, which is giver of misery and which is followed by our wicked enemies, so that many prosperous means of sustenance be ours.

PURPORT :—*By the efforts of those kings and physicians, who drive away diseases even before they enter our bodies and keep away bad-policy and bad-diet before hand, by their labour. Let all men attain health, wealth and food grains in abundance.*

NOTES & REMARKS :—(सोमारुद्रा) ओषधिप्राणवत्सुखसम्पादकौ ।= Bestowers of happiness like *Soma* and other herbs or plants and *Prāna*. (गयम्) गृहम् अपत्यं वा । गय इति गृहनाम (NG 3, 4) गय इतिधन-नाम (NG 2, 10) गय इत्यपत्यनाम (NG 2, 2)=Home or progeny. निऋ॑यतिः-कृच्छांयत्तिः निरमतेः ऋच्छेतनिर्धंतिरि (निऋ॑तिम्) दुःखप्रदां कुनवीतिम् । (NKT 2, 2, 9) ।=Bad-policy which is giver of misery.

What should they (Soma and Rudra) do—is told :

सोमा॑रुद्रा युवमे॒तान्य॒स्मे विश्वा॑ त॒नूषु॑ भेष॒जानि॑ धत्तम् ।
अव॑ स्यतं मु॒ञ्चतं॒ यन्नो॒ अस्ति॑ त॒नूषु॑ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत् ॥३॥

3. *TRANSLATION* :—O king and Physician ! you who are like the *Soma* creeper and air purified by the *Yajna*, set free and draw away the sin (bad-diet or lack of abstinence) committed, which we have still inherent in our persons. Provide for our bodies all needful medicines to heal and cure us.

PURPORT :—*O king ! you should propagate the medical science, make our bodies diseaseless, urge us to make them engaged in doing good deeds with labour, separate all miseries and honour* Vaidyas *(good physicians)*.

NOTES & REMARKS ;—(सोमारुद्रा) यज्ञशोधितौ सोमलतावायू इव राज वैद्यौ =King and physician like the *Soma* (moon creeper) and air. (एनः) कुपथ्यादिकम् अपराधं वा ।= Sin or lack of proper diet and rules of health.

What do they—the king and the physician do again—is told :

ति॒ग्मायु॑धौ ति॒ग्महे॑ती सु॒शेवौ॒ सोमा॑रुद्रावि॒ह सु मृ॑ळतं नः ।
प्र नो॑ मुञ्चतं॒ वरु॑णस्य॒ पाशा॑द् गोपा॒यतं॑ नः सुमन॒स्यमा॑ना ॥४॥

4. *TRANSLATION* :—O king and physician ! you who are like the *Soma* and other herbs and *Prānas* (vital breaths), who are armed with sharp weapons and thunderbolt like arms—kind and

loving, be gracious unto us. Release us from the noose (band) of the fierce disease, powerful like the *Udāna* (a vital breath). Keep us from sorrow in your loving kindness.

PURPORT :- O men ! as great medicine and Prānas *always nourish all, so good kings and physicians protect all from difficulties and diseases.*

NOTES & REMARKS :—(तिग्महेती) तिग्मस्तीक्ष्णो हेतिर्वज्रो ययोस्तौ । हेतिरिति वज्रनाम (NG 2, 20) = Whose arms like thunderbolt are sharp. (वरुणस्य) उदानस्येव बलवतो रोगस्य । प्राणोदानौ वै मित्रावरुणौ (S. Br. 1, 8, 3, 12; 3, 6, 1. 16) तस्मात् वरुण उदान इति स्पष्टम् उदानवत्प्रबलरोगग्रहणमत्र । = Of the full disease powerful like *Udāna* (a vital breath).

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Sūktam—75

Seer or Rishi of the Sūktam —Pāāyu Bharadvāāja. Devata or subjects—weapons, persons and implements employed in war. Chhandas—Trishtup, Jagati, Anushtup, Ushnik. Svaras-Dhaivata, Gandhara, Rishabha and Panchama.

What arms should the heroes hold and what should they do—is told :

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥१॥

1. *TRANSLATION* :—O hero ! the armour is beautiful like the cloud. Mailed warrior advances in the front of the battle. With your body unwounded by the arms and missiles conquer your enemies. Let the significance or thickness of the armour defend you.

PURPORT ;—Those brave persons, who fight in the battle, armed with armours or coats of mail beautiful like the clouds can conquer their enemies, being unwounded. The heroes should adopt all such means, as save their bodies from the wounds caused by weapons and missiles.

NOTES & REMARKS ;—(जीमूतस्येव) मेघस्येव । घनजीमूत मुदिरं जल-मुग्ध-

मयोनय: (अमरकोशे 12, 9) = As of the cloud. (वर्मी) कवचधारी । धाराधरो जलधरस्तडित्वान् वारिदोऽम्बुभृत् । = Wear of an armour or coat of mail. (अनाविद्धया) शस्त्रास्त्ररहितया । = Unwounded by the weapons and missiles.

TRANSLATOR'S NOTES :—The word जीमूत: is used for cloud even in classical Sanskrit as given in the well known Sanskrit lexicon of Amara Sinha.

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What should heroes do with what—is told :

धन्वंना गा धन्वंनाजिं जंयेम धन्वंना तीव्राः सुमदों जयेम ।
धनुः शत्रोंरपकामं कृणोति धन्वंना सर्वाःप्रदिशों जयेम ॥२॥

2. *TRANSLATION* :—O heroes ! with the bow and other arms and missiles, which disappoint the hope of the foes, let us conquer the land, let us be victorious in the battles, let us overcome even our fierce-exulting enemies in battles and let us with the help of the bows and various other weapons subdue all enemies in different directions.

PURPORT :—*Those persons are victorious everywhere in battles. who study the military science thoroughly (through Dhanurveda etc.), pratctise the manufacture of the weapons and missiles and know how to apply them.*

NOTES & REMARKS :—(धन्वना) धनुराद्येन शस्त्रास्त्रेण । = By the bow and other weapons and missiles. (गा:) भूमि: । गोरिति पृथिवीनाम (NG 1,1) = Lands. (समद:) सङ्ग्रामान् । समत्सु इति संग्रामनाम (NG 2,17) = Battles.

TRANSLATOR'S NOTES ;—धन्व or bow is the symbol of all weapons and missiles.

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How the heroes work and with what—is told :

वृक्ष्यन्तीवेदा गंनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

3. *TRANSLATION* :—O heroes ! you should know well and

properly use the bow-string which drawn tight upon the bow and making way in battle. repeatedly approaches the ear of the warrior, making and undistinct sound, as if proposing to say something agreeable like a wife, embracing her husband, who is her best friend and sweetly whispering something in his ears.

PURPORT :—There is Upamalankara or simile used in the mantra. O brave warriors ! as a wife is intimately connected with her husband, who is to her—the best friend, as a female teacher is intimately connected with her girl students, and they take them away from misery and ignorance, so this bow-string takes the warrior across the battle (by making him victorious and thus gladdens him.)

NOTES & REMARKS :—(गनिगन्ति) भृशं गच्छति । गनीगन्ति-आगच्छतीत्यस्य मंत्रस्य भाष्येयास्काचार्यो (NKT 9, 2, 18) = Going repeatedly (सखायम्) मित्रमिव वर्त्तमानं पतिम् । = Her husband who is wife's beloved friend. (शिङ्क्ते) अव्यक्तं शब्दं करोति । शिङ्क्ते शब्दं करोति । समने-सङ्ग्रामे । = Makes an indistinct sound.

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What should the heroes do for whom—is told :

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून् विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥४॥

4. *TRANSLATION* :—O brave persons ! may the two extremities of the bow making the foes tremble and uphold victory which is like two ladies, a loving wife (of one mind with her husband) doing always what is dear to her husband and a mother nursing the child upon her lap, who (both of them) are like the ladies keeping their promise and going about their duties.

PURPORT :—Two similes are used in the mantra. As a loving and serving wife gladdens her husband constantly and as a mother gladdens her son, so keep away from enmies with powerful weapons and missiles and enjoy happiness.

NOTES & REMARKS :—(आचरन्ती) समन्तात्प्रियाचरणं कुर्वन्त्यौ ! = Doing what is dear and agreeable. (संविदाने) प्रतिज्ञापालिके इव । = Like

two ladies keeping their promise. (आर्त्नी) गच्छन्त्यौ । ऋ गतौ (क्या.) = Going about. (विष्फुरन्ति) कम्पयन्त्यौ। वि + स्फुर-स्फुरणे (तुदा.) = Shaking, making tremble.

What should brave persons hold—is told :

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

5. *TRANSLATION* :—O men ! like a person with many sons, father of many daughters, he clangs and clashes as he goes to battle with the quiver slung on the back, the born hero, vanquishes all the scattered armies.

PURPORT :—O brave persons ! if you have a quiver, you can destroy your enemies and guarding the people like a father guarding his children, you can conquer all the armies of your enemies.

NOTES & REMARKS :—(संकाः) सङ्ग्रामान् । संका इति सङ्ग्रामनाम (NG 2, 17) = Standing in the battle field. (पृतनाः) शत्रुसेनाः । पृतना इति मनुष्यनाम (NG 2, 3) अत्र शत्रुग्रहणम् । = The armies of the enemies. (चिश्चा) चिश्चेति शब्दानुकरणम् । = Imitation of the sound.

What should the heroes do like whom—is told :

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥

6. *TRANSLATION* :—The skilful driver, sitting in the charming chariots, guides his horses in front of him, in whichever direction he likes. Just as the mind keeps the organs under control, so reins from behind, control the horses. See and admire the strength of these controlling reins.

PURPORT :—O king and other brave persons ! being self-controlled, go to the end of (complete) your work as a skilful charioteer does

with his chariot. Get your noble desires fulfilled by following the president in doing your great business and training your servants well.

NOTES & REMARKS :—(अभीशूनाम्)। 1. बाहूनाम् 2. रश्मिनाम्। अभीशू इति बाहुनाम (NG 2,4) अभीशवः इति रश्मिनाम (NG 1,5)= Of the arms, of the reins. (पनायत)व्यवहरत स्तुत वा। पन-व्यवहारे स्तुतौ च (भ्वा.) =Deal or admire.

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Whom should man conquer with what—is further told :

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः ॥७॥

7. *TRANSLATION* :—Strong horses yoked to the chariots and showing forth their vigour, rain dust with their hoofs and are neighing loudly. With their forefeet descending on the enemies, they never flinching, trample and destroy them. Fire, electricity etc. should be used properly.

PURPORT :—*O kings and officers of the Statel you should train your horses well, apply fire, electricity etc. properly and methodically and having attacked your enemies, conquer them.*

NOTES & REMARKS :—(वृषपाणयः) वृषस्येव पाणिर्व्यवहारो येषान्ते। पण-व्यवहारे (भ्वा.)=Whose dealing is like the strong bulls. (अश्वाः) तुरङ्गा वह्न्यादयो वा। अग्निर्वा अश्वः श्वेतः (S. Br. 3,6,2,5) =Horses or fire, electricity etc.

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What should men do standing where—is told :

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥

8. *TRANSLATION* :—O men ! let us being ever thoughtful or acting with good thoughts, honour that vehicle (aircraft etc.) each day that passes, in which necessary ingredients-canon, shield, bow, arrow, armour and military equipment of this warrior for propelling it are laid.

PURPORT :—O men ! ever beat the enemies with good and proper deliberation and with the vehicles in which fire, electricity etc. have been properly used and wh!ch contains weapons etc.

NOTES & REMARKS :—(हविः) आदातव्यम् । हु-दानादनयोः आदाने च (जुहो.) =Things to be taken, food materials etc. (सुमनस्यमानाः) सुष्ठु विचारं कुर्वन्तः ।=Thinking over well, doing acts after good deal of deliberations.

TRANSLATOR'S NOTES :—Here the third meaning of the verb root has been taken सु+मन—ज्ञाने (दिवा.)

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How shold the officers of the State be—is further told :

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥९॥

9. *TRANSLATION* :- O king ! nourish your subjects, as fathers serve their children, with the help of those righteous men, who are partakers of good food, long-lived, patient in adversity and resorting to *Dharma* (righteousness) mighty, deep (cool) minded, armed with wondrous army, strong in arrows and other good weapons and having strong armies, not killing any one unjustly, endowed with much enregy, waney, invincible and conqueror of numerous hosts.

PURPORT :—O men ! you should enthrone that man, as king who is cultured and civilised, who is nourisher of his subjects like a father, long-lived, not shaken by calamities, mighty, deep minded, possessor of wonderful army, well-versed in the military science and in the use of arms and missile, powerful, subduer of the adversaries and endowed with many qualities, good actions and temperament.

NOTES & REMARKS :—(कृच्छ्रेश्रितः) ये कृच्छ्रे दुःखेऽपि धर्मं श्रियन्ति सेवन्ते । श्रिञ्-सेवायाम् (भ्वा.) =Those who resort to *Dharma* (righteousness or duty) even when calamities fall. (व्रातसाहाः) ये व्राताञ्छत्रुसमूहान्सहन्ते ते । षह-शक्तौ (काशकृत्स्नधातुपाठे 3, 17)=Who subdue the host of hostiles by their strengh.

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How should men deal with one another --is told :

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्ष माकिर्नो अघशंस ईशत ॥१०॥

10. *TRANSLATION* :— O *Brahmanas*—knowers of God and the Vedas ! who are like our fathers, kind towards all people and men of peaceful disposition, keep us away from all unrighteousness. Teach and preach to us, which are promoters of truth in such a manner that the non-violent sun and earth may coduce to our welfare. The nourisher endowed with knowledge and humility may protect us from all wicked conduct, so that a thief or dishonest person may not master us.

PURPORT :—O men ! you should serve those enlightened persons, who may endow you with knowledge and humility and make you happy with the science of electricity and Geology etc. and keep you away from all unrighteous conduct and the king, who protects you constantly from thieves and robbers.

NOTES & REMARKS :—(ब्राह्मणासः) वेदेश्वरवेत्तारः । तद् वेदवा स ब्राह्मण ब्रह्म अधीते तधतीते तदवेदं । अधाध्यायाम् अप् प्रत्ययः =Knowers of the Vedas and God' (पितरः) पितर इव प्रजानामुपरि कृपालवः । पा-रक्षणे (अदा.)= Gracious or kind towards the people. (अनेहसा) अहिंसके । एहः इति क्रोधनाम (NG 2, 13) क्रोधो हिंसाया एव रूपम् । तद् रहितो =Non-violent (अघशंसः) स्तेनः । अघशंस इति स्तेननाम (NG 3, 24)=Thief or dishonest person.

How swift-moving is earth and why do the heroes fight—is told :

सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥११॥

11. *TRANSLATION* :—O men ! this earth controlled or well connected by the sunt rays and the cows revolves like a deer. There are laws in it and among the people which are working properly and which cover or preserve a good protector. This earth, where warriors run together in different directions, you should act in such a manner that the armour etc. may bestow happiness upon us and we may be safe.

PURPORT :—O men ! you should gather heroes for the preservation of the land which has been made by God for nourishing all creatures, which revolves swiftly like the deer and for which many battles are fought.

NOTES & REMARKS ;—(सुपर्णम्) शोभनं पर्णं पालनं यस्य तम् । सु+पृ-पालन-पूरणयोः । (जुहो.) अत्रपालनार्थं ।=Good protector. (वस्ते) आच्छादयति । वस-आच्छादने (अदा.)=Covers, protects. (दन्तः) येन दशंति सः ।=Which bites or punishes the guilty.

TRANSLATOR'S NOTES :—दन्तः is from दमु-उपशमे (दिवा.) हसिमृग्रिण्वामिदमिलूपूधुर्विभ्यस्तन् (Un. K. 3, 86). Rishi Dayananda Saraswati in his commentary on the Yajurveda 29.48 has explained accordingly as दाम्यते जनैः सः ।

What kind of bodies should be build by men and how—is told :

ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः ।
सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

12. *TRANSLATION* :—O highly learned king ! you who are of upright nature drive away straight, disease from us. Let the physician, who extracts the essence of various herbs and plants, give us instructions, as to how can our body become strong like the stone. May the earth, which is like our mother, give us happiness and good abode to live in.

PURPORT :—The king should endeavour, in such a manner, that the bodies of the Kshatriyas *(warriors) may become strong and firm like the stone, by the observance of* Brahmacharya *(abstirence) for a long period, renunciation of passions and exercise. The preachers should also give such teachings to all, so that all have strong and firm bodies and souls. .*

NOTES & REMARKS :—(ऋजीते) ऋजु गच्छति ।=He who goes straight, is a man of upright nature. (सोमः) यः सुनोति स विद्वान् ।=One who extracts the essence of herbs and plants—a physician. (अदितिः) मातेव भूमिः । अदितिरदीना देवमातेति (NKT 4, 4, 22) अदितिर्मातेति (Rig. 1, 89, 10) । माताभूमिः पुत्रो अहं पृथिव्याः (Atharveda 12, 1, 10)= The earth which is like our mother.

What should a queen do in the battle—is told :

आ जंङ्घन्ति सान्वेषां जघनाँ उप जिघ्नते ।
अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥१३॥

13. *TRANSLATION* :— O queen ! you who know how to train horses, urge upon those heroes to fight well in the battles. who sharply whip the organs of these enemies and kill the wicked evil-doers and who are mighty persons endowed with good knowledge.

PURPORT :—In the absence of the king ! let the queen be the Commander-in-Chief of the army in the battles. As a king should urge, encourage and inspire and gladden the heroes to fight, so she should also do.

NOTES & REMARKS :—(अश्वाजनि) अश्वानां प्रक्षेप्त्रि । अज-गतिक्षेपणयोः (भ्वा.) =Trainer of the horses. (जघनान्) नीचकर्मकारिणः ।=Evil-doers. (सानु) अवयवान् । =Organs or limbs of the body. (समत्सु) संग्रामेषु । समत्सु इति संग्रामनाम (NG 2, 17) =In the battles.

How should the king and his attendants deal with one another—is told :

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान्पुमांसं परि पातु विश्वतः ॥१४॥

14. *TRANSLATION* :—O king ! honour that learned person well, who discharging arrows from the bow-string and protecting the arms of his master and extirpating the opposing foe from all sides, rains all with enjoyable objects, like the cloud and guards all industrious persons, knowing his duties properly.

PURPORT :—O heroes ! you should protect from all sides, that king, who rain all enjoyable objects like the cloud and being endowed with the knowledge of all sciences, pleases and satisfies all by all means.

NOTES & REMARKS :—(अहिरिव) मेघ इव । अहिरिति मेघनाम (NG 1, 10) =Like the cloud. (वयुनानि) ज्ञानानि । वयुनम् इति प्रज्ञानाम (NG 3,9) =Knowledge.

How should a queen be—is further told :

आलाक्ता या रुरुशीर्ष्ण्यथो यस्या अयो मुखम् ।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

15. *TRANSLATION* :—We offer great salutations to the brave and divine lady, who has weapons associated with poison or medicines made from poison but converted into healing herbs, whose head is like the head of a (Ruru) particular deer and whose mouth is endowed with something containing iron—like, whose vital energy is fertile like the water of the cloud, who is active and going about to discharge her duties.

PURPORT :—O men ! that queen must be respected by her-heroes, who is the knower of the art of archery and well versed in the application of arms and missiles.

NOTES & REMARKS :—(आलाक्ता) आलेन विषेण दिग्धा युक्ता ।= Having weapons whose points anointed with poison. (पर्जन्यरेतसे) पर्जन्यस्य रेतः उदकमिव रेतो वीर्यं यस्याः सा ।=Whose vital energy is fertile like the water of cloud.

TRANSLATOR'S NOTES :—By आलाक्ता or विषेणदिग्धायुक्ता may be meant, either having weapons whose point is anointed with poison, to kill the wicked enemies or the drugs made from some poisonous substances like Arsenic or Aconite etc. converted into healing medicines.

What should the Commander of an army order his army to do—is told :

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः ॥१६॥

16. *TRANSLATION* :—O men of the army ! you who are expert in the art of archery, admired by the Commandet-in-Chief-and knowing the Vedas on persuation, go afar, encounter the foes, achieving victory by slaying them. Let not even one of those distant foes escape.

PURPORT :—The commander of an army should train his army well and when the time of war approaches, he should order his army not to allow even a single foe to escape.

NOTES & REMARKS :—(शरव्ये)ये शरान् व्याप्नुवन्ति तत्र साध्वि ।=Army good in using arrows and weapons. (ब्रह्मसंशिते) ब्रह्मणा वेदविदा सेनापतिना प्रशंसिते । ब्रह्म सर्वविद्य: सर्वं वेदितुमर्हति । ब्रह्मा परिवृढ: श्रुतत: (NKT 1,3, 8) यमेवामुत्रय्यै विद्यायै तेजो रसं प्रावृहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे 6, 11) =Admired by a commander of the army, who is well-versed in the Vedas.

The subject of orders given by C-in-C to its army—is continued :

यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

17. *TRANSLATION* :—O king ! where the flights of arrows fall like boys whose locks are unshorn, may the treasurer give us financial help to carry on the righteous fight and may the earth give us happiness all the days. You should arrange in such a manner.

PURPORT :—O king ! when an army goes for a battle, let no warrior or attendant feel the lack of anything requisite and suffer on account of that, this is how you have to arrange things. By so doing, victory will be certainly yours.

NOTES & REMARKS :—(ब्रह्मणः+पतिः) धनस्य पालको, धनकोशेश:= Treasurer of the State. (अदितिः) भूमिः । इय (पृथिवी) स्वदितिः (ऐतरेय ब्राह्मणे 1, 8) इयं पृथिवी वा अदितिः (कौषीतकी ब्राह्मणे 7, 6) गोपथ ब्राह्मणे उ. 1, 25)=Earth.

[H]ow should the chiefs of the army deal with the warriors—is [f]urther told :

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥

18. *TRANSLATION* :—O valiant warrior ! I cover your vital parts with armour. May this prosperous king cover or protect you with good water and may the good commander of the army, who is a highly learned person, provide you with very good food etc. May the enlightened preachers or superintendents feel delighted in your triumph over the wicked and may also keep you delighted, to discharge your duty.

PURPORT :—The Commanders of the army should make ready armours for all brave warriors to protect their bodies. The king, who is the master of all, should give all enjoyable good objects and arms etc., to all warriors. The chiefs or superintendents should encourage and gladden the warriors, being themselves delighted and full of zeal. By doing all this how can there be defeat of the army?

NOTES & REMARKS :—(सोम:) ऐश्वर्य्यसम्पन्न:। षु-प्रसवैश्वर्ययो: (स्वा.) अत्रैश्वर्यार्थ:। =Prosperous, wealthy. (वरीय:) अतिशयेन वरमन्नादिकम् ।= Very good food. (वरुण:) सेनापालक उत्तमो विद्वान् । वरुणे दक्ष: (S. Br. 4, 1, 4, 1) वृञ्-वरणे (स्वा.) वरणीय:-उत्तम:=A good and learned commander of the army.

5

What should the commanders do in the battlefield—is told :

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

19. *TRANSLATION* :—O Commander of the army ! who-so-ever would try to kill our army, whether he be a stranger or one of us, who does not fight properly or zealously, may all enlightened persons discomfit him. May God be my closest Armour or Defence.

PURPORT :—The chiefs should slay, those servants of the Commander of the army, who do not fight well or desire to kill their own servants. At the time of the battle, all brave persons should know God to be their Protector.

NOTES & REMARKS :—(अरण:) सङ्ग्रामरहितो यथावत्संग्रामं न करोति ।= He who does not fights well. (निष्ट्य:) शब्देन धर्षितुं योग्यो दूरस्थ: सन् ।= A stranger who lives at a distant plac.. (वर्म) वर्म्मेव रक्षकम् = Protector like the armour.

Here ends Sixth Mandala of Rishi Dayanand Saraswati's
Commentary of the Rigveda Samhita translated by
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